

THE
TEACHINGS
OF
THE REBBE

A Translation and adaptation
into English of

Bati LeGani 5722-5730

By

Our Master and Teacher
The Holy and Godly Tzaddik

Rabbi Menachem Mendel Schneerson
The Lubavitcher Rebbe

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Table of Contents

Acknowledgements	5
------------------	---

Discourses:

1. “ <i>Bati LeGani</i> ” - 10 th of Shvat, 5722	11
2. “ <i>Bati LeGani</i> ” - 10 th of Shvat, 5723	49
3. “ <i>Bati LeGani</i> ” - 11 th of Shvat, 5724	85
4. “ <i>Tzidkat Peerzono b’Yisroel</i> ” - 11 th of Shvat, 5724	87
5. “ <i>Bati LeGani</i> ” - 11 th of Shvat, 5724	99
6. “ <i>Bati LeGani</i> ” - 10 th of Shvat, 5725	141
7. “ <i>Bati LeGani</i> ” - 10 th of Shvat, 5726	169
8. “ <i>Vayolech HaShem</i> ” - 15 th of Shvat, 5726	203
9. “ <i>Bati LeGani</i> ” - 10 th of Shvat, 5727	225
10. “ <i>Bati LeGani</i> ” - 10 th of Shvat, 5727	227
11. “ <i>Bati LeGani</i> ” - 11 th of Shvat, 5728	269
12. “ <i>Bati LeGani</i> ” - 11 th of Shvat, 5728	271
13. “ <i>Bati LeGani</i> ” - 10 th of Shvat, 5729	309
14. “ <i>HaYoshevet BaGanim</i> ” - 13 th of Shvat, 5729	349
15. “ <i>Lehavin Inyan Ketivat Sefer Torah</i> ” - Erev Shabbat Kodesh, Parshat Bo, 5730	375
16. “ <i>Bati LeGani</i> ” - 10 th of Shvat, 5730	399
17. “ <i>Bati LeGani</i> ” - 10 th of Shvat, 5730	401

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”¹⁰*

10th of Shvat, 5722

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

1.

The verse states,¹¹ “I have come to My garden, My sister, My bride.” The Rebbe, whose joyous occasion we are celebrating, explains this¹² based on the words of the Midrash,¹³ “The word, ‘to My garden-*LeGani*-לגני’ means ‘to My wedding canopy-*LeGenuni*-לגנוני,’ meaning, to the place where I essentially was at first.¹⁴ 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 sins [of mankind] they caused the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) to withdraw from below to above.

Afterwards, seven righteous *Tzaddikim* arose who drew the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) down from above to below, until Moshe, the faithful shepherd of all Israel, who is the seventh [generation from Avraham], and all sevens are beloved,¹⁵ who drew the *Shechinah* down from the

¹⁰ This discourse is based primarily on the 12th chapter of the discourse entitled “Bati LeGani” 5710 (Sefer HaMaamarim 5710 p. 132 and on).

¹¹ Song of Songs 5:1

¹² Sefer HaMaamarim 5710 *ibid.* p. 111 and on.

¹³ Midrash Shir HaShirim Rabba to Song of Songs 5:1

¹⁴ Midrash Bereishit Rabba 19:7

¹⁵ Midrash Vayikra Rabba 29:11

first firmament to the earth. This is *HaShem*’s-יהו"ה ultimate Supernal intent, for there to be “a dwelling place for the Holy One, blessed is He, in the lower worlds.”¹⁶

However, in order for this be established permanently, immediately after the *Shechinah* was drawn (with the giving of the Torah) from the first firmament to the earth, *HaShem*-יהו"ה commanded,¹⁷ “They shall make a Sanctuary for Me and I shall dwell within them.” About the Tabernacle-*Mishkan* (and as known, the Temple-*Mikdash* is called the Tabernacle-*Mishkan* and the Tabernacle-*Mishkan* is called the Temple-*Mikdash*),¹⁸ it states,¹⁹ “You shall make the planks (*Kerashim*-קרשים) of the Tabernacle of acacia wood (*Atzei Sheeteem*-עצי שטים) standing erect.”

In the discourse, my father-in-law, the Rebbe, explains at length²⁰ that the word “plank-*Keresh*-קרש” indicates the manner of serving *HaShem*-יהו"ה, blessed is He, and that the ultimate service of Him is that the planks should be made of “acacia wood-*Atzei Sheeteem*-עצי שטים,” [indicating] “holy folly-*Shtut d’Kedushah*-שטות דקדושה.” This is because this form of service of *HaShem*-יהו"ה, blessed is He, transcends reason and intellect, through which we repair the “acacia-*Sheeteem*-שטים” (meaning, “folly-*Shtut*-שטות”) of the side opposite holiness. This is as in the teaching of our sages, of blessed memory,²¹ “A person does not sin unless a spirit of folly

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

¹⁷ Exodus 25:8

¹⁸ Talmud Bavli, Eruvin 2a

¹⁹ Exodus 26:15

²⁰ Sefer HaMaamarim 5710 p. 114 and on, p. 119 and on.

²¹ Talmud Bavli, Sotah 3a

(*Ru'ach Shtut*-רוח שטות) enters him.” Through this [mode of service] *HaShem's*-יהו"ה Supernal intent for a “dwelling place for the Holy One, blessed is He, in the lower worlds,” is fulfilled.

This service is accomplished by the Jewish people, for as explained in various places,²² the Jewish people have their effect specifically by fulfilling Torah and *mitzvot*. This is why they are called “the Legions of *HaShem-Tziv'ot HaShem*-צבאות יהו"ה,”²³ which is of the root “*Tzava*-צבא,” and has three meanings.²⁴

The word “*Tzava*-צבא” means “men of accomplishment-*Anshei Chail*-אנשי חיל.” They are called “men of accomplishment-*Anshei Chail*-אנשי חיל,”²⁵ because they accomplish and fulfill the will of the King, King of kings, the Holy One, blessed is He. The word “*Tzava*-צבא” [also] indicates an allotment of time, as in the verse,²⁶ “Behold, man has an allotted time-*Tzava*-צבא upon the earth.” This indicates the manner of their service, in that the fulfillment of Torah and *mitzvot* is manifest below within the limitations of time (and space). The word “*Tzava*-צבא” [also] indicates “colorfulness-*Tzivyon*-צביון” and beauty, being that beauty comes about by the inter-inclusion of several colors. This is when the service of the Jewish people is done in a way of inter-inclusion and union with each other. Through this, the matter of, “They shall make a Sanctuary for Me and I shall dwell within them” is fulfilled,

²² See Torah Ohr, Shemot 53d and elsewhere.

²³ Exodus 12:41

²⁴ Sefer HaMaamarim 5710 p. 125

²⁵ Exodus 18:21

²⁶ Job 7:1

meaning, in all the particulars of service of *HaShem*-יהו"ה, blessed is He, as they actually are fulfilled below by the Jewish people.

Now, after the Rebbe, whose joyous occasion we are celebrating, concludes the first two sections of the above-mentioned matter, he adds by explaining the powers granted from Above to fulfill this service. Before doing so, in the eleventh chapter he gives a general preface and explains that the matter of an "army-*Tzava*-צבא" is connected to war.

In Midrash,²⁷ we find about the name *HaShem* of Legions-*HaShem Tzva'ot*-צבאו"ה as it is Above (brought about through our toil [in the way indicated by] the word "*Tzava*-צבא"), that "When I wage war against the wicked I am called '*HaShem* of Legions-*Tzva'ot*-צבאו"ה'." That is, the general service of the Jewish people in conducting themselves in the world according to Torah and *mitzvot*, and [their toil] in affecting the world to be conducted according to Torah and *mitzvot*, is in a way of battle, as in the teaching,²⁸ "Whosoever wishes to eat bread must do so by the blade of the sword."

He explains that in war there are two matters. The first is [war for the sake of] taking spoils and seizing plunder, and the second, which is primary to war, is to achieve victory according to the will of the king. Now, taking spoils and seizing plunder, is a matter of reason and intellect, in that there automatically is calculation as to how much effort must be invested into the war for it to be commensurate to the desire for spoils and plunder obtained through it. In contrast, in the

²⁷ Midrash Shemot Rabba 3:6

²⁸ Zohar III 188b

primary matter of war, which is that the victory should be according to the will of the king, since here we are referring to will and desire, which is bound to the essential self of the king, it transcends all calculations and all reason and intellect.

This is why the form of toil sought from [those] below, must be in this way, as explained before, that our service of *HaShem*-יהו"ה, blessed is He, must be with holy folly (*Shtut d'Kedusha*), in a way that is beyond reason and intellect.

It is for this [kind of war and victory] that all the precious treasures [of the King] that were hidden for many generations, are opened and given into the hands of the commanding officers for the sake of the soldiers, so that through this assistance of expending the treasures, they will be victorious in war and will fulfill the will of the King.

The above is the general introduction to what he continues to explain in the discourse. That is, he explains the powers granted from Above. In general, he explains that they are hidden treasures etc., and that the intention is specifically to open and give them to the recipients. This must be granted as [indicated by the verse],²⁹ “Open Your treasures of **goodness for us.**” That is, the recipient should have the sense that this is **his** goodness, together with the sense that it is drawn from the hidden treasures Above.³⁰

²⁹ See the hymn “*Shaarei Shamayim*” that is recited at the end of the Ne’ilah prayer of Yom Kippur, and on Hosha’ana Rabba; Also see Likkutei Sichot Vol. 28 p. 526.

³⁰ With respect to everything said up until now, see the discourses entitled “*Bati LeGani* – I have come to My garden” of the years 5711-5721, translated in The Teachings of The Rebbe 5711-5721.

2.

(In chapter twelve,³¹ which relates to this twelfth anniversary of his day of celebration) the Rebbe continues to explain the particulars of the upper treasury, (after having given a general preface about the empowerment granted from Above), stating, “In order to understand the matter of the upper treasury etc.”

The explanation is that, at first glance, it is not understood how the matter of a treasury applies Above, which is compared to the treasury that the king has no intention of opening or making use of for his personal needs, in that he carefully guards it, since it even includes treasures that were accumulated in previous generations and is more valuable than the personal needs of the king.

This being so, it is not understood how it applies to say that Above, in *HaShem*'s יהו"ה Godliness, there is a matter of “the personal needs of the King,” and that He nevertheless does not make use of His treasuries for this purpose, but they remain concealed and sealed, except when there is the matter of war and it is necessary to bring about that the victory will be according to the will of the King.

At first glance, how does it apply to say that Above, in *HaShem*'s יהו"ה Godliness, there is a matter that is even higher than “the needs of the King,” which is why [the treasuries] are not expended for the needs of the King. Moreover, [how does it apply to say that] specifically when there is war against an

³¹ Sefer HaMaamarim 5710 p. 132 and on.

adversary, the upper hidden and sealed treasures are then opened [for expenditure]?

About this, he explains that the matter of the upper treasury, [must be understood] based on the teaching in Tikkunei Zohar that,³² “The Endless light of *HaShem*-יה” (אור אין סוף-*Ohr Ein Sof*) is above to no end and below to no limit” (as will soon be explained in chapter seven).

3.

The explanation is that the term “*Ohr Ein Sof*-אור אין סוף” has two explanations.³³ The first is that it refers to the “Light-*Ohr*-אור” of the “Endless One-*Ein Sof*-אין סוף.” The second is that the “Light-*Ohr*-אור” itself is “Endless-*Ein Sof*-אין סוף.” He explains in the discourse that what we are discussing here, is that the “Light-*Ohr*-אור” itself is in a state of “Endlessness-*Ein Sof*-אין סוף.”

The reason is because, in truth, the word “Endless-*Ein Sof*-אין סוף” only applies to the matter of the “Light-*Ohr*-אור.” (Higher than this, it applies to the matter of the Name (*Shem*-שם), for in several details, the matter of the Name (*Shem*-שם) and the matter of the Light (*Ohr*-אור) are one.)³⁴

³² Tikkunei Zohar, Tikkun 57; See Zohar Chadash Yitro 34c; Also see Tikkunei Zohar, Tikkun 19.

³³ See Likkutei Torah, Pekudei 7b; *Hemshech* 5666 p. 165 and on; p. 172 and on; *Hemshech* 5672 Vol. 1, p. 94 and on, and elsewhere. Also see the discourse entitled “*Eileh Shemot* – These are the names of the Children of Israel,” 5720, translated in The Teachings of The Rebbe 5720, Discourse 9, Ch. 5 and on.

³⁴ See Likkutei Torah, Pekudei 7b *ibid.*, Behar 41c; Maamarei Admor HaZaken 5562 Vol. 1, p. 261; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10; Sefer HaMitzvot of the Tzemach Tzedek, p. 152b; *Hemshech* 5672 *ibid.* p. 623 and on, and elsewhere.

This is like Rabbi Menachem Azaria de Fano's question in the introduction to his book *Yonat Elem*, as well as in his book *Pelach HaRimon*,³⁵ cited in *Likkutei Torah* on the Torah portion of *Pekudei*.³⁶ He asks why it is called the "Endless Light-*Ohr Ein Sof*-אור אין סוף" (or "The Light of the Endless One-*Ohr Ein Sof*-אור אין סוף")? At first glance, would it not be more appropriate to call it, "Without Beginning-*Ein Lo Techilah*-אין לו תחלה," meaning that it is preexistent?

This is because eternity is automatically included in "Preexistence-*Kadmon*-קדמון", whereas "Eternality-*Nitzchi*-נצחי" does not necessarily include "Preexistence-*Kadmon*-קדמון." For, as known, the angels called "Separate Intellects" (*Sichliyim*) (and the language used elsewhere³⁷ indicates that this also applies to various other creations,) exist eternally by the will of *HaShem*-יהו"ה, the Creator, blessed is He, (meaning that they have no end) though they are novel beings brought into existence from nothing to something, (meaning, that they have a beginning).

He answered that when we use the term "Endless-*Ein Sof*-אין סוף," we do not mean to ascribe description to the Essential Self and Being of *HaShem*-יהו"ה Himself, may He be elevated, Heaven forbid to think so. Rather, what is meant is that this refers solely to the aspect of His Name (*Shmo*-שמו), blessed is He, which is the aspect of an endless (*Ein Sof*-אין סוף) light and ray of radiance.) Now, since we say that this light (*Ohr*-אור) "is above to no end and below to no limit," meaning

³⁵ *Pelach HaRimon*, Shaar 4, Ch. 3

³⁶ *Likkutei Torah*, *Pekudei 7b* *ibid*.

³⁷ *Pelach HaRimon* *ibid*. *Hemshech* 5666 p. 165.

that it is free of all limitations, it is understood that the “Light-*Ohr*” itself is “Endless-*Ein Sof*” אין סוף.”

The Rebbe continues the discourse by explaining that the reason the “Light-*Ohr*” itself is “Endless-*Ein Sof*” אין סוף is because Light is similar to its Luminary (*Ma’or* מאור). This is as explained elsewhere,³⁸ that to say that the “Light-*Ohr*” itself is “Endless-*Ein Sof*” אין סוף seems self-contradictory. This is because the matter of “Light” (*Ohr* אור) is as its name indicates, that it solely is a radiance of illumination. This being so, how can it possibly be said that it is “Endless-*Ein Sof*” אין סוף in the truest sense of the word, meaning that it altogether is free of all limitations?

However, the explanation is that the endlessness (*Ein Sof* אין סוף) of the Light (*Ohr* אור) is not because of the Light (*Ohr* אור) itself, but because the Light (*Ohr* אור) is from and similar to its Luminary (*Ma’or* מאור) [which is endless].

To further explain, as known,³⁹ there are two ways influence is bestowed from the Luminary (*Ma’or* מאור). The first is called “Light” (*Ohr* אור), and the second is called “Influence” (*Shefa* שפע). The difference is that “Influence” (*Shefa* שפע) refers to a drawing of the tangible existence of something. This is like the verse,⁴⁰ “A torrent (*Shifat* שפעת) of waters drenches you,” in which the flow of waters from a spring is in a way that the actual existence of the waters are drawn forth. However, this is not so of Light (*Ohr* אור), such as the light of the sun, which is not the actual existence and being [of

³⁸ See *Hemshech* 5666 cited in Ch. 5 (discourse entitled “*Vayolech HaShem et HaYam*,” and the discourses after it [p. 165 and on]).

³⁹ See *Hemshech* 5666 *ibid.* p. 173 and on; *Hemshech* 5672 *ibid.* p. 95 and on.

⁴⁰ Job 22:11; 38:34

the sun] but is merely a radiance (*Ha'arah*-הארה) from it. This is why the radiance affects no change or loss in the sun.

However, in this respect there is an element of superiority to the Light (*Ohr*-אור). Namely, that through the light (*Ohr*-אור) there can be a relation to the luminary (*Ma'or*-מאור), being that a light (*Ohr*-אור) is similar to its luminary (*Ma'or*-מאור), whether it is the light of a candle, the light of the moon, or the light of the sun.⁴¹

Now, this matter – that Light (*Ohr*-אור) is similar to its Luminary (*Ma'or*-מאור) – is to such an extent that because of this, the creation of actual novel existence from nothing to something (*Yesh MeAyin*) comes about through the Light-*Ohr*-אור).⁴² This is as the Alter Rebbe explained in the well-known letter in Iggeret HaKodesh⁴³ entitled, “He and His life force are One; He and His organs are One.”

He explains that the [actual] creation of something from nothing (*Yesh MeAyin*) is from the vessels (*Keilim*) of the ten *Sefirot*, within which the Line-*Kav* is drawn down from the Endless Light (*Ohr Ein Sof*-אור אין סוף) and that the Light (*Ohr*-אור) is similar to its Luminary (*Ma'or*-מאור), [the Luminary being] the Essential Self and Being of the Emanator, *HaShem*-יהו"ה, the Singular Preexistent Unlimited Being, whose existence is intrinsic to Him and is not caused by any cause that precedes Him, Heaven forbid to think so. It therefore is solely within His power and ability to create something from absolute nothingness, without any other cause or reason preceding the

⁴¹ See *Hemshech* 5672 *ibid.* Vol. 2, p. 676.

⁴² See *Hemshech* 5666 p. 168

⁴³ Note: (Tanya, Iggeret HaKodesh) Epistle 20 (p. 130a and on)

existence of this something, [except *HaShem*-יהו"ה Himself, blessed is He.]

To explain, the creation of a novel being that does not sense itself as having a cause that precedes it, can only come from the One who truly has no cause that precedes Him.⁴⁴ For, if its creation indeed stemmed from that which has a cause that precedes it, the newly created being would also be so. That is, it would have the constant sense of having a cause.

However, being that we observe that the lower creatures have no sense of having a cause that precedes them and that they were created from this cause – that is, even those creatures that [intellectually] grasp and understand with an ultimate level of comprehension that there is a cause that precedes them, and that this cause created them, nevertheless,

what they sense of their creation is the creation of something from nothing.

That is, they sense that the novel created being is an existent “something” (*Yesh*), whereas they call the Creator who brings them into being, “nothing” (*Ayin*), meaning that [they have no sense of] His existence.⁴⁵ In other words, they have no palpable sense of having a cause that precedes them.

It thus must be said [that since they sense that they have no cause that brought them into existence,] therefore their existence is from the Essential Self and Being of the Singular Preexistent Unlimited One, *HaShem*-יהו"ה, blessed is He, the Emanator whose existence [truly] is intrinsic to Him, and is not

⁴⁴ See Sefer HaMaamarim 5677 p. 150; *Hemshech* 5672 ibid. p. 684

⁴⁵ See Likkutei Torah, Drushim L'Shmini Atzeret 83a; Sefer HaMitzvot of the Tzemach Tzedek 94b

caused by any cause that precedes Him, Heaven forbid to think so.

Nevertheless, the actual creation of something from nothing is from the vessels (*Keilim*) of the ten *Sefirot*, within which there is a manifestation of the Line-Kav [drawn down] from the Endless Light (*Ohr Ein Sof*-אין סוף-אור), which is a Light (*Ohr*-אור) that is similar to its Luminary (*Ma'or*-מאור), this being the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This is as explained in Iggeret HaKodesh there, that “in order that this ‘something’ (*Yesh*) created by the power of the Unlimited One (*Ein Sof*-אין סוף) should have limit and measure, the Endless Light (*Ohr Ein Sof*-אין סוף-אור) manifested in the vessels (*Keilim*) of the ten *Sefirot* of the world of Emanation (*Atzilut*) and became so absolutely unified with them [to the point that ‘He and His organs are one’], so that with and through them He creates creatures that are limited and finite.”

However, the actual creation of the novel created being is essentially from the Endless Light (*Ohr Ein Sof*-אין סוף-אור), [or more specifically] as he states there, “by the power of the Endless One (*Ein Sof*-אין סוף),” meaning, by the power of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. The specific use of the term “power-*Ko'ach*” here is because this is not in a way of light (*Ohr*-אור) and revelation, but in a way of concealment, which is why He is called “nothing-*Ayin*,” as explained before.

From this, the extent and degree to which the Light (*Ohr*-אור) is similar to its Luminary (*Ma'or*-מאור) is understood.

For, not only is it that through the Light (*Ohr*-אור) some relation to the Luminary (*Ma'or*-מאור) comes about, but beyond this, since the Light is similar to its Luminary (*Ma'or*-מאור), it also has no cause that precedes it.

In other words, even though, in and of itself, the Light (*Ohr*-אור) is a mere glimmer of radiance (*Ha'arah*-הארה) from the Luminary (*Ma'or*-מאור), to such an extent that when the sun sets under the horizon, there is a general nullification of the light (*Ohr*-אור), (unlike an 'Influence-*Shefa*,' שפע, which remains even after the withdrawal of the bestower), nevertheless, the Light is similar to its Luminary (*Ma'or*-מאור), which is why it has the power of Limitlessness (*Ein Sof*-אין סוף) in it, and it even has the matter of not having a cause that precedes it, Heaven forbid to think so. Therefore, by it and through it, the creation of something from nothing is possible.

In the discourse he explains that this is the meaning of the statement in Tikkunei Zohar, that,⁴⁶ "The Endless Light (*Ohr Ein Sof*-אור אין סוף) is above to no end and below to no limit." That is, its revelation and spreading forth is in a state of limitlessness and endlessness (*Ein Sof*-אין סוף), through which there was caused to be the creation of the entire totality of the chaining down of the worlds (*Seder Hishtalshelut*) all the way down to no end.

4.

⁴⁶ Tikkunei Zohar, Tikkun 57; See Zohar Chadash Yitro 34c; Also see Tikkunei Zohar, Tikkun 19.

He continues the discourse and states, “Now, from this Light (*Ohr*-אור) were worlds and *Sefirot* to no end and without limit at all.” That is, since the Light (*Ohr*-אור) is similar to its Luminary (*Ma’or*-מאור) and is therefore unlimited (*Ein Sof*-אין סוף), it is understood that the creations brought forth from it, even as they are below, are in a way that is free of limitation, and are in the truest sense of the word limitless (*Bli Gvul*-בלי גבול). He explains that the true matters of Limitlessness (*Bli Gvul*-בלי גבול) and Endlessness (*Ein Sof*-אין סוף), as they are in the matters that were brought forth into being from the Endless Light (*Ohr Ein Sof*-אור אין סוף), are present on all levels.

He then begins to explain this matter from the loftiest level high above. About this, he brings the teaching of *Idra Zuta*,⁴⁷ “[The Holy Ancient One-*Atika Kadisha* is] like a flame, the light of which spreads to all sides and directions... but when one approaches to know [where the light is coming from], he discovers that there only is a single flame.”

That is, even though the light illuminates to all directions and in every corner – which on a spiritual level refers to the fact that its spreading forth is utterly free of any limitations – nevertheless, in reality it is but “a single flame,” meaning, a single matter. In other words, there are two opposites here. That is, [on the one hand] it is one essential simplicity, [but on the other hand,] it spreading to all sides and directions is a single matter.⁴⁸

⁴⁷ Zohar III 288a

⁴⁸ Also see the notes to the discourse entitled “*Patach Eliyahu*” in Torah Ohr 5658 p. 56 and on; Sefer HaMaamarim p. 330; *Hemshech* 5666 p. 186 and elsewhere.

He continues that this is the meaning of [the teaching in the introduction to Zohar], “*Patach Eliyahu*,”⁴⁹ that “You are He who is One, but not in enumeration.”⁵⁰ He explains that this also refers to the ultimate level of elevation, above in the Limitless Light of the Unlimited One (*Ohr Ein Sof*-אור אין סוף), *HaShem*-יהו"ה, blessed is He.

This is as his honorable holiness, the Mittler Rebbe, explains in *Torat Chayim*, at the end of the Torah portion of No’ach.⁵¹ He explains that “*Patach Eliyahu*” enumerates several levels, beginning with the highest level, and about this highest level it states, “You are He who is One, but not in enumeration.”

The words, “You are He who is One,” refer to the simple Oneness of *HaShem*-יהו"ה, blessed is He. The words, “but not in enumeration” mean that He is not at all in the category of numeration or calculation (*Cheshbon*-חשבון), being that He utterly transcends the matter of *Sefirot*. Nonetheless, it must ultimately be said that from His simple Oneness, an abundance of creations were brought into being, as explained at length in *Torat Chayim* there.

This is also explained in the section of *Iggeret HaKodesh* cited above, that the creation of something from nothing comes from the Endless Light (*Ohr Ein Sof*-אור אין סוף), and that this Light (*Ohr*-אור) is similar to its Luminary (*Ma’or*-מאור), [the Luminary being] the Essential Self and Being of the Singular Preexistent Unlimited One, *HaShem*-יהו"ה, the

⁴⁹ Introduction to Tikkunei Zohar 17a

⁵⁰ Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10.

⁵¹ Note: *Torat Chayim*, No’ach 66a and on.

Emanator, blessed is He, whose existence is intrinsic to Him, and is not caused by any cause that precedes Him, Heaven forbid to think so. This being so, the many creations specifically come from such a “place” in which He is a simple Oneness, in which there is no cause that precedes Him, Heaven forbid to think so.

This necessitates a second explanation of the words, “(You are He who is one) but not in enumeration,” namely, that it indicates the aspect of the greatest multiplicity, entirely beyond any comparison to the enumeration of ten *Sefirot*. In this way we can also understand the words, “but not in enumeration.” This is because these words seem to imply that even though He is not in the category of enumeration, there nevertheless is room to think that He may be in the category of enumeration, [which is why this is negated].⁵² However, in relation to the simple Oneness of *HaShem*-יהוה, blessed is He, it does not even apply to think that this matter must be negated.⁵³

This is similar to the explanation in Shaar HaYichud VeHaEmunah,⁵⁴ that “this is like saying that it is impossible to touch a very sublime and deep wisdom with one’s hands.” It thus is necessary to explain these words with the second explanation given above, that the words “but not in enumeration” indicate that it is the greatest of multiplicity, beyond all comparison to the enumeration of ten *Sefirot*.

⁵² By virtue of the fact that the matter must be explicitly negated.

⁵³ Thus, the words “not in enumeration” require the second explanation.

⁵⁴ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 9 (86b)

This is likewise explained in Torat Chayim there, that the revelation of the matter of, “You are He who is One (but not in enumeration),” referring to the simple Oneness of *HaShem*-יהו"ה, blessed is He, is neither on the level of *Akudim*, nor on the level of *Nekudim*, but is specifically on the level of *Berudim*.⁵⁵

The likeness to this in the powers of the soul, is that the true matter of inter-inclusion, to the point of simple oneness, is not in the *Heyulie* powers of the soul, nor is it in the powers of the soul, nor even in the powers [of the soul] as they spread from the soul but have yet to manifest in the particular parts of the body. Rather, specifically after they come into division in the various parts of the body, there then is caused to be an inter-inclusion of the powers one with the other, to the point of

⁵⁵ The two levels of the world of Tohu, and the level of the world of *Tikkun* correspond to the three worlds of *Akudim*, *Nekudim* and *Berudim*. These terms, which mean “bound,” “speckled” and “splotted,” have their source in the Torah account of how Lavan (Leah and Rachel’s father) tried to swindle Yaakov out of the wages due him for tending Lavan’s flock. After working without pay for fourteen years in return for marrying his daughters, Lavan agreed that Yaakov would receive his payment with those goats that were born with “bands” around their ankles (*Akudim*), small speckles (*Nekudim*) or large splotches (*Berudim*). These Torah terms hint at the three levels of *Nekudah*, *Sefirah* and *Partzuf*. The term *Akudim* (bands) represents the level of *Nekudah*, in which the sefirot are all “bound” up in a single vessel and are thus indistinguishable from each other. They are all expressed in the essential desire, such as the essential desire for kindness, for example, similar to a band which is circular, representing that it is bound up in itself. The small speckles (*Nekudim*) represent the level of *Sefirah*, in which the particular divisions of each *Sefirah* are recognizable, but nonetheless, remain disjointed and do not interconnect to work in conjunction, as a unified system. The large splotches (*Brudim*) represent the level of *Partzuf*, in which the sefirot are recognizable as distinct qualities, but nonetheless, unite and connect to work in conjunction as a unified system. This is comparable to the merging of many specks into one large splotch, and is the aspect of the world of Repair-*Tikkun*. See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 and the notes there. Etz Chayim, Shaar 6 (Shaar HaAkudim) Ch. 1; Shaar 7 (Shaar Mati v’Lo Mati) Ch. 1, and elsewhere; Also see Torah Ohr, No’ach 10c and on, Torat Chayim, No’ach ibid., and elsewhere.

ultimate inter-inclusion one with the other, and to the point of simple oneness.

This is also explained in the continuation of the Rebbe's discourse, whose joyous occasion we are celebrating. That is, the words,⁵⁶ "the endless light of the Unlimited One (*Ohr Ein Sof*-אור אין סוף) is above without end and below without limit" mean that the revelation and spreading forth is itself in a state of Endlessness (*Ein Sof*-אין סוף) and Limitlessness (*Bli Gvul*-בלי גבול), or in the words of Idra Zuta, "[it spreads forth] to all sides and directions." Thus, it is from this Light (*Ohr*-אור) that worlds and *Sefirot* without end are created.

However, all the above only refers to that which transcends the restraint of the *Tzimtzum*. For, it is specifically there that there is this matter of *Sefirot* without end. This is known from a discourse of the Alter Rebbe (cited by the Tzemach Tzedek⁵⁷ from the manuscript of Rabbi Pinchas Reizes) entitled "*Sheesheem Heimah Malchot*,"⁵⁸ in explanation of *Sefirot* to no end.

He explains that in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, the matter of *Sefirot* is altogether inapplicable, whereas after the restraint of the *Tzimtzum* it does not apply to say that there are *Sefirot* to no end, since [after the

⁵⁶ Tikkunei Zohar, Tikkun 57; See Zohar Chadash Yitro 34c; Also see Tikkunei Zohar, Tikkun 19.

⁵⁷ Ohr HaTorah, Inyanim p. 284 and on; Shir HaShirim Vol. 3, p. 965 and on; Also see the glosses to the discourse entitled "*Patach Eliyahu*" there; Sefer HaMaamarim 5689 p. 29; Also see the preceding discourse of this year, 5722, entitled "*V'Hayah Zar'acha* – Your offspring shall be as the dust of the earth," Discourse 9.

⁵⁸ The Song of Songs 6:8. Maamarei Admor HaZaken, Hanachot HaRav Pinchas p. 164 and on.

Tzimtzum] there are ten *Sefirot*, as it states,⁵⁹ “Ten and not nine, ten and not eleven.” (In other words, not only [does it state,] “Ten and not nine,” but it also states, “Ten and not eleven,” meaning that there are no more than ten.) Rather, it only is before and higher than the restraint of the *Tzimtzum* that there is a matter of *Sefirot* to no end.

It is in this regard that he continues the discourse stating,⁶⁰ “Now, the fact that the *Sefirot* were emanated as the number ten etc., is brought about through the restraint of the *Tzimtzum* etc. Notwithstanding this, (even) after the restraint of the *Tzimtzum* there nevertheless was the coming into being of worlds without limit or measure.”

The explanation is that when the *Sefirot* were drawn down in the world of Emanation (*Atzilut*), even though the world of Emanation is the World of Oneness (*Olam HaAchdut*) and its *Sefirot* are “without being” (*Bli Mah*-בלי מה),⁶¹ they nevertheless are specifically ten in number. Beyond this, even the Hidden *Sefirot* (*Sefirot HaGenuzot*)⁶² specifically number ten, “ten and not nine, ten and not eleven.”

Now, at first glance, since in and of themselves, the *Sefirot* are to no end, how is it that in the world of Emanation (*Atzilut*) they specifically are in the enumeration of ten *Sefirot*? The explanation is that this stems from the restraint of the *Tzimtzum* and empty space (*Makom Panuy*), which is what is meant when it states that the first restraint of *Tzimtzum* was in

⁵⁹ Sefer Yetzirah 1:4

⁶⁰ Sefer HaMaamarim 5710 p. 133

⁶¹ Sefer Yetzirah 1:4

⁶² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10.

way of the complete withdrawal of the Light (*Ohr*-אור). Thus, since because of the restraint of *Tzimtzum* the light (*Ohr*-אור) and revelation came in a state of measure and limitation, this caused there to be *Sefirot* in enumeration of ten.

About this the discourse explains that the matter of Limitlessness (*Bli Gvul*) is not only before the restraint of the *Tzimtzum*. That is, even after the restraint of the *Tzimtzum*, when the limitation of “ten and not nine, ten and not eleven” was brought about, the matter of *Sefirot* in a way of Limitlessness (*Bli Gvul*) is still present. This is as the Alter Rebbe explained, (cited in [the discourse] Drush Gimel Shitot,⁶³ and cited at greater length in several discourses that have yet to be printed),⁶⁴ that the *Sefirot* of the world of Emanation (*Atzilut*), as they are in the world of Emanation (*Atzilut*), are in a way of limitlessness (*Bli Gvul*).

This is to such an extent that for there to be the creation of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), which are limited creations, this is brought about specifically through the aspect of the “shoe” (*Na'al*-נעל) of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, as in the verse,⁶⁵ “How lovely are your feet in shoes (*Ne'alim*-נעלים),” referring to the matter of the angels Metatron-מטטרון and Sandalfon-סנדלפון.⁶⁶

Beyond this, even the *Sefirot* of Kingship-*Malchut*, which is the end of the world of Emanation (*Atzilut*), to the point

⁶³ Ohr HaTorah, Inyanim p. 272 and on

⁶⁴ See the glosses to the discourse entitled “*Patach Eliyahu*” *ibid.* p. 9 and on; p. 61 and on; Sefer HaMaamarim 5668 p. 212 and on, and elsewhere.

⁶⁵ Song of Songs 7:2

⁶⁶ Note: See Likkutei Torah, Shir HaShirim (43d).

that in the world of Emanation (*Atzilut*) itself, it is the beginning of the worlds and is the source and root of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) - being that the general matter [of Kingship-*Malchut*] is that of revelation (*Giluy*) and letters (*Otiyot*) - therefore, as they are in the world of Emanation (*Atzilut*) they are letters without limit (*Otiyot Bli Gvul*).⁶⁷

He continues the discourse and explains that even in regard to the statement in *Idra Rabba*,⁶⁸ “Twelve thousand worlds sit in the skull (*Galgalta*),” the number twelve thousand is only in regard to the matter being discussed there, but in truth, it is limitless (*Bli Gvul*). This is as the Tzemach Tzedek explained in *Likkutei Torah*, in the Torah portion of *Bamidbar*,⁶⁹ that “the thousands and tens of thousands of worlds that sit in the skull (*Galgalta*) etc., are not actual worlds etc.,⁷⁰ and it only is as they are drawn down to below that many worlds are actually created from them.”

From all the above, it is understood that the matter of,⁷¹ “the Endless Light (*Ohr Ein Sof*-אור אין סוף) is above to no end and below to no limit,” does not only apply before the restraint of the *Tzimtzum*, but even applies after the restraint of the *Tzimtzum*.

5.

⁶⁷ See *Hemshech* 5666 p. 448 and on, and elsewhere.

⁶⁸ *Zohar* III 128b; See the note of the Rebbe to *Sefer HaMaamarim* 5703 p. 112.

⁶⁹ Note: [*Likkutei Torah*, *Bamidbar*] 8b

⁷⁰ *Iggeret HaKodesh*, Epistle 20 *ibid.* (130a)

⁷¹ *Tikkunei Zohar*, Tikkun 57; See *Zohar Chadash Yitro* 34c; Also see *Tikkunei Zohar*, Tikkun 19.

He continues the discourse [by explaining] that from the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*) there comes to be an abundance of multiplicity and existence beyond number, as stated in the verse,⁷² “How abundant are Your works *HaShem*-יהוה” referring to the abundance of creations, and the verse,⁷³ “How great are Your works, *HaShem*-יהוה,” referring to the great creations.⁷⁴

The explanation is that even after the drawing down from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), through manifestation in the aspect of the “shoe” (*Na'al*-נעל) of the *Shechinah*, this being the angelic beings in general and the angels Metatron-מטטרון and Sandalfon-סנדלפון in particular, (as mentioned above), through this, separate creations are caused to be, whether “great beings,” as in, “How great are Your works, *HaShem*-יהוה,” which generally refer to the hosts of the heavens, in whom greatness is emphasized, or whether earthly creatures, who are tremendous in abundance, as in, “How abundant are Your works, *HaShem*-יהוה,” for in this too, there is a matter of limitlessness (*Bli Gvul*), not just potential limitlessness, but actual limitlessness.

This is explained at length by the Rebbe Maharash in his continuum (*Hemshech*) of discourses called “*Mayim Rabim*,”⁷⁵ on the verse,⁷⁶ “Raise your eyes on high and see Who created these! He brings their legions forth by number; He calls

⁷² Psalms 104:24

⁷³ Psalms 92:6

⁷⁴ See Torah Ohr, Va'era 56b

⁷⁵ Note: [*Hemshech* “*Mayim Rabim*” 5636,] Ch. 31 and on.

⁷⁶ Isaiah 40:26

to each by name; by the abundance of His power and by the vigor of His strength, not one is missing!”

This contemplation (*Hitbonenut*) is demanded of each and every Jew, in that through it he will come to the matter of, “Listen Israel, *HaShem* is our God, *HaShem* is One-*Shema Yisroel HaShem Elohei*”⁷⁷ *nu HaShem Echad*-שמע ישראל יהוה אחד,” in that the word “Listen-*Shema*-שמע” is an acronym for, “Raise your eyes on high-*Se’u Marom Eineichem*-שאו מרום עיניכם.” The purpose and intent of this [contemplation] is to come to [grasp] the matter of *HaShem* is One-*HaShem Echad*-יהוה אחד, as it ultimately is, this being the matter of “You are He who is One.”

Now, at first glance, it is not understood how a person could come to this by, “Raising your eyes on high.” About this he explains that through “Raising your eyes on high,” referring to contemplating the hosts of the heavens, about whom the verse states, “How great are Your works *HaShem*-יהוה,” one comes to the realization that even the hosts of the earth, whose existence is not sustained individually, but only by their species, (which is why about them, it does not say “How great are your works” but only, “How abundant are your works”), they too have a matter of limitlessness (*Bli Gvul*) to them, up to and including actual limitlessness (*Bli Gvul*).

The explanation is that if the will of the Creator, *HaShem*-יהוה, blessed is He, was for the worlds to exist without end, then the drawing forth of creatures from the earth (as it states,⁷⁷ “A land from which food grows,” and,⁷⁸ “All originate

⁷⁷ Job 28:5

⁷⁸ Ecclesiastes 3:20

from the dust”) would be in a way of limitlessness (*Bli Gvul*). Thus, since in the land there was a drawing forth of creatures in a way of limitlessness (*Bli Gvul*), it is necessary to state that in this land there is a manifestation of a power that is endless (*Ein Sof*-אין סוף) and limitless (*Bli Gvul*-בלתי גבול). However, this matter is only in potential, and is not actualized. For, at every moment [in time] we count and discover that it is measured and limited.

However, in addition, there also is the matter of actual limitlessness (*Bli Gvul*), demonstrated by the very fact that there is a matter of limitlessness (*Bli Gvul*) in potential. For, at first glance, it is not understood how it even is applicable for there to be a matter of limitlessness (*Bli Gvul*) only in potential. For, as known⁷⁹ something that is limitless cannot come to be manifest in something that is limited. Therefore, if we were to say that the creation is entirely limited from all angles, the manifestation of a power that is limitless would not be possible in it, (even) in potential.

However, since there is a manifestation of a limitless power in the creation, it must be said that it also comes into actuality and actualization. This is as he explains, that we observe that the limitless power also comes into actualization within the creations. For, if the power of the Actor that is in the acted upon and in the creation, was only a limited power, and this limitless power only remained in potential, then there would be a difference [and diminishment] in the creations from

⁷⁹ Emunot V'De'ot of Rabbi Sa'adya Gaon, Maamar 1, Ch. 1; Moreh Nevuchim, Introduction to Part 2 (Introduction 12); Sefer HaChakirah of the Tzemach Tzedek 1a and on.

the day they were created and thereafter. However, Talmud Yerushalmi states⁸⁰ on the verse,⁸¹ “These are the offspring of the heavens and the earth when they were created,” that, “They are as strong as they were on the day they were created.” That is, they have the same strength and endurance as they did on day they were created, without any change [or diminishment] whatsoever, this being a matter of eternity. Through this, we recognize that the power of limitlessness (*Bli Gvul*) is also drawn down into the creations, even in a way of actualization (*b’Poel*).

However, at first glance, it could be said that the matter of being “as strong as the day they were created” does not prove the manifestation of the power of limitlessness (*Bli Gvul*). For, even without this, there could be the matter of their being as strong as the day they were created. This is because their existence is brought forth anew at every moment every day, as the verse states,⁸² “Forever, *HaShem*-ה' יהוה, Your speech stands in the heavens.”

Rather, it must be said that there is a difference between the power of the Actor in the acted upon (*Ko'ach HaPo'el BaNifal*) as it was during the six days of creation, and the [continuous] renewal of that which already was created, that follows it. For, our sages, of blessed memory, stated in Midrash,⁸³ “Rabbi Yossi [bar Chalafta] was asked, ‘In how many days did the Holy One, blessed is He, create His world?’

⁸⁰ Talmud Yerushalmi, Brachot 1:1

⁸¹ Genesis 2:4

⁸² Psalms 119:89; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1.

⁸³ Midrash Bereishit Rabba 68:4; Also see Igrot Kodesh, Vol. 3, p. 390

He responded, ‘In six days.’ [They asked,] ‘And from then until now, what does He do?’ He responded, ‘He sits and makes marital matches.’ Now, if we were to say that the act of the [continuous] renewal of existence of that which already was brought into being, is similar to their original creation, there would be no question as to what He does now. This proves that the [continued] renewal of that which already has been brought into being, is not in the same way as it was during the six days of creation, so much so, that it is possible for Him to be involved in something other than creating (such as “sitting and making marital matches”).

Thus, since the creations are “as strong as the day they were created,” meaning, as strong as they were during the six days of creation, this proves that the power of the Actor in the acted upon (*Ko’ach HaPo’el BaNifal*) is in a way of actual limitlessness (*Bli Gvul b’Po’el*). That is, the matter of limitlessness (*Bli Gvul*) is drawn down in the heavens and the earth as they are after the restraint of the *Tzimtzum*, and even after the world of Emanation (*Atzilut*) is in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), all the way to the very lowest level of the world of Action (*Asiyah*).

He concludes the chapter [by explaining] that all this is because the Light (*Ohr*-אור) is Endless (*Ein Sof*-אין סוף) without Limit (*Bli Gvul*-בלי גבול). For, as explained in the beginning of the chapter, the reason is because the Light (*Ohr*-אור) is similar to its Luminary (*Ma’or*-מאור), and as explained (in chapter three), since it is similar to its Luminary (*Ma’or*-מאור), it therefore is free of all measure and limitation in the most

ultimate sense, to such an extent that it does not have a cause that precedes it, Heaven forbid to think so.

This is as explained at length by his honorable holiness, the Rebbe Rashab, whose soul is in Eden, in [the continuum of discourses known as] *Hemshech* 5666,⁸⁴ namely, that [at first glance] the matter of an “Endless Light-*Ohr Ein Sof*-אור אין סוף” seems self-contradictory.

This is because “Light-*Ohr*-אור” is just a radiance (*Ha'arah*-הארה) [from the Luminary]. This being so, the term “Endless-*Ein Sof*-אין סוף” does not apply to it in the truest sense. That is, though it could be “Endless-*Ein Sof*-אין סוף” in its spreading forth [from its Luminary], nonetheless, it must ultimately be said that at its beginning it has an end point, in that its cause [the Luminary] precedes it. This is because Light (*Ohr*-אור) comes from the Luminary (*Ma'or*-מאור), or as Rabbi Menachem Azaria de Fano put it,⁸⁵ “The Bearer of the Name precedes the Name.” However, at the very same time, the Light (*Ohr*-אור) is similar to its Luminary (*Ma'or*-מאור), and as a result, it’s having a beginning is also nullified. This is why from it, the creation of novel existence is brought about from nothing to something (as explained before).

He explains at length there, that though, in and of itself, the Light (*Ohr*-אור) is only a radiance (*Ha'arah*-הארה), and loftier still, it only is a Name (*Shem*-שם), and loftier still, it only is an ability (*Yecholet*-יכולת), nonetheless, all matters that are present in the Essential Self of the Singular Preexistent Intrinsic

⁸⁴ Note: [See the] discourse entitled “*Vayolech HaShem et HaYam*,” and the discourses after it [*Hemshech* 5666, p. 165 and on].

⁸⁵ Pelach HaRimon, Shaar 4, Ch. 3

and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, are present in this ability (*Yecholet*-יכולת), being that it is impossible to differentiate between the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, and His ability (*Yecholet*-יכולת). Therefore, the Light (*Ohr*-אור) also possesses the true matter indicated by the words "but not in enumeration," meaning, that it is free of measure and limitation, not only that it is "Without End-*Ein Sof*-אין סוף," but also that it is without beginning, meaning that it has no cause that precedes it.⁸⁶ This is why the creation of novel existence can come from it in a way that [the creature] senses itself as not having a beginning, (in addition to spreading forth below in an endless way (*Ein Sof*-אין סוף)).

6.

It should be added that all this is also necessitated by the general matter of our service of *HaShem*-יהו"ה, blessed is He. To explain, the teaching of the Rav, the Maggid of Mezhritch,⁸⁷ regarding the teaching of our sages, of blessed memory, is well known. They said,⁸⁸ "The handiwork of the righteous *Tzaddikim* is greater than the creation of the heavens and the earth." About this he explained that the act of creation was in a way of something from nothing (meaning that from nothing (*Ayin*) there came to be something (*Yesh*)), whereas the

⁸⁶ Also see the glosses to the discourse entitled "*Patach Eliyahu*" *ibid.* p. 42.

⁸⁷ Note: Ohr Torah of the Rav, the Maggid of Mezhritch, towards the end, section entitled "*Gedolim*" (Section 500).

⁸⁸ Talmud Bavli, Ketuvot 5a

righteous *Tzaddikim* make something (*Yesh*) into nothing (*Ayin*) etc.

However, at first glance, this is not understood, because the handiwork of the righteous *Tzaddikim* in making something (*Yesh*) into nothing (*Ayin*), only reaches the aspect of the Godly “nothingness” (*Ayin*), which is the “place” [and limit] to which man’s toil in serving *HaShem*-יהו"ה, blessed is He, can reach. (For, about the aspect that transcends this, the verse states,⁸⁹ “If you were righteous, what have you given Him? If your transgressions multiply, what have you done to Him?”

This is to such an extent that our sages, of blessed memory, stated,⁹⁰ “I do not know which of these He desires, the actions of the righteous or the opposite etc.”) This being so, how could it be said about the acts of the righteous *Tzaddikim*, which only reach the aspect of the Godly “nothingness” (*Ayin*), are greater than the act of creating the heavens and the earth from nothing to something (*Yesh MeAyin*) from the Limitless Light (*Ohr Ein Sof*-אור אין סוף) which is similar to its Luminary (*Ma'or*-מאור), referring to the Essential Self of the Singular Preexistent and Unlimited Emanator, *HaShem*-יהו"ה, blessed is He, whose existence is intrinsic to Him, and who is not caused by any cause that precedes Him, Heaven forbid to think so?

However, the explanation is that even though the aspect that transcends the “place” to which man’s toil reaches, is indeed in a way that “darkness and light are the same,”⁹¹ [such that], “If you were righteous... [or] if your transgressions

⁸⁹ Job 35:6-7

⁹⁰ Midrash Bereishit Rabba 2:5

⁹¹ Psalms 139:12

multiply...” [before Him it is equal], there nevertheless is an even higher and deeper matter, which sometimes is called the inner aspect (*Pnimiyyut*) of the encompassing transcendent light (*Makif*), to the extent that it reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, in which He specifically desires the deeds of the righteous *Tzaddikim*,⁹² and “He consults with the souls of the righteous *Tzaddikim*.”⁹³

This is as stated,⁹⁴ “But I loved Yaakov, and I hated Esav.” It is in this aspect that there is the matter of free choice (*Bechirah*), about which the verse states,⁹⁵ “He will choose our heritage for us, the pride of Yaakov that He loves always!” This is the matter of ultimate free choice (*Bechirah*),⁹⁶ which only applies where there altogether is no matter of revelations (*Gilyum*). This is because whenever there is the matter of revelation (*Gilyut*), there already is a matter of a leaning [to one side or the other].⁹⁷

This also is understood from the (above-mentioned) explanation of his honorable holiness, the Rebbe Rashab, whose soul is in Eden. That is, even in the aspect of the Light (*Ohr*-אור) (that is, the aspect of the Godly “nothingness” (*Ayin*) where man’s service reaches), the matter that it is similar to the Luminary (*Ma’or*-מאור) is present until the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-

⁹² See Kuntres U’Maayon, Maamar 10, Ch. 2 and elsewhere.

⁹³ See Ruth Rabba 2:3

⁹⁴ Malachi 1:2-3

⁹⁵ Psalms 47:5

⁹⁶ See Sefer HaMaamarim 5703, p. 24

⁹⁷ See Likkutei Sichot Vol. 4, p. 1,309, p. 1,341, and elsewhere.

יהו"ה Himself, blessed is He, from whom the matter [expressed in the verse],⁹⁸ “He will choose our heritage for us, the pride of Yaakov that He loves, always,” is drawn down.

It is for this reason that the acts of the righteous *Tzaddikim* are greater than the act of the creation of the heavens and the earth, being that they reach the aspect of the Godly “nothingness” (*Ayin*) as it is included in the True Something (*Yesh HaAmeete*), so much so, that [they reach] the aspect of the His ability (*Yecholet*-יכולת), which altogether is indistinguishable from the True Something (*Yesh HaAmeete*), *HaShem*-יהו"ה Himself, blessed is He, (as explained before).

This also explains how it is that through the general matter of serving *HaShem*-יהו"ה, blessed is He, Shabbat comes about, (as in the teaching of our sages, of blessed memory,⁹⁹ “Whosoever toils on the eve [before] Shabbat will eat on Shabbat”), the matter of which is tranquility (*Menuchah*). This is as our sages, of blessed memory, stated,¹⁰⁰ “What did the world lack? Rest! Shabbat came and rest came!” (This is why the verse states,¹⁰¹ “God finished (*Vayechal Elohi*”מ-ויכל אלהים on the seventh day etc.,” even though the preceding verse already stated,¹⁰² “The heavens and the earth were finished (*Vayechulu*”ויכלו) and all of their hosts.”)

⁹⁸ Psalms 47:5

⁹⁹ Talmud Bavli, Avodah Zarah 3a

¹⁰⁰ Rashi to Genesis 2:2; Rashi to Talmud Bavli, Megillah 9a (passed entitled “*Vayechal*”מ-ויכל); Tosefot to Talmud Bavli, Sanhedrin 38a (passage entitled “*Chatzvah*”הצבה); Also see Midrash Bereishit Rabba 10:9

¹⁰¹ Genesis 2:2 *ibid*.

¹⁰² Genesis 2:1

The teaching of the Baal Shem Tov is well-known,¹⁰³ namely, that the Holy One, blessed is He, is called “rest-*Menuchah*-מנוחה,” being that the matter of motion (change) is inapplicable to Him. This is because motion only applies to something that is within time and space. (That is, time is the matter of undergoing change from past, to present, to future, which as understood, also applies to space, in that space is related to time.)¹⁰⁴

However, the Holy One, blessed is He, is Unlimited (*Ein Sof*-אין סוף) and does not become uprooted from one place and moved to another place, nor is He within the parameters of time. He therefore is called “rest-*Menuchah*-מנוחה,” and that is where the Great Brilliance is etc.

Now, the matter of “Shabbat came and rest (*Menuchah*) came!” is that after the act of creation was completed, *HaShem*-יהוה, blessed is He, illuminated the brilliance, (of the aspect of “rest-*Menuchah*-מנוחה,” which is the aspect of the Luminary (*Ma’or*-מאור) from which the entire the chaining down of creation was drawn from, and of which only an impression remained in the creation itself).

This caused an awaking in the creatures of the desire and yearning to ascend to the aspect of “rest-*Menuchah*-מנוחה.” This then, is the meaning of the words “The heavens and the earth were finished (*Vayechulu*-ויכלו),” in which the word

¹⁰³ Note: Keter Shem Tov (Slavita edition), Vol. 2, 33c (Section 400a in Kehot edition).

¹⁰⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the true meaning of the name ‘Sphere-*Galgol*-גלגל,’ and what it is; Also see Tanya, Shaar HaYichud VeHaEmunah, translated as *The Gate of Unity and Faith*, Ch. 7; Likkutei Torah, Zot HaBrachah 98a.

“finished-*Vayechulu*-ויכלו” denotes “expiry-*Kilayon*-כליון” and yearning.¹⁰⁵

From this teaching it is understood that the matter of the “rest-*Menuchah*-מנוחה” of Shabbat, is in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו”ה Himself, blessed is He. For, besides Him, the term “rest-*Menuchah*-מנוחה” is not applicable in the truest sense. This is as explained in the teachings of Chassidus,¹⁰⁶ that Shabbat transcends time, which is why every [day of the] week we recite, “Today is the first day of the Shabbat, [today is the second day of the Shabbat] etc.,” being that the matter of time begins anew.

That is, there once again is a renewal of the first day of the act of creation etc. In other words, the matter of Shabbat transcends time, even as time is in the highest level of the matter of time. For, as known,¹⁰⁷ before actual time, there is the matter of the order of times,¹⁰⁸ (from which time is drawn down below), up to the matters of “running and returning” (*Ratzo v’Shov*) and “coming and not coming” (*Mati v’Lo Mati*), which are present on the highest of heights, up to the Limitless Light of the Unlimited One (*Ohr Ein Sof*-אור אין סוף).

From this it is understood that the matter of the rest (*Menuchah*) of Shabbat, (which entirely transcends the matter of time, even as time is on the highest of levels, which is the matter of radiance (*Ha’arah*-הארה) and revelation (*Giluy*), even

¹⁰⁵ See Ohr HaTorah, Bereishit 42b and on.

¹⁰⁶ See Likkutei Torah, Shir HaShirim 25a; Ohr HaTorah, Zot HaBrachah p. 1,891; p. 1,997 and on, and elsewhere.

¹⁰⁷ See Sefer HaMitzvot of the Tzemach Tzedek 57b and on.

¹⁰⁸ See Midrash Bereishit Rabba 3:7

in the way of a Name (*Shem*-שם)), is in the Essential Self and Being of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. It is to this aspect that our service reaches, being that the rest of Shabbat comes about through the general matter of toiling in service *HaShem*-יהו"ה, blessed is He, (as in the teaching,¹⁰⁹ “Whosoever toils on the eve [before] Shabbat will eat on Shabbat”).

7.

This then, is the general matter explained in this paragraph [of the discourse]. That is, to understand the matter of the upper treasury, and the value of the treasury that is opened and given to the commanding officers, and through them, to the soldiers, he first explains the greatness of [the teaching], “The Limitless Light of the Unlimited One (*Ohr Ein Sof*-אור אין סוף) is below to no limit.”

This refers to the matter of revelation and spreading forth of the aspects of Endlessness (*Ein Sof*-אין סוף) and Limitlessness (*Bli Gvul*-בלי גבול) all the way down without limit, even in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), not only in the “great creations” indicated by the verse, “How great are Your works *HaShem*-יהו"ה,” but even in the abundant creations indicated by the verse, “How abundant are Your works *HaShem*-יהו"ה,” in a way of abundance and multiplicity beyond count, which is the true matter of “Endlessness-*Ein Sof*-אין סוף.”

¹⁰⁹ Talmud Bavli, Avodah Zarah 3a

From this we can understand the greatness and elevation of the levels above [the aspect of] “below to no limit,” this being the matter of “the Limitless Light of the Unlimited One (*Ohr Ein Sof*-אור אין סוף) is above to no end,” this being the matter of the upper treasury, as explained in the chapters [of the discourse] that follow.

This then, is the point he begins explaining in this part of the discourse. Namely, that Above in *HaShem*’s-יהו"ה Godliness there is the opening and granting of the sealed treasuries, these being even loftier than the matter of “the Limitless Light of the Unlimited One (*Ohr Ein Sof*-אור אין סוף) is below to no limit.”

The intention in the granting of these treasuries by the commanding officers to the soldiers, is for the sake of the war, and in this itself, it is not just to take spoils and seize plunder. That is, it is not for serving *HaShem*-יהו"ה, blessed is He, for the sake of receiving reward, even the highest reward. Rather, it is for serving Him by being victorious, so that the will of the King is fulfilled, meaning the desire of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. This is as the Essential Self of *HaShem*-יהו"ה, blessed is He, manifests in the desire (*Ratzon*-רצון), as desire is included in His Essential Self. It then is drawn down below to no limit, until this physical world of Action (*Asiyah*).

This also is the general matter of what was discussed (in chapter one [of the discourse]), and in the continuum [of the discourse] in general. Namely, that the essential root of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Ikkar*

Shechinah, was in the lower worlds, only that it was then withdrawn etc.

However, the toil of the Jewish people is to bring about the return and drawing down of the essential root of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, as it was at first. This is brought about through serving *HaShem*-יהו"ה, blessed is He, by studying His Torah and fulfilling His *mitzvot* as indicated by the word "*Tzava*-צבא." In other words, our fulfillment of Torah and *mitzvot* must be in a way that befits the conduct of soldiers (in that the word "*Tzava*-צבא" means army), that is, by accepting the yoke of His Kingship.

Additionally, this must specifically be in a way that it manifests within limited time and space, ("*Tzava*-צבא" meaning a limited allotment of time). Moreover, it must be in a way of inter-inclusion, (in that the word "*Tzava*-צבא" indicates "colorfulness-*Tzivyon*-צביון" and beauty, which is comes about through the inter-inclusion of many colors).

This refers to the inter-inclusion of all Jewish people, from "the heads of your tribes until the drawers of your water,"¹¹⁰ as well as the inter-inclusion of all the powers of one's soul. This is as discussed (in chapter four), that specifically through the above, we take hold of the aspect of "You are He who is One," the likeness of which in the soul, is the simplicity of the essential self of the soul. Through the above, we fulfill *HaShem*'s יהו"ה Supernal will, blessed is He, of bringing about "a dwelling place for Him, blessed is He, in the lower worlds," within which the Essential Being of the King

¹¹⁰ See Deuteronomy 29:9-10

resides,¹¹¹ as will be revealed in the near future with the coming of King Moshiach, below ten handbreadths.

¹¹¹ See Maamarei Admor HaZaken 5565 Vol. 1, p. 489; Ohr HaTorah, Shir HaShirim Vol. 2, p. 679 and on; Sefer HaMaamarim 5635 Vol. 2, p. 353; *Hemshech* 5666 p. 3.

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

Delivered on the 10th of Shvat, 5723¹¹²

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

1.

The verse states,¹¹³ “I have come to My garden, My sister My bride.” [In his discourse], his honorable holiness, my father-in-law, the Rebbe, brings the statement in Midrash¹¹⁴ explaining [the words] “I have come to My garden-*Gani*-גני,” to mean, “to My wedding canopy-*Genuni*-גנוני – to the place where I primarily was at first, in that the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, was in the lower worlds.

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

¹¹² This discourse is primarily based on the 13th chapter of the *Hemshech* “*Bati LeGani*” 5710. In this discourse there are some citations that are marked as having originated from the hand-written notes of the Rebbe on the transcript of this discourse.

¹¹³ Song of Songs 5:1

¹¹⁴ Midrash Shir HaShirim Rabba to Song of Songs 5:1

all sevens are beloved,¹¹⁵ came and drew the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, from the first firmament to the earth." About this [the Torah] commands, "They shall make a Sanctuary for Me and I shall dwell within them,"¹¹⁶ this being the matter of a dwelling place for the *Shechinah* in the lower worlds.

This is brought about through the toil of the Jewish people in serving *HaShem*-יהו"ה, blessed is He, as in the precise wording of the verse, "I will dwell within **them**-*b'Tocham-bethochem*," meaning, "within each and every Jew,"¹¹⁷ in that they are the ones who draw *HaShem*'s-יהו"ה indwelling presence, the *Shechinah*, to dwell below.

To explain, the general service of "You shall make a Sanctuary for Me," refers to making the Tabernacle (*Mishkan*), about which the verse states,¹¹⁸ "You shall make the planks of the Tabernacle of acacia wood (*Atzei Sheeteem*-עצי שטים), standing erect." As explained at length in the *Hemshech* discourse,¹¹⁹ the primary toil is to transform the "folly-*Shtut*-שטות" ("acacia-*Sheeteem*-שטים") of the side opposite holiness, meaning, the folly of the world, into the "folly-*Shtut*-שטות" of holiness (*Kedushah*).

¹¹⁵ Midrash Vayikra Rabba 29:11

¹¹⁶ Exodus 25:8

¹¹⁷ This is stated in the name of our sages, of blessed memory, in Likkutei Torah, Naso 20b, and elsewhere. See however, Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled "v'Shnei Pesukim"); Alshich to Exodus 25:8 ("*Shamati Lomdim*"); Shnei Luchot HaBrit 69a, 201a, and Chelek Torah SheBichtav (in ShaLa"H), Terumah 325b, 326b; Also see Likkutei Sichot, Vol. 26, p. 173, note 45 (citing Shnei Luchot HaBrit, and the ShaLaH's citation there).

¹¹⁸ Exodus 26:15

¹¹⁹ *Hemshech* "*Bati LeGani*" 5710, Ch. 5 and on.

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

As this matter relates to the service of *HaShem*-יהו"ה of each and every Jew (“I will dwell within them-*b'Tocham*-בתוכם,” meaning, “within each and every Jew”), it is to affect closeness to *HaShem*'s-יהו"ה Godliness. It is in this regard that the primary mode of serving *HaShem*-יהו"ה, blessed is He, in the Tabernacle (*Mishkan*), was service of Him through sacrificial offerings (*Korbanot*-קרבנות), referring to the matter of “bringing close-*Keeroov*-קירוב” all our soul powers (as stated by Rabbeinu Bacheye),¹²⁰ in a way that they ascend “to the mystery of the Unlimited One.”¹²¹ Through doing so, a drawing down from Above to below is caused, this being the matter of “it is a satisfaction of spirit before Me, that I spoke and My will was done.”¹²²

Now, in the *Hemshech* discourse,¹²³ the one whose *Hilulah* we are celebrating explains that to transform the falseness of the world and the folly of the side opposite holiness, for there to be [the fulfillment of] “I shall dwell within you,” this comes about through the war waged by the Jewish people,

¹²⁰ Rabbeinu Bachaye to Leviticus 1:9; See Sefer HaBahir, Section 46 (109).

¹²¹ See Zohar II 239a; Zohar III 26b

¹²² Torat Kohanim and Rashi to Leviticus 1:9 *ibid.* Sifri and Rashi to Numbers 28:8.

¹²³ *Hemshech* “*Bati LeGani*” 5710, Ch. 10-11

who are called “the army of *HaShem-Tziv’ot HaShem*-צבאות יהוה.”¹²⁴

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

Moreover, this is to such an extent that in the matter of spending the treasures, this includes the king placing himself into danger to be victorious in the war. Now, to grant the treasures from Above, there also must be a receptacle below. This is the matter of the treasury below, in our service of *HaShem*-יהוה, blessed is He.¹²⁵

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

¹²⁴ Exodus 12:41

¹²⁵ See Talmud Bavli, Brachot 33b – “Rabbi Chaninah said in the name of Rabbi Shimon bar Yochai, ‘The Holy One, blessed is He, has nothing in His treasury other than the treasury of fear of Heaven, as it states (Isaiah 33:6), ‘The fear of *HaShem*-יהוה, that is His treasury.’”

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

He then begins to explain¹²⁶ the matter of the treasury Above in *HaShem*’s יהו”ה-ה Godliness, based on the teaching of the Tikkunei Zohar,¹²⁷ “The limitless light of the Unlimited One is high above to no end, and down below to no conclusion.” As he also explains at the conclusion of the *Hemshech* discourse,¹²⁸ the matter of the treasury is that the limitless light of the Unlimited One, *HaShem* יהו”ה-ה, blessed is He, is “high above to no end.”

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

2.

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

¹²⁶ *Hemshech* “*Bati LeGani*” 5710, Ch. 12

¹²⁷ Tikkun 57 (also see Tikkun 19 there 40b); Zohar Chadash, Yitro 34c

¹²⁸ *Hemshech* “*Bati LeGani*” 5710, Ch. 17

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

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

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

For, even though relative to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, even the Worlds of the Limitless (*Olamot HaEin Sof*), and this certainly is so of the world of Emanation (*Atzilut*), are called “worlds-*Olamot*-עולמות,”¹²⁹ nonetheless, it cannot be said that the praise that “the

¹²⁹ See Sefer HaMaamarim 5637 Vol. 2, p. 506.

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

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

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

This may be better understood with additional explanation, based on the teaching of the Baal Shem Tov,¹³⁰ transmitted by the Rav, the Maggid of Mezhritch, in Ohr Torah,¹³¹ in explanation of the verse,¹³² "Make a light (*Tzohar*-צהר) for the ark (*Teivah*-תיבה)... you shall make it with lower,

¹³⁰ Tzava'at HaRivash, translated as The Way of The Baal Shem Tov, Section 75.

¹³¹ Ohr Torah, No'ach 7b

¹³² Genesis 6:16

second, and third stories,” as cited and explained by the Alter Rebbe and printed in Likkutei Torah L’Gimmel Parshiyot:¹³³

Now, Shnei Luchot HaBrit (ShaLa”H)¹³⁴ explains that “lower, second, and third stories” refers to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). Ohr Torah of the Maggid, whose soul is in Eden, explains in greater depth, in the name of the Baal Shem Tov, that “lower, second, and third stories” refer to the three aspects; worlds (*Olamot*), souls (*Neshamot*), and Godliness (*Elokut*), about which they stated in Zohar,¹³⁵ “The Holy One, blessed is He, has three worlds.”

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

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

¹³³ Note: [Ohr HaTorah L’Gimmel Parshiyot] 63b (subsequently printed in Ohr HaTorah, No’ach (Vol. 3) p. 614a).

¹³⁴ Shnei Luchot HaBrit 276a

¹³⁵ Zohar III 159a

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

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

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

That is, souls (*Neshamot*) are drawn from the vessels (*Keilim*) of the world of Emanation (*Atzilut*), and though they too are Godliness (*Elokut*), [as it states], “He and His organs are one,”¹³⁶ nonetheless, this cannot compare to the lights (*Orot*) which are actual Godliness. This itself is also the difference

¹³⁶ Introduction to Tikkunei Zohar 3b

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

We can also say that the difference between these two aspects, is like the matter of the difference between the union of “He and His life force are one,” and the union of “He and His organs are one.”¹³⁷ Below this are the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which are actual creations, (meaning that they are separate).

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

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

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

¹³⁷ See Sefer HaMaamarim 5629 p. 204; p. 378, and elsewhere.

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

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

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

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

3.

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

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

This is because the vessels (*Keilim*) of the world of Emanation (*Atzilut*) are like the body relative to the soul, whereas the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are the aspect of the garments (*Levushim*). This is as explained in Patach Eliyahu,¹³⁸ ‘You made various garments (*Levushim*) for them,’ referring to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*),¹³⁹ which only are garments (*Levushim*) for the light (*Ohr*) of the vessels (*Keilim*) of the world of Emanation (*Atzilut*).”

He adds, “This is like the teaching,¹⁴⁰ ‘The Supernal Mother (*Imma Ila’ah*) dwells in the Throne.’ The Supernal Mother (*Imma Ila’ah*) refers to the aspect of Understanding-*Binah* of the world of Emanation (*Atzilut*). It “dwells in the Throne,” referring to the World of the Throne (*Olam HaKiseh*) which is the world of Creation (*Briyah*). The six *Sefirot* are in the world of Formation (*Yetzirah*), and the Cycle-*Ophan* is in the world of Action (*Asiyah*).”

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

¹³⁸ Introduction to Tikkunei Zohar 17a

¹³⁹ See Torah Ohr, Vayera 13c

¹⁴⁰ Tikkunei Zohar, Tikkun 6 (23a)

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

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

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

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

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

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

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

4.

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

HaShem-יהו"ה, the *Shechinah*, was in the lower worlds, meaning, in this world, which is the lowest level, of which there is no lower level (as explained in Tanya),¹⁴¹ or in the words of the discourse, “in the most final and lowest levels,” it thus must be said that all these matters also are present in the souls of the Jewish people.

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

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

The explanation, as explained at greater length by the Alter Rebbe in Likkutei Torah,¹⁴² is that the soul of Moshe is rooted in the essence of the Supernal Wisdom (*Chochmah Ila'ah*), this being the source of the Torah. (That is, [his soul] is higher than the Torah, being that the wisdom of the Torah only is the excess fallout of the Supernal Wisdom. This is as

¹⁴¹ Tanya, Likkutei Amarim, Ch. 36

¹⁴² Note: “*Od Biur HaDevarim Al Pi Yonati*” ([Likkutei Torah] Shir HaShirim 19a and on).

our sages, of blessed memory, taught,¹⁴³ “The excess of the Upper Wisdom-*Chochmah* is Torah.”

It is because of this that the Torah was given specifically through Moshe.) This is why about Moshe it states that he was “heavy of mouth and heavy of speech.” For, as Zohar states,¹⁴⁴ “[He was] heavy of mouth’ (*Kaved Peh*-פה כבד) in regard to the Oral Torah, and ‘Heavy of speech’ (*Kaved Lashon*-לשון כבד) in regard to the Written Torah.” That is, he could not lower himself for Torah to be drawn down from him, Torah being the aspect of the excess [and overflow] of Wisdom-*Chochmah* etc.

He continues [to say] there that though this is the aspect of Moshe, there nevertheless are very lofty souls that have [an element] of the aspect of Moshe in them. This is as Rav Safra said to Rava,¹⁴⁵ “Moshe, did you speak well?” These souls are called the “brothers” and “friends” of the Ever Present One.¹⁴⁶ In other words, [like *Zeir Anpin*] they are drawn down from the union of the Father-*Abba* (Wisdom-*Chochmah*) and the Mother-*Imma* (Understanding-*Binah*) of the world of Emanation (*Atzilut*), and are therefore called “brothers” of *Zeir Anpin* of the world of Emanation (*Atzilut*) and transcend the aspect of Torah.

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

¹⁴³ Midrash Bereishit Rabba 17:5; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25, and elsewhere.

¹⁴⁴ Zohar III 28a

¹⁴⁵ Talmud Bavli, Shabbat 101b

¹⁴⁶ In the glosses of the Tzemach Tzedek to Likkutei Torah there, he cites Zohar II 121b and 94b; Zohar III 7b; Also see Biurei HaZohar of the Mittler Rebbe, Pinchas 114d and on; Biurei HaZohar of the Tzemach Tzedek Vol. 1 p. 546 and on, and elsewhere.

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

How much more is this so in regard to all other souls, which actually are souls of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), and certainly are lower than the Torah. About this they stated,¹⁴⁷ “The Jewish people bond with the Torah.”

This also is what he explains in the discourse, that “most souls are souls of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), and it only is one in a generation, in previous generations, that is a soul of the world of Emanation (*Atzilut*).” This is especially so in our generation, in which it is certain that there only is one in the generation, meaning, one upon whom the entire generation stands, like Moshe in his generation, who was equal to all six-hundred thousand Jews.¹⁴⁸

¹⁴⁷ See Zohar III 73a

¹⁴⁸ See Mechilta and Rashi to Exodus 18:1 and elsewhere; Also see Etz Chayim, Shaar 32 (Shaar Ha'arat HaMochin) Ch. 2.

This is as explained elsewhere¹⁴⁹ on the verse,¹⁵⁰ “Did I conceive this entire people or did I give birth to it, that You say to me, ‘Carry them in your bosom, as a nursemaid carries a suckling etc.’” This is because, included within Moshe were all six-hundred thousand souls that include all the Jewish people. The same applies to the branch of Moshe present in each and every generation,¹⁵¹ these being the leaders of the Jewish people, each leader in his generation, all the way to the leader of our generation. However, all the souls of the generation are souls of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), and about them it states “You made garments for them, from which souls issue forth to man.”

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

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

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

¹⁴⁹ See Pardes Rimonim, Shaar 8 (Shaar Mehut v’Hanhagah) Ch. 22

¹⁵⁰ Numbers 11:12

¹⁵¹ Tikkunei Zohar, Tikkun 69 (112a, 114a)

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

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

This may be understood based on the teaching of the Rav, the Maggid of Mezhrich,¹⁵² on the teaching of our sages, of blessed memory,¹⁵³ "The ministering angels do not recite their song [above,] until the Jewish people recite their song [below], as the verse states,¹⁵⁴ 'When the morning stars sang¹⁵⁵ together (and only afterwards continues) and all the sons of God shouted for joy.'"

Now, we must understand the meaning of their waiting, that is, that the angels wait until the Jewish people begin. This may be explained based on the well-known introduction that "the Jewish people arose first in thought to be created."¹⁵⁶ For,

¹⁵² Note: Rimzei Torah to Tehillim (Psalms) at the beginning (65d and on).

¹⁵³ Talmud Bavli, Chullin 91b; See Midrash Shemot Rabba 23

¹⁵⁴ Job 38:7

¹⁵⁵ Referring to the Jewish people who are compared to the stars. See Rashi to Chullin 91b there.

¹⁵⁶ See Midrash Bereishit Rabba 1:4

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

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

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

5.

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

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

This is as explained in short in the teaching of the Baal Shem Tov cited in Likkutei Torah L’Gimmel Parshiyot, that “the three worlds,” which are Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) of the general worlds (*Olamot d’Klallut*), meaning, Primordial Man-*Adam Kadmon* (the Worlds of the Limitless-*Olamot HaEin Sof*), the world of Emanation (*Atzilut*), and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), and about the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) it is written,¹⁵⁷ “I even actualized it-*Af Aseeteev*-אף עשיתיו,” in which the word “even-*Af*-אף” causes a separation,¹⁵⁸ in that the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are called “the world of separation” (*Alma d’Prooda*).¹⁵⁹

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

¹⁵⁷ Isaiah 43:7

¹⁵⁸ See Likkutei Torah, Balak, and elsewhere.

¹⁵⁹ See Etz Chayim, Shaar 43 (Shaar Tziyur Olamot) in the introduction to the Drush, and elsewhere.

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

Therefore, all the bestowal and revelation in this physical lowest world, comes through the celestial spheres and the constellations, as in the verse,¹⁶⁰ “With the bounty of the sun’s crop, and with the bounty of the moon’s yield,” and as in the teaching,¹⁶¹ “There is no plant below that does not have a constellation above that strikes it and tells it to grow.” This comes from the light and Godly vitality that is bestowed by way of the celestial spheres and constellations.

To further explain, at first glance, this matter is not understood. For, it makes sense to say that in regard to the **existence** of the plant, that it should be brought into being in a way that is appropriate to this physical world, it is understood that this does not need to be by way of the constellation. However, in regard to the **growth** of the plant – which as the Alter Rebbe points out in Iggeret HaKodesh,¹⁶² “As for the constellation that strikes it and tells it to grow, this is already after the plant has already sprouted, and it does not tell it to sprout from nothing to something, but only from being small to

¹⁶⁰ Deuteronomy 33:14

¹⁶¹ See Midrash Bereishit Rabba 10:6; Zohar I 251a (Hashmatot) and elsewhere.

¹⁶² Note: [Tanya, Iggeret HaKodesh] Epistle 20 (132a)

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

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

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

6.

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

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

That is, it is possible for a person to forget about *HaShem*-יהו"ה completely, Heaven forbid. Worse than this, is as it is in the external husks of *Kelipah* and the side opposite holiness, [that he can come] to say,¹⁶³ ‘My river in mine and I have made myself [powerful],’ which literally is the very opposite of the truth. For, the truth is that ‘Yaakov blessed Pharaoh,’¹⁶⁴ (and as it states in Midrash Tanchuma, cited in Rashi there), with what did he bless him? He blessed him that the Nile should rise at his approach. This is the bestowal of the upper goodness that was drawn down. However, Pharaoh, king of Egypt-*Mitzrayim*-מצרים – which means constraint (*Meitzarim*-מצרים) and limitations – was also an ingrate, who said, ‘My river in mine and I made myself [powerful],’ which is the opposite of the truth.”

The explanation is that even in the external husks (*Kelipah*) and the side opposite holiness, there also is a drawing down of vitality from the limitless light of the Unlimited One, since, as the verse states, “You enliven them all.”¹⁶⁵ Only that as the vitality descends, it becomes gross and physicalized, and is bestowed by way of the celestial spheres and constellations, until there can be something that literally is the opposite of Godliness. Moreover, there can even be something that is the

¹⁶³ Ezekiel 29:3

¹⁶⁴ Genesis 47:10

¹⁶⁵ Nehemiah 9:6; See Ch. 14 of *Hemshech “Bati LeGani”* 5710.

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

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

The great descent of this may be understood in greater depth, according to the explanation of the Mittler Rebbe in Torat Chayim,¹⁶⁶ in the discourse on the verse,¹⁶⁷ “It happened at the end of two years to the day: Pharaoh was dreaming, and behold, he was standing over the river,” in regard to the matter of the Nile River. [This is what is hinted at in the discourse, by [citing] the matter of [the verse], “Yaakov blessed Pharaoh. With what did he bless him? He blessed him that the Nile should rise at his approach.”

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

¹⁶⁶ Note: [Torat Chayim], Mikeitz 88b

¹⁶⁷ Genesis 41:1

water the Garden.¹⁶⁸ This is as the verse states,¹⁶⁹ “From there it divides and becomes four headwaters. The name of the first is Pishon etc.”

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

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

We should add to the explanation of the elevated level of goodness drawn down through Yaakov’s blessing of Pharaoh, as explained by the Tzemach Tzeddek in Ohr HaTorah,¹⁷⁰ on the verse,¹⁷¹ “They came to Goren HaAtad... and they said ‘This is a grievous mourning for Egypt.’”

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

¹⁶⁸ Genesis 2:10

¹⁶⁹ Genesis 2:11

¹⁷⁰ Note: [Ohr HaTorah], Vayechi 418b

¹⁷¹ Genesis 50:10-11

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

The Tzemach Tzedek explains that Yaakov’s blessing to Pharaoh was that the house of Egypt should be blessed in the merit of the Jewish people, and that the Jewish people should not be enslaved. (This is as Zohar states,¹⁷² “When Yaakov was alive in the world, no nation ruled over his children.”) It then was a period of goodness for Egypt and goodness for the Jewish people. [Moreover], they elevated the sparks, (as explained previously, that this blessing was drawn from a level that transcends the shattering (*Shevirah*) and repair (*Tikkun*), so that it thus was possible to elevate the sparks that fell into Egypt), and there thus was ascent for them [the Egyptians] as well.

This is similar to the matter of “to serve as companions to this one-*Letzavot LaZeh* לַצִּוֹת לַזֶּה.” [As in the teaching of our sages, of blessed memory,¹⁷³ “The entire world was only created to serve as the companions of this one,” [referring to each and every person, in that¹⁷⁴ “every person is obligated to say ‘the world was created for me.’”)]

As Rambam explains at length in his commentary to Mishnah,¹⁷⁵ the ultimate intent in all of creation is for there to

¹⁷² Zohar I 249a

¹⁷³ Talmud Bavli, Brachot 6b

¹⁷⁴ Talmud Bavli, Sanhedrin 37a (in the Mishnah).

¹⁷⁵ In his introduction to Mishnah, (section entitled “*Achar Kach Re’eh*”).

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

In contrast, after the passing of Yaakov, the Egyptians enslaved the Jewish people, which caused them to be smitten with ten plagues, [as it states],¹⁷⁶ “If a finger struck them with ten plagues etc.” Therefore, at Goren HaAtad the Egyptians also mourned.

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

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

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

¹⁷⁶ Mechilta to Exodus 14:31; Pesach Haggadah, section beginning “*Rabbi Yossi HaGleelee Omer.*”

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

For, even though in truth “Yaakov blessed Pharaoh” that the Nile should rise upon his approach, this being the matter of bestowal of the ultimate Supernal goodness of the side of holiness, drawn from the river that goes forth from Eden, and in a way that it was drawn down below, even to the land of Egypt, so that instead of being “the [most] immoral land,”¹⁷⁷ there would be the matter of “being companions to this one,” and bonding to holiness, up to the ultimate goodness of holiness, nevertheless, instead this caused Pharaoh to say “My river is mine and I have made myself [powerful],” this being the conduct of the ultimate ingrate. However, even in this lowest of levels, there is the matter of “the limitless light of the Unlimited One is far below to no conclusion.”

7.

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

¹⁷⁷ See Genesis 42:9; 42:12; Midrash Kohelet Rabba 1:4

He explains, “In regard to those who are engaged in business, this is when they think to themselves, ‘my strength and the might of my hand made all this wealth for me.’¹⁷⁸ That is, even though he knows and believes that it ‘is He who gives you strength to make wealth,’¹⁷⁹ and,¹⁸⁰ ‘It is the blessing of *HaShem*-יהו"ה that enriches,’ and moreover, in every matter relating to his business he mentions the Name of Heaven, he nevertheless thinks it is by his own strength and the might of his hand. That is, he thinks his own wisdom stood for him. Therefore, when he is in a state of elevation, in all matters he becomes ‘audacious in his own existence,’¹⁸¹ meaning that he is arrogant in the essence of his being.”

The Rebbe Maharash explains this in greater detail in the beginning of the *Hemshech* discourse “*Mayim Rabim*.” That is, the verse states,¹⁸² “*HaShem*-יהו"ה your God will bless you in all that you do.” The explanation is that if you remember *HaShem*-יהו"ה your God, that it is “He who gives you strength to make wealth,” and do not say [to yourself], “my strength and the might of my hand made all this wealth for me,” then “*HaShem*-יהו"ה your God will bless you in all that you do.”

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

¹⁷⁸ Deuteronomy 8:17

¹⁷⁹ Deuteronomy 8:18

¹⁸⁰ Proverbs 10:22

¹⁸¹ See Psalms 52:9

¹⁸² Deuteronomy 15:18

However, when “a man’s foolishness corrupts his way,”¹⁸³ to follow the “many schemes in the heart of man,”¹⁸⁴ that because he wants to be like his fellow, he pursues expensive things beyond his means and stature, and beyond his state and standing, thinking that it depends on his investment of himself and the strength and might of his own hand, then not only will he lose the matter of “*HaShem*-יהו"ה your God will bless you in all that you do,” but beyond this, he even will undergo losses in his physical matters, compared to what he had until now, until he even can come to incur damage to the point of endangerment, about which he brings several examples. All this begins from one’s premise that it is “my strength and the might of my hand etc.”

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

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

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

¹⁸³ Proverbs 19:3

¹⁸⁴ Proverbs 19:21

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

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

The explanation of this is elucidated at length in Kuntres Etz HaChayim¹⁸⁵ of his honorable holiness, the Rebbe Rashab, whose soul is in Eden, that the Oral Torah is compared to a fig,¹⁸⁶ and the fig tree is the Tree of Knowledge, (as in the view of Rabbi Shimon Bar Yochai in Midrash Rabba,¹⁸⁷ and Rabbi Nechemiah in Talmud).¹⁸⁸ However, at first glance, it seems astonishing to say that the Oral Torah is the Tree of Knowledge etc.

However, the truth is as explained in Ra'aya Mehemna,¹⁸⁹ that "the Oral Torah is the Tree of the Knowledge

¹⁸⁵ Note: [Kuntres Etz HaChayim], Ch. 11 and on.

¹⁸⁶ See Talmud Bavli, Eruvin 54a; Midrash Bamidbar Rabba 12:9, cited in Kuntres Etz HaChayim, Ch. 5.

¹⁸⁷ Midrash Bereishit Rabba 19:6 (cited in Kuntres Etz HaChayim *ibid.*); Also see Midrash Bereishit Rabba 15:7

¹⁸⁸ Talmud Bavli, Brachot 40a

¹⁸⁹ Zohar III 124b

of Good and Evil.” However, what is meant here is not that the Torah itself is the aspect of the Tree of the Knowledge of Good and Evil,¹⁹⁰ heaven forbid to think so think so. Rather, because it manifests in physical things etc., meaning that it manifests in garments of actual goodness and evil, because of this, when a person studies it, he can come to forget the Giver of the Torah and that the Torah is the will and wisdom of יהו"ה-*HaShem*, blessed is He.

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

This is as stated in Talmud,¹⁹¹ “If he is not meritorious (*Zachah*-זכה), (meaning that he lacks the matter of refinement (*Zachut*-זכות) and radiance),¹⁹² it becomes the opposite of an elixir of life for him.” All this is similar to what was stated before about Pharaoh, that he was an ingrate who said, “My river is mine and I have made myself [powerful].”

¹⁹⁰ See Tanya, Iggeret HaKodesh, Epistle 26 (143b) in explanation of the Ra'aya Mehemna cited above.

¹⁹¹ Talmud Bavli, Yoma 72b

¹⁹² Also see Metzudat David to Job 25:5

He concludes the chapter saying, “This is because the light comes with a great abundance of constrictions, hiddenness, and concealments. This is the matter of ‘the natural order-*HaTeva*-הטבע’ which shares the same root as in the verse, ‘sunken (*Toovoo*-טבעו) in the sea of reeds.’¹⁹³ That is, because of the abundant chaining down of the light, which chains down from level to level until the final most levels, the light is sunken and extremely hidden and concealed.”

It is in this regard that he continues in the next chapter and explains that even in the final most levels, “below to no conclusion,” there is the drawing down and presence of the limitless light of the Unlimited One, (as a result of which the matter of,¹⁹⁴ “no one banished from Him will remain banished” is caused).

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

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

¹⁹³ Exodus 15:4; See Ohr HaTorah, Shir HaShirim Vol. 1, p. 315; Sefer HaMaamarim 5689 p. 51.

¹⁹⁴ Samuel II 14:14; See Tanya, Ch. 39; Hilchot Talmud Torah of the Alter Rebbe 4:3.

Omdeem-עומדים שטים), (specifying “standing-*Omdeedim*-עומדים” similar to “pillars-*Amudim*-עמודים” that connect the ceiling to the floor)¹⁹⁵ in order to bring about, “They shall build a Sanctuary for Me and I will dwell within them.”

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

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

¹⁹⁵ See *Hemshech* “*Bati LeGani*” 5710 – Ch. 9

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

Delivered on the eve Shabbat Parshat Beshalach, 11th of Shevat, 5724
By the grace of *HaShem*, blessed is He,

This discourse has not been located or published as of
the date of this publication.¹⁹⁶

¹⁹⁶ However, a second discourse by this title was said at the conclusion of Shabbat, and the variations between this discourse and that discourse are incorporated in the notes there.

*“Tzidkat Peerzono b’Yisroel -
The righteous deeds for His open cities in Israel”*

Delivered on the Shabbat Parshat Beshalach, 11th of Shevat, 5724
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁹⁷ “The righteous deeds for His open cities (*Peerzono*-פרזונו) in Israel,” (before which it states, “Louder than the sound of the archers amongst the water drawers etc.”). About this, his honorable holiness, my father-in-law, the Rebbe, whose Hilulah we are celebrating today,¹⁹⁸ cites what our sages, of blessed memory, stated,¹⁹⁹ “Rabbi Oshiya (whose name is of the same root as “Salvation-*Yeshuah*-ישועה,”²⁰⁰ the essence of which is redemption) said: What is the meaning of the verse,²⁰¹ ‘The righteous deeds for His open cities (*Peerzono*-פרזונו) in Israel’? The Holy One, blessed is He, did an act of charity (*Tzedakah*-צדקה)²⁰² for Israel by scattering them (*Pizran*-פזרן) amongst the nations,” about which Rashi comments,²⁰³ “So that they cannot be extinguished [all together] as one.”

¹⁹⁷ Judges 5:11

¹⁹⁸ In the discourse entitled “*Tzidkat Peerzono*” 5689 (Sefer HaMaamarim, Kuntreisim Vol. 1, 32b and on; 5689 p. 160 and on).

¹⁹⁹ Talmud Bavli, Pesachim 87b

²⁰⁰ See Likkutei Levi Yitzchak, Igrot Kodesh, p. 346; Also see Likkutei Sichot, Vol. 18, p. 343 and on.

²⁰¹ Judges 5:11

²⁰² The word for “righteous deeds-*Tzidkat*-צדקת” and the word for “charitable deed-*Tzedakah*-צדקה” are of the same root.

²⁰³ Rashi to Talmud Bavli, Pesachim 87b *ibid*.

Now, the essential being of the Jewish people is in studying *HaShem* יהוה's Torah and fulfilling His *mitzvot*. This is so much so, that even mundane permissible things that they do are done in a way of [the verse],²⁰⁴ "Know Him in all your ways." Thus, the one whose Hilulah we are celebrating today, explains that the meaning of the words "so that they cannot be extinguished [all together] at one," (in essence) is referring to Torah and *mitzvot* (this being the essential existence and being of the Jewish people, as explained above).

In other words, because the Jewish people are scattered in many countries etc., even if one country oppresses them, by forbidding them from studying Torah and fulfilling the *mitzvot*, besides the fact that in other countries there indeed are Jewish people who **are** occupied in studying Torah and fulfilling the *mitzvot*, besides this, through them studying Torah and fulfilling the *mitzvot* they also strengthen the resolve (*Ko'ach v'Oz*) of those Jews who dwell under the evil decree - may the Merciful One save us - to be unmoved by all the obstacles and impediments, and to study Torah and fulfill the *mitzvot* with the full force of self-sacrifice (*Mesirat Nefesh*).

Through this, not only is it that the decrees of the nations of the world are incapable of extinguishing the Jewish people, Heaven forbid, but beyond this, they fulfill Torah and *mitzvot* with greater strength than ever, so much so, that it transcends all measure and limitation, in a way of, "You shall burst forth-*u'Faratzta* ופרצת."²⁰⁵

²⁰⁴ Proverbs 3:6; See Mishneh Torah, Hilchot De'ot Ch. 3

²⁰⁵ Genesis 28:14

This is because they then [fulfill Torah and *mitzvot*] in a way of self-sacrifice (*Mesirat Nefesh*) that transcends the chaining down (*Hishtalshelut*) as it is in man. For, as known, the beginning of the chaining down (*Hishtalshelut*) (in Man) is the power of intellect (*Ko'ach HaSechel*). In contrast, desire (*Ratzon*) transcends the chaining down (*Hishtalshelut*), and self-sacrifice (*Mesirat Nefesh*) stems from the force of the desire (*Tokef HaRatzon*) which transcends the intellect (*Sechel*).

This likewise is the meaning of his words at the conclusion of his discourse,²⁰⁶ that through self-sacrifice (*Mesirat Nefesh*) for the Torah, “there is a drawing down of abundant goodness-*Toov*-טוב for the House of Israel,”²⁰⁷ in which the word “goodness-*Toov*-טוב” is spelled with the *Meloofam* vowel, which [in a way] is loftier than the word “good-*Tov*-טוב” with the *Cholem* vowel,²⁰⁸ in that it is “the [inner] goodness, that is, the choicest of the good,”²⁰⁹ (and is the root of the good). This aspect transcends the chaining down

²⁰⁶ Sefer HaMaamarim, Kuntreisim Vol. 1 38a; 5678 p. 176.

²⁰⁷ See Isaiah 63:7

²⁰⁸ The word *Meloofam*-מלאופם means “The mouth makes an oo sound.” In contrast the *Cholem* vowel is called *Malefum*-מלאפום, meaning “a full mouth,” in that the letter *Chet*-ח of the *Cholem* is of the first letters that emerge from the throat (אחזה"ע), its letter *Lamed*-ל is of the letters of the tongue in the middle (דטלנ"ת), and its *Mem*-מ is of the letters of the lips (בומ"פ), at the end. See Sefer HaNikud of Rabbi Yosef Gikatilla, translated as “The Book of Vowels,” section on the *Cholem* vowel.

²⁰⁹ Shnei Luchot HaBrit, Mesechet Shavuot 190b; Also see Shnei Luchot HaBrit, Va'etchanan 368b (Torah SheB'Khtav); Likkutei Torah, Shir HaShirim 10d; Biurei HaZohar of the Tzemach Tzedek Vol. 1, p. 131; Sefer HaMaamarim 5696 p. 23; 5703 p. 70.

of the worlds (*Hishtalshelut*), [and in this itself, is the aspect of “abundant goodness-*Rav Toov*-רַב טוֹב”].

In other words, since the self-sacrifice (*Mesirat Nefesh*) transcends the chaining down (*Hishtalshelut*) as it is in man, it therefore reaches that which transcends the chaining down of the worlds (*Seder Hishtalshelut*) as it is Above, in *HaShem*’s-יהו"ה Godliness. Thus, self-sacrifice (*Mesirat Nefesh*) for Torah causes the drawing down of “abundant goodness-*Toov*-טוֹב to the House of Israel,” below ten hands-breadths, with openly revealed and clearly apparent goodness, both spiritually and physically.

2.

Now, this also is the meaning of, “The righteous deeds for His open cities (*Peerzono*-פֶּרְזוֹנוֹ) in Israel.” For, at first glance, according to the explanation of our sages, of blessed memory, that “He performed a charitable deed (*Tzedakah*-צֶדֶקָה) toward Israel, in that He scattered them (*Pizran*-פִּזְרָן),” the verse should have used the word “His scattering-*Peezrono*-פִּזְרוֹנוֹ,” [rather than His open cities-*Peerzono*-פֶּרְזוֹנוֹ].

However, the explanation is that the charitable deed (*Tzedakah*) that the Holy One, blessed is He, did in scattering (*Pizran*-פִּזְרָן) them etc., (“His scattering-*Peezrono*-פִּזְרוֹנוֹ”), is the same matter as, “His open cities-*Peerzono*-פֶּרְזוֹנוֹ.” This refers to the matter of having self-sacrifice (*Mesirat Nefesh*), which transcends measure and limitation, that through this, there also is caused to be a drawing down from Above of the aspect of “abundant goodness-*Rav Toov*-רַב טוֹב” that transcends

measure and limitation. This is similar to the verse,²¹⁰ “Yerushalayim will be settled beyond its walls-*Prazot*-פרזות,” which Rashi explains means that it will be “without limit or measure.”

The explanation²¹¹ is that, as known, Yerushalayim-ירושלים means “perfect fear-*Yirah Shalem*-שלם-יראה,”²¹² meaning, the perfection and wholeness (*Shleimut*-שלימות) of fear (*Yirah*-יראה) of *HaShem*-יהו"ה, blessed is He.²¹³ This is the essential point of fear of Heaven, which transcends intellect and is the aspect of the “treasury of fear of Heaven.”²¹⁴ This fear (*Yirah*-יראה) stems from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, “Who is not hinted in any letter, any thorn or any stroke of a letter.”²¹⁵

To explain, as known,²¹⁶ there are several levels of fear (*Yirah*) of Heaven; there is fear of punishment (*Yirat HaOnesh*-יראת העונש), there is fear of sin (*Yirat Cheit*-חטא-יראת) and there is fear of His exaltedness (*Yirat HaRommamut*-הרוממות-יראת) etc. There also is fear of God (*Yirat Elohi*”מ-אלהים-יראת) and fear of *HaShem* (*Yirat HaShem*-יהו"ה-יראת).

²¹⁰ Zachariah 2:8

²¹¹ See the discourse entitled “*Tzidkat Peerzono*” *ibid.*, Ch. 5 and on (Sefer HaMaamarim, Kuntreisim Vol. 1, p. 35a and on; 5689 p. 167 and on).

²¹² Midrash Bereishit Rabba 56:10; Tosefot entitled “*Har*” in Talmud Bavli, Taanit 16a.

²¹³ Likkutei Torah, Drushei Rosh HaShanah 60b; Shir HaShirim 6c, and elsewhere.

²¹⁴ Talmud Bavli, Brachot 33b

²¹⁵ Likkutei Torah, Pinchas 80b; See Zohar III 257b

²¹⁶ See the introduction to *Derech Chayim* of the Mittler Rebbe, translated as *The Path of Life*, and 13c and on, and elsewhere.

Now, in fear of *HaShem*-יהו"ה itself, there are several aspects, corresponding to the four letters of the [lower] Name *HaShem*-יהו"ה, all the way up to the aspect of fear (*Yirah*) of *HaShem*-יהו"ה stemming from the aspect of the thorn of the letter *Yod*-י of His Name. This is because all these aspects have some form and measure.

However, the **very essence** of fear of Heaven, is that its essential point is fear of Heaven that transcends intellect, stemming from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, "Who is not hinted in any letter or any thorn or any stroke of a letter."²¹⁷

Now, the very essence of fear of Heaven, is specifically revealed through opposition, as our sages, of blessed memory, stated,²¹⁸ "[The word] 'and the Victory-*v'HaNetzach*-וְהַנְצָח'²¹⁹ refers to the building of Yerushalayim-יְרוּשָׁלַיִם." For it is specifically when there are obstacles and impediments against Torah and *mitzvot*, that the force of the desire (*Tokef HaRatzon*) for self-sacrifice (*Mesirat Nefesh*) which transcends intellect is awakened, this being the treasury of fear of Heaven.

This is why the verse states, "The righteous deeds for His open cities-*Peerzono*-פְּרִזּוֹנוֹ in Israel," rather than, "His scattering-*Peezrono*-פְּזִירוֹנוֹ." For, the act of charity that the Holy One, blessed is He, did for the Jewish people by scattering them amongst the nations, is the matter of "His open cities-*Peerzono*-פְּרִזּוֹנוֹ," which transcends measure and limitation, this being the

²¹⁷ See Ginat Egoz, of the Godly Rabbi Yosef Gikatilla, translated under the title "HaShem is One" Volume One.

²¹⁸ Talmud Bavli, Brachot 58a

²¹⁹ Chronicles I 29:11

aspect of, “Yerushalayim will be settled **beyond** its walls-*Prazot*-פרזות.”

In other words, it is through the obstacles and impediments etc., of the time of the exile, [at which time there is the matter of “He scattered them amongst the nations” for the purpose of toiling in affecting refinements and clarifications (*Birurim*), because the refinement (*Birur*) of the sparks [of holiness] cannot happen as it did in the time of Shlomo, when the sparks became included automatically, like the flame of a candle in a large torch.²²⁰

In contrast, during exile the Jewish people must go to where the sparks of holiness are and refine them in their place.] It specifically is this that causes an arousal and revelation of the aspect of (Yerushalayim-ירושלים, meaning) the treasury of fear of Heaven present in every single Jew because of the essential self of his soul, which transcends measure and limitation.

There thereby is also caused to be a drawing down from Above of the aspect of the treasury of goodness that transcends the chaining down of the worlds (*Hishtalshelut*). This is as the verse states,²²¹ “*HaShem*-יהו"ה shall open His treasury of good for you,” so that there is a drawing down of abundant goodness-*Toov*-טוב for the House of Israel.”

²²⁰ See Torah Ohr, Bereishit 6a; Likkutei Torah, Bamidbar 4a, and elsewhere.

²²¹ Deuteronomy 28:12

3.

This is as explained in the discourse²²² based on what we observe with a king of flesh and blood. Namely, that the king has precious treasures that he never uses, even for the greatest need, so much so, that they remain hidden from the eyes of all beholders. However, even so, in a time of war, the king will expend all his treasures for the sake of victory over his enemies and all those who oppose him.

The likeness to this Above, is that the aspect of the Supernal treasury transcends light and revelation. (That is, it is a hidden treasury, meaning that it transcends the aspect of revelation.) The same is so of the soul. The aspect of the treasury of fear of Heaven of the soul is the matter of the essential point of fear of Heaven in the hidden recesses of the heart, stemming from the essential self of the soul, which is higher than the aspect of revelations.

In other words, essential point of fear of Heaven not only transcends the intellect, (which is the beginning of the inner manifest powers of the soul), but even transcends the general matter of the revelations of the soul, even the encompassing lights of the *Chayah* and *Yechidah* levels of the soul.

That is, even the *Yechidah* level of the soul is only the aspect of a name (and revelation), as our sages, of blessed memory, stated,²²³ “They called her [the soul] by five names,

²²² See the discourse entitled “*Tzidkat Peerzono*” *ibid.*, Ch. 6 and on (Sefer HaMaamarim, Kuntreisim Vol. 1, p. 36b and on; 5689 p. 171 and on).

²²³ See Midrash Bereishit Rabba 14:9; Devarim Rabba 2:37, and elsewhere with various different orderings. However, this is the order as it is in Etz Chayim,

Nefesh, Ru'ach, Neshamah, Chayah, and Yechidah.” That is, even the *Yechidah* level of the soul is only a name (*Shem*-שם) (a revelation) and is not the essential self of the soul.²²⁴ However, the essential point the fear of Heaven stems from the essential self of the soul.

This then, is why this fear (*Yirah*-יראה) reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. For, as mentioned above (in chapter two), this fear (*Yirah*) stems from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, “Who is not hinted in any letter or in any thorn or any stroke of a letter.”

For, being that this fear stems from the essential self of the soul, which transcends the five names, *Nefesh, Ru'ach, Neshamah, Chayah, and Yechidah*, it therefore reaches higher than the four letters of the [lower] Name *HaShem*-יהו"ה, blessed is He, including even the thorn of the letter *Yod*-י. In other words, it reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

Now, this aspect is revealed for the sake of the victory (*Nitzachon*). This refers to serving *HaShem*-יהו"ה, blessed is He, with actual self-sacrifice (*Mesirat Nefesh b'Po'el*), by which we achieve victory in the war. This is the empowerment granted to each and every Jew, as our sages, of blessed memory, stated,²²⁵ that the Holy One, blessed is He, [Himself] assists

Shaar 42 (Shaar Drushei ABY" A), Ch. 1; Also see the beginning of Shaar HaGilgulim, and elsewhere.

²²⁴ See Sefer HaMaamarim 5696 p. 56.

²²⁵ Talmud Bavli, Sukkah 52b; See Tanya, Likkutei Amarim, Ch. 13

him. Through this he can be victorious in the war, in serving *HaShem*-יהו"ה, blessed is He, every day, (except for Shabbat, being that on the contrary, the day of Shabbat is not a time of war).²²⁶

In other words, the power of self-sacrifice (*Mesirat Nefesh*), which transcends measure and limitation and therefore transcends all calculations etc., is similar to squandering the treasuries. That is, when it comes to the matter of self-sacrifice (*Mesirat Nefesh*), it does not apply to make calculations as to whether to spend the treasuries [or not] etc.

The discourse [continues] and explains that just as in the physical conquest of war, there are experts who are wise in the strategies of war, and there are regular soldiers, who have no knowledge of the wisdom of war strategies, but serve with simple faith and self-sacrifice, and the victory primarily comes through the soldiers, who battle with self-sacrifice, and they are the ones who bring victory, the same is so in a spiritual war, that the ones who are victorious in war are those soldiers that have been touched in their heart with the fear of *HaShem*-יהו"ה, blessed is He,²²⁷ as he explains there at length.

Now, when he states that victory in the war is specifically brought about by the soldiers, this is not to negate the higher officers, who are occupied in war strategies, Heaven forbid. Rather, even the service of the higher officers must (not stem from intellect, nor even from revelations that transcend intellect, but must also be) with self-sacrifice (*Mesirat Nefesh*),

²²⁶ See Sefer HaMaamarim 5632 Vol. 1, p. 58; Torat Menachem, Sefer HaMaamarim Av p. 307, and elsewhere.

²²⁷ See Sefer HaMaamarim 5689 p. 174 and the citations there, note 120.

like the simple soldiers. Through this, their service also stems from the essential self of the soul, which transcends the aspect of revelations, and they too are then included in the category of “those soldiers who have been touched in their heart by the fear of *HaShem*-יהו"ה, blessed is He.”

Now, the reason he specifies, “have been touched in the heart,” is because the aspect of the essential self of the soul, which transcends revelations, is specifically in the heart, rather than the brain. To explain, just as in an earthly kingdom, to be victorious in war, the king squanders his treasures and gives them to the soldiers, the same is so of the Heavenly Kingdom, that to be victorious in the war, they open the Supernal treasures, which transcend the aspect of revelation, and give them to the Jewish people, through which the treasury of the fear of Heaven is revealed in them.

The same is so in the reverse (from below to Above), that through the Jewish people standing steadfastly with self-sacrifice (*Mesirat Nefesh*), they thereby awaken the treasury of fear of Heaven within themselves, and “a spirit awakens a spirit etc.,”²²⁸ in that they therefore open the Supernal treasury for them, [as the verse states],²²⁹ “*HaShem*-יהו"ה shall open His treasury of good for you.”

This assists them in their service of *HaShem*-יהו"ה, blessed is He, to win the war, until it also is drawn down physically, in that “abundant goodness-*Rav Toov* רב טוב is

²²⁸ See Zohar II 162b; Also see the Mittler Rebbe’s introduction to *Imrei Binah*, translated as *The Gateway to Understanding*, and elsewhere.

²²⁹ Deuteronomy 28:12

drawn down for the House of Israel,” below ten hands-breadths, with openly revealed and clearly apparent goodness.

This may be understood in greater detail by prefacing with the explanation in the discourse given for the day of the Hilulah, “I have come to My garden, My sister, My bride...”²³⁰

²³⁰ This concludes the portion of this discourse that has been located and published. See, however, the next discourse entitled “*Bati LeGani*,” Discourse 17.

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

Delivered upon the conclusion of Shabbat Parshat Beshalach,
11th of Shevat, 5724
By the grace of *HaShem*, blessed is He,

1.

The²³¹ verse states,²³² “I have come to My garden, My sister My bride.” In the discourse that he gave for the day of his Hilulah, the Rebbe, whose Hilulah we are celebrating today, explains that in Midrash it states²³³ “I have come to My garden-*Gani*-גני,” meaning, “to My wedding canopy-*Genuni*-גנוני – to the place where I primarily was at first, in that the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, was in the lower worlds.

For, at first, (before the sin), the *Shechinah* was below, in the Garden of Eden (*Gan Eden*). Afterwards, because of the sin of the tree the knowledge of good and evil, and the sins that followed [in the generations] after it, they caused the *Shechinah* to withdraw from below to Above, until the seventh firmament.

²³¹ The preceding two discourses entitled “*Bati LeGani*” which was said on the eve of Shabbat, and the discourse entitled “*Tzidkat Peerzono*”* of the day of Shabbat, were not fully preserved, but the variations between the first discourse and the second discourse are included in the notes of this discourse. [*The first part of the discourse entitled “*Tzidkat Peerzono*” until the explanation of the discourse “*Bati LeGani*” was preserved, printed, and is adapted into English in Discourse 16 of this year.] This discourse is primarily founded upon the fourteenth chapter of the discourse entitled “*Bati LeGani*” 5710. [The fourteenth chapter is the chapter that corresponds to this year, 5724. See *Torat Menachim*, *Sefer HaMaamarim Bati LeGani* Vol. 1, p. V (5).]

²³² Song of Songs 5:1

²³³ Midrash Shir HaShirim Rabba to Song of Songs 5:1

Then, seven righteous *Tzaddikim* came and drew down the *Shechinah*, causing it to descend from Above to below. Each one did this through his service of *HaShem*-יהו"ה, blessed is He, until our teacher Moshe came, who is the seventh [generation from our forefather Avraham] and “all sevens are beloved,”²³⁴ and drew down the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, from the (first) firmament to the earth, this being the primary aspect of the toil of serving *HaShem*-יהו"ה, blessed is He.

This is the meaning of the verse,²³⁵ “The righteous shall inherit the earth, and dwell (וַיִּשְׁכְּנוּ *Yishkenu*) upon it forever.” That is, the righteous *Tzaddikim*^A draw down the aspect of “He who dwells forever (*Shochein Ad*-עַד שׁוֹכֵן), who is exalted and holy,”²³⁶ to be revealed below. This is brought about through their toil in serving *HaShem*-יהו"ה, blessed is He, with self-restraint (*Itkafiya*), and from self-restraint (*Itkafiya*) they then come to self-transformation (*It'hapcha*), through which “the glory of the Holy One, blessed is He, is elevated (*Istalek*) in all the worlds,”²³⁷ specifying “elevated-*Istalek*-אֶסְתַּלֵּק,” this being the matter of the loftiest revelation.²³⁸

²³⁴ Midrash Vayikra Rabba 29:11

²³⁵ Psalms 37:29

^A In addition to the righteous *Tzaddikim* of the early generations, mentioned above, this also includes the righteous *Tzaddikim* of each and every generation, to the point that (Isaiah 60:21; Sanhedrin 10:1 (90a)) states, “Your nation are all righteous-*Tzaddikim*.”

²³⁶ See the liturgy of the morning prayers of Shabbat and the holidays; Midrash Shir HaShirim Rabba *ibid.*, cites (Isaiah 57:15), “He who dwells forever and Whose Name is exalted and holy.”

²³⁷ Tanya, Likkutei Amarim, Ch. 27 (34a); Likkutei Torah, Pekudei cites Zohar II 128b (and also cites to Zohar II 67b. Also see Zohar II 184a); Also see Torah Ohr, Vayakhel 89d; Likkutei Torah, Chukat 65c.

²³⁸ See Torah Ohr, Vayakhel *ibid.* (89d).

This then, is the general matter of [the verse],²³⁹ “I will dwell within them (v'Shachanti b'Tocham-ושכנתי בתוכם).” Now, in this there are two matters (explanations). [The first is] that “I will dwell” (v'Shachanti-ושכנתי) refers to the Tabernacle (*Mishkan*-משכן) and the Holy Temple. This is because, once the Tabernacle (*Mishkan*) and the Holy Temple were constructed, the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, was in the lower worlds.

[The second is that the verse states], “within **them**-b'Tocham-בתוכם,” (rather than “within it-b'Tocho-בתוכו,” meaning within each and every Jew.²⁴⁰ That is, through serving *HaShem*-יהו"ה, blessed is He, the *Shechinah* comes to dwell **within him**, (will “dwell (v'Yishkenu-וישכנו) forever”). This is in addition to the fact that through the general service of *HaShem*-יהו"ה, blessed is He, of the Jewish people, they cause the matter of “I will dwell” (v'Shachanti-ושכנתי) in the literal sense, within the Tabernacle (*Mishkan*-משכן) and the Holy Temple.

This also is why one of the primary forms of service in the Tabernacle (*Mishkan*) was the matter of sacrificial offerings. This is because the meaning of the [word] “offering-*Korban*-קרבן,” is “coming close-*Kiruv*-קירוב,” which happens

²³⁹ Exodus 25:8

²⁴⁰ See [Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (Malchut)]; Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled “v'Shnei Pesukim”); Alshich to Exodus 25:8 (“*Shamati Lomdim*”); Shnei Luchot HaBrit 69a, 201a, and Chelek Torah SheBichtav (in ShaLa”H), Terumah 325b, 326b; Likkutei Torah, Naso (20b); [Also see Likkutei Sichot, Vol. 26, p. 173, note 45 (citing Shalah, and the Shalah’s citation there)], and elsewhere.

between the one below and the One Above, (as Rabbeinu Bachaye²⁴¹ states citing Zohar).²⁴²

The discourse continues,²⁴³ stating that the general matter of the Tabernacle (*Mishkan*) is as the verse states²⁴⁴ “And you shall make the boards for the Tabernacle of acacia-wood (*Shitim*-שטים) standing up,” in which the term “acacia-wood-*Shitim*-שטים” is of the same root as “folly-*Shtut*-שטות.” This is because, the word “*Sheeta*-שטה” means to lean or veer, as in “to veer off-*Setiyah*-סטיה” the straight path, stemming from the “folly-*Shtut*-שטות” of the side opposite holiness. This is as our sages, of blessed memory, stated,²⁴⁵ “A person only commits a transgression if a spirit of folly (*Ru'ach Shtut*-רוח שטות) has entered him.” The toil is to transform this, and make it into the “boards-*Kerashim*-קרשים” for the Tabernacle (*Mishkan*).

This likewise is why [the verse] specifically uses the word “boards-*Kerashim*-קרשים,” because the word “board-*Keresh*-קרש” shares the same letters as “falsehood-*Sheker*-שקר,” this being the opposite of “the eternal Truth (*Emet*-אמת) of *HaShem*-יהוה.”²⁴⁶

In other words, one must transform the “falsehood-*Sheker*-שקר” of the world, and turn it into a “board-*Keresh*-קרש” for the Tabernacle (*Mishkan*) and the Holy Temple

²⁴¹ Rabbeinu Bachaye to Leviticus 1:9

²⁴² Zohar III 5a, cited in Shnei Luchot HaBrit 211b; Sefer HaBahir, Section 46 (109), cited in Rekanati to Genesis 4:3, Exodus 28:18; Also see Shnei Luchot HaBrit ibid.

²⁴³ In the third chapter.

²⁴⁴ Exodus 26:15

²⁴⁵ Talmud Bavli, Sotah 3a

²⁴⁶ Psalms 117:2

(*Mikdash*). (“The Tabernacle (*Mishkan*) is called the Holy Temple (*Mikdash*) and the Holy Temple (*Mikdash*) is called the Tabernacle (*Mishkan*)”).²⁴⁷ Through this there is caused to be a Tabernacle (*Mishkan*-משכן) for the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, to dwell in (“I will dwell-ו' *Shachanti*-ישכנתי”).

Now, since the toil is to affect the repair of the folly (*Shtut*-שטות), which is lower than intellect (*Sechel*), therefore the toil must be done in a way that is appropriate to what must be repaired. It therefore is understood that for this, it is not enough for one's service of *HaShem*-יהו"ה, blessed is He, to accord to intellect (*Sechel*), but it must rather be service of *HaShem*-יהו"ה, blessed is He, that transcends reason and intellect.

This is similar to what Rambam writes in *Hilchot De'ot*,²⁴⁸ that although the straightforward path is the middle path, nonetheless, if a person is swayed in the direction of one extreme, it is not enough for him to go on the middle path, but he rather must distance himself to the opposite extreme.

How much more is this so in regard to the folly (*Shtut*-שטות) of the side opposite holiness and the falseness (*Sheker*-שקר) of the world. That is, to make it into a dwelling place (*Mishkan*) for *HaShem*-יהו"ה, blessed is He, this comes about specifically through serving Him in a way that transcends reason and intellect, and even transcends reason and intellect of the side of holiness. About this our sages, of blessed memory,

²⁴⁷ Talmud Bavli, Eruvin 2a

²⁴⁸ Mishneh Torah, Hilchot De'ot 2:2

stated in Tractate Ketubot,²⁴⁹ “His folly (*Shuteih*-יה שטות) was effective for the old man.”

From this it also is understood that those who can actualize this form of service of HaShem-יהו"ה, blessed is He, are called,²⁵⁰ “The Legions of *HaShem-Tzivot HaShem*-צבאות יהו"ה.”^B The matter of the soldiers of the army (*Tzava*-צבא)^C is that to be victorious in the war they go with self-sacrifice (*Mesirat Nefesh*) (that is, service that transcends reason and intellect).

That is, victory cannot be achieved in any other way, but only when they go to war for the sake [being victorious] by giving up their souls (*Mesirat Nefesh*). This itself is the matter of each and every Jew, which is why [the Torah] calls them, “The Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות,” as stated in Tanya,²⁵¹ that even the most worthless of the worthless is prepared to sacrifice his life for the sanctification of the Name *HaShem*-יהו"ה.

He continues and explains that for the sake of victory in the war, the matter of the treasury is granted from Above. This is likened to the matter of war as it is with a king of flesh and blood. That is, even those treasuries that until now he never touched, not only his own treasuries, but even the treasuries that were amassed by his ancestors, which are so precious to him

²⁴⁹ Talmud Bavli, Ketubot 17a

²⁵⁰ Exodus 12:41

^B This is the name that the Jewish people were called during the exodus from Egypt, which was preparatory to the giving of the Torah, at which time they were given instruction in all matters of serving *HaShem*-יהו"ה, blessed is He, the general whole of which is the making of the Dwelling (*Mishkan*).

^C According to all three explanations of the term “*Tzava*-צבא.” [See Ch. 11 of “*Bati LeGaani*” 5710, p. 131 and on.]

²⁵¹ Tanya, Likkutei Amarim, Ch. 18

that he never displays them, however for the sake of victory in the war,^D he will even place his own life on the line and squander all of his treasures, as well as the treasures amassed by his ancestors, and through doing so he is victorious in the war.

The explanation is that the matter of victory stems from the quality of Victory-*Netzach*, which reaches the very depth of the soul. Therefore, to the degree that a person grows in level and elevation, to that degree he will have greater depth in his quality of being victorious (*Nitzachon*). This is similar to what our sages, of blessed memory, stated,²⁵² “Any Torah scholar who does not avenge and carry enmity like a snake, is not a Torah scholar.”

This refers to the superior quality present in the matter of being victorious (*Nitzachon*), (only that the matter of vengeance and carrying enmity must accord to the conditions explained in Talmud and the legal authorities).²⁵³ How much more is this the case in regard to a king, the matter of whom is that “from his shoulders and up, he is higher than the entire nation,”²⁵⁴ including the ministers, that in him the quality of victoriousness (*Nitzachon*) is in full strength.

Because of this quality of victoriousness (*Nitzachon*) even in regard to those treasures that he never would allow the

^D Which is the ultimate intent and desire of the king, and which is a matter that reaches even higher than his intellect, for which reason he does things that are not in accordance with the intellect, such as spending all the treasures etc.

²⁵² Talmud Bavli, Yoma 22b and on

²⁵³ See Talmud Bavli, Yoma 23a there; Also see Mishneh Torah, Hilchot Talmud Torah 7:13, and the Kessef Mishneh and Lechem Mishneh there.

²⁵⁴ Samuel I 9:2; Explained in Ohr HaTorah, Vayera Vol. 4, p. 764b; Shir HaShirim, Vol. 2, p. 414 and on.

eyes of man to see, not only does he open them up and give them, but he squanders them, and distributes them to the ministers, who are the officers over the soldiers. His intention in doing so is for the sake of the common soldiers, being that it is specifically they who actualize the victory. That is, even though the officers are the ones who are expert and knowledgeable in the wisdom of war strategy, nonetheless, the ones who actually bring the victory, are the common soldiers who actually sacrifice their own lives, (as also explained at the end of the Hilullah discourse).²⁵⁵

From this it is understood that for the Jewish people to be victorious in the war and transform the “falsehood-*Sheker*” of the world into the “boards-*Kersashim*” for the Tabernacle (*Mishkan*), within which the matter of “I will dwell” (*v'Shachanti*) will take place, they not only are granted those matters that are in the category of revelation, but even those matters that below, are likened to the matter of a treasury,^E which is hidden and concealed from the eyes of all beholders, except for the king himself. That is, this refers to a matter that transcends the entire matter of revelation (*Giluy*), including the revelation at the loftiest levels.^F

²⁵⁵ In chapter nineteen (p. 154).

^E The order in this is that there is first a drawing down in the way of a point (*Nekudah*), which is the matter of self-sacrifice (*Mesirat Nefesh*), and afterwards it is drawn down in a way of “The righteous deeds for His open cities (*Peerzono*),” which is the matter of “beyond its walls-*Prazot*,” (as explained before [in the preceding discourse [16] entitled “*Tzidkat Peerzono*,” in the manner expressed [in the verse] (Genesis 28:14), “You shall burst forth (*uFaratzta*) to the east, and to the west, and to the north and to the south.”

^F From this it is understood that even when there is service of *HaShem*, blessed is He, in a way that there are all the revelations of his soul, in a way of no end and no limit, this is not yet sufficient, since it all is still a matter of light and revelation. However, since there is a drawing down from Above of a matter that

Now, in the matter of revelation (*Giluy*), the loftiest level is revelation that has no end and conclusion. About this, in the discourse²⁵⁶ he brings the teaching of Tikkunei Zohar,²⁵⁷ “The limitless light of the Unlimited One (*Ohr Ein Sof*) is above to no end and below to no conclusion.” That is, from the fact that it is called “light-*Ohr*-אור,” it is understood that it is a matter of revelation (*Giluy*), being that the definition of light (*Ohr*-אור) is revelation (*Giluy*). However, this is not a regular light (or revelation), but rather is a “light-*Ohr*-אור” that is called

transcends light and revelation, this must likewise be so below, since “the righteous *Tzaddikim* are similar to their Creator” (Bereishit Rabba 67:8; Bamidbar Rabba 10:5). The explanation is that even in all the levels of the righteous *Tzaddikim*, when service of *HaShem*-יהו"ה, blessed is He, is according to reason and intellect, then it takes on his own form, which is the matter of light (*Ohr*). Therefore, it is not sufficient for there to [only] be love of *HaShem*-יהו"ה, blessed is He, “with all your heart and with all your soul,” but there also must be the love of Him, “with all your more-*Bechol Me'odecha*-בכל מאדך” (Deuteronomy 6:5). (It specifically is this form of service that is called “actualizing the will of the Ever Present One” (See Chiddushei Aggadot of the Maharsha to Talmud Bavli, Brachot 35b; Ohr Torah of the Rav, the Maggid of Mezhrich, Section 166; Likkutei Torah, Shlach 42c).) This refers to the matter of self-sacrifice (*Mesirat Nefesh*). Additionally, this matter is not just something that is considered to be a stringency or a beautification, but it rather relates to and is crucial to victory over the side opposite of holiness, such that without it, the matter of the side opposite holiness is possible in the lowest levels. This is as explained in the discourse (in chapter thirteen), that it is possible for a person to use the power of Torah, to make a *Halachic* ruling that is the opposite of Torah, Heaven forbid, (this being the matter of the opposite of “the sound of the archers” (Judges 5:11) [the archers] referring to those who correctly] say that the impure is impure and that the pure is pure,” (Tanna d’Bei Eliyahu Rabba, Ch. 10; See the discourse entitled “*Amar Rabbi Oshiya*” 5689 Ch. 3 [Sefer HaMaamarim 5689 p. 163 and on]). The test of this is whether there is the matter of “amongst the water drawers” (see Tanna D’Bei Eliyahu Rabba, Ch. 10 *ibid.*), which is that he draws to others). For, since for him, the study is solely a matter of intellect, it is possible for him to come up with intellectual inferences using his own intellect, that are the opposite of the Torah. The victory over this, is solely by way of serving *HaShem*-יהו"ה, blessed is He, in a way that transcends the intellect, which is the matter of self-sacrifice (*Mesirat Nefesh*).

²⁵⁶ In chapter twelve (p. 132).

²⁵⁷ The end of Tikkun 57; Zohar Chaddash Yitro 34c; Also see Tikkunei Zohar, Tikkun 19.

“endless-*Ein Sof*-אין סוף,” which transcends the matters of “above to no end and below to conclusion.”

He then explains the greatness of this matter, by first explaining the matter of “below to no conclusion,”^G meaning, until the lowest of all levels in the order of the chaining down of the worlds (*Seder Hishtalshelut*) in this lowly world, which is the world of Action (*Asiyah*), and moreover, in the world of Action (*Asiyah*) itself, not only in matters of holiness or permissible matters within it, but even in the matter of the external husks (*Kelipot*), which also are bound to the world of Action (*Asiyah*).

Beyond this, it even refers to matters that are below the external husks (*Kelipah*). For, as explained in Tanya,²⁵⁸ when a person sins and transgresses the will of *HaShem*-יהו"ה, blessed is He, he even is worse and lesser than the side opposite holiness and the external husks (*Kelipah*), as in the teaching,²⁵⁹ “The gnat preceded you.”

This is because the external husks (*Kelipah*) fulfill the purpose for which they were created. This is not only so of the matter of the external husks and peel (*Kelipah*) that protect the fruit,²⁶⁰ but even of the matter of the external husks (*Kelipah*)

^G That is, even though the language of the Zohar is that [it first states] “above to no end” (and afterwards) “below to no conclusion,” nevertheless, he first explains the matter of “below to no end,” since this is a matter that has greater relation to man’s service of *HaShem*-יהו"ה, blessed is He. Additionally, it is from the explanation of “below to no conclusion” that we better understand the elevated level of the matter of “above to no end.” From this it is understood by way deduction, the greatness of the level of the treasury, which transcends the matter of the revelation of the limitless light of the Unlimited One (*Ohr Ein Sof*).

²⁵⁸ Tanya, Likkutei Amarim, Ch. 25

²⁵⁹ Talmud Bavli, Sanhedrin 38a

²⁶⁰ Shnei Luchot HaBrit 19b, cited in Ohr HaTorah Na”Ch Vol. 2, p. 834 and on; Sefer HaMaamarim 5659 p. 176; 5704 p. 139 and on, and elsewhere.

as they seduce and entice a person to transgress the will of *HaShem*-יהו"ה, blessed is He, like the example of the prostitute who was hired by the king to attempt to seduce the prince,²⁶¹ by which she fulfills the command of the king. In contrast, this is not so of a person who sins and transgresses the will of *HaShem*-יהו"ה, blessed is He, in that he even is lower than this.

In this itself, there is a way that one sins and transgresses either in matters of the side opposite holiness or in permissible matters. However, there is even a lower matter than this. This is when a person uses matters of holiness to do the opposite of *HaShem*'s-יהו"ה Supernal will, blessed is He,^H which is analogous to "one who seizes the king's head, drags it down and dips his face into etc.," (as [the Alter Rebbe] concludes in Tanya there).²⁶² This refers to what the discourse states,²⁶³ that he uses the power of Torah to make *halachic* rulings that are the opposite of Torah. This too is included in the matter of "far below." (This concludes the explanation in the first thirteen chapters [of the Hilullah discourse]).

2.

Now, in the fourteenth^I chapter he continues [and states], "With all the above, we can understand the verse that

²⁶¹ Zohar II 163a; Tanya, Likkutei Amarim, Ch. 9, Ch. 29.

^H Similar to the matter of an idol being placed in the Sanctuary of the Holy Temple.

²⁶² See Tanya, Likkutei Amarim, Ch. 24 *ibid*.

²⁶³ In chapter thirteen (p. 134)

^I To elucidate, the number 14 relates to the level of the moon which is already "positioned in a state of wholeness" (Zohar I 150a, 225b). For, a lunar month is not 30 complete days, but is rather (Beit Yosef, Orach Chayim 426) 29 days, 12 hours,

states,²⁶⁴ “You enliven them all,” that this is the radiance of the light of *HaShem*’s-יהו"ה Godliness that is drawn down to bring all novel beings into existence from nothing to something, and to enliven them.

This is as stated in Iggeret HaKodesh, Epistle 20, that there is a radiance of a radiance of a radiance present within all the created, formed, and actualized etc. This refers to the Godly light and vitality that is drawn down in all novel creations, as in the teaching,²⁶⁵ “He provides livelihood and sustains [the entire world], from the horns of wild oxen to the eggs of lice.” That is, the light and vitality is even drawn down to illuminate to the lowest of lowliest levels. This is as the verse states,²⁶⁶ “If I ascend to heaven, You are there; if I make my bed in the lowest depths [of hell], behold, You are there.” (This concludes the quote of his words.)

In other words, even though there are matters that are far below, and as explained before, there are many levels in this, all the way far below, nonetheless, even those matters are included in in the verse, “You enliven them all,” specifying, “them all-*Kulam*-כולם.” This even includes those matters that are far below to the furthest extent, even including the external husks (*Kelipot*), and even including those matters that are below the external husks (*Kelipot*), referring to a person who transgresses the will of *HaShem*-יהו"ה, blessed is He, (as will be [further] explained in chapters four and five).

and 793 *chalakim*. We therefore find that the wholeness and perfection of the moon is between the 14th and the 15th.

²⁶⁴ Nehemiah 9:6

²⁶⁵ See Talmud Bavli, Avodah Zarah 3b

²⁶⁶ Psalms 139:8

3.

The explanation is that when the verse states, “and You enliven etc.,” what is meant is not actually the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. This is as the Alter Rebbe stated in *Shaar HaYichud VeHaEmunah*,²⁶⁷ that the word “You-*Atah*-אתה” refers to the letters from *Aleph*-א through *Tav*-ת and the five-*Hey*-ה sources of speech [the throat, palate, tongue, teeth and lips] which are the sources from which the letters (*Otiyot*) emerge.²⁶⁸

However, the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, transcends the matter of the letters (*Otiyot*),²⁶⁹ and “is not hinted in any letter or in any thorn or any stroke of a letter.”²⁷⁰ Even though no other matter enlivens, except for the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, Heaven forbid to think so, as in the teaching of our sages, of blessed memory, “[The word], ‘To Him-*Eilav*-אלי’ means ‘To Him and not to His attributes,’”²⁷¹ nevertheless, the vitality can be as He is in His Essential Self, blessed is He, or as it arose in the Supernal desire of His Essential Self, to hide

²⁶⁷ Tanya, *Shaar HaYichud VeHaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 2.

²⁶⁸ Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (*The Vowels of Creation*).

²⁶⁹ See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being* (*Shaar HaHavayah*).

²⁷⁰ *Likkutei Torah*, Pinchas 80b; See *Zohar* III 257b

²⁷¹ *Sifrei* cited in *Pardes Rimonim*, Shaar 32 (*Shaar HaKavanah*) Ch. 2

and conceal Himself in the Supernal light that, “before Him is darkness.”²⁷²

This then, is what the Alter Rebbe meant by stating that the word “You-*Atah*-אתה” refers to the letters (*Otiyot*) etc. In other words, the drawing down of vitality in all novel creations is through the manifestation of His Essential Self, blessed is He, in concealing and hiding Himself through the letters (*Otiyot*).^J

In the discourse he adds and states, “[This] is the radiance of the light of *HaShem*’s-יהוה Godliness that is drawn down to **bring all novel beings into existence** from nothing to something, and to enliven them.” In other words, even though the verse states “You **enliven** (*Mechayeh*-מחייה) them all,” this is similar to what the Alter Rebbe explains in Shaar HaYichud VeHaEmunah,²⁷³ “Do not just read it as ‘enliven-*Mechayeh*-מחייה,’ but read it as, ‘bring into being-*Mehaveh*-מהוה,’²⁷⁴ meaning, from nothing to something.”

This is as he cites earlier from the teaching of the Baal Shem Tov [in Shaar HaYichud VeHaEmunah],²⁷⁵ on the verse,²⁷⁶ “Forever, *HaShem*-יהוה, Your word stands in the heavens,” that the letters (*Otiyot*) of speech (*Dibur*) from *Aleph-*

²⁷² See Tikkunei Zohar, Tikkun 70 toward the end (135b)

^J It is with the above in mind that it is understood why it is necessary to bring a proof from the verse that states, “And You enliven them all,” even though it is a simple thing to understand that “there is nothing besides Him” (Deuteronomy 4:35). For, the intention is to the matter of the light (*Ohr*), (which is the radiance of the Godly light) that is drawn down to below to no conclusion etc.

²⁷³ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 2 *ibid*.

²⁷⁴ See Pardes Rimmonim, Shaar 6 (Shaar Seder Amidatan) Ch. 8.

²⁷⁵ Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1.

²⁷⁶ Psalms 119:89

א to *Tav*-ת in the ten utterances [of creation]²⁷⁷ stand continuously, as indicated by the word “standing-*Nitzav*-נִצָּב,” (as in the verse,²⁷⁸ “You are standing-*Nitzavim*-נִצָּבִים,” and,²⁷⁹ “A commissioner-*Nitzav*-נִצָּב reigned”), indicating the absence of change, [and that this is] within all novel creations, to bring them into being and sustain them. This is as he continues in the discourse, that “the light of *HaShem*’s-יהו"ה Godliness is drawn down to bring all novel beings into existence,” and continues, “to enliven them.”

The explanation is that in regard to the matter of coming into being (*Hithavut*-הִתְהוּוּת) and the matter of having vitality (*Chayut*-חַיִּוּת),^K there is a difference in their **revelation**, as explained elsewhere at length.²⁸⁰ Namely, in regard to the coming into being of novel creations, their Creator, the Holy One, blessed is He, willed that their coming into being would be in a way that He conceals Himself from them. Furthermore, this is so much so, that according to the senses of the novel creature, he senses himself as having no cause or source giving him existence, but instead senses himself as a true existent being (a something-*Yesh*). Moreover, this also is how he appears in the eyes of others.

In contrast, in regard to the matter of vitality (*Chayut*), if a person deeply contemplates how it is that he lives, he will

²⁷⁷ Mishnah Avot 5:1

²⁷⁸ Deuteronomy 29:9

²⁷⁹ Kings I 22:48; Ohr HaTorah, *Nitzavim* p. 1,201 and on.

^K In another style of expressing this: There is the essence of the thing, meaning the very essence of its existence, which stems from the matter of its coming into being (*Hithavut*-הִתְהוּוּת), and then there is the [nature] of its existence, meaning, its natural qualities and makeup etc., which stem from the matter of vitality (*Chayut*-חַיִּוּת).

²⁸⁰ See *Sefer HaSichot*, *Torat Shalom* p. 121 and on.

come to the point of understanding, that he senses that there is a source which enlivens him, (even though the understanding and sense of this in a diminished and constrained state).

For example, in the utterance,²⁸¹ “Let the earth sprout vegetation,” there are two matters. There is the coming into being of the vegetation, and there are the particular ways by which the vegetation is sustained and enlivened. That is, some require much rain, and some require little rain. The same applies to the amount of heat required by each kind. If a person contemplates all this, he will come to know and understanding that there is One who supervises every single particular of everything necessary and appropriate to each kind of grass and vegetation, so that it can live. Moreover, through knowing and understanding the matter of “You enliven,” he then will come to understanding that there necessarily must be One who brings everything into being, since the “something” did not bring itself into being.

This then, is why the word that is **revealed** in the verse is “You **enliven** (*Mechayeh*-מְחַיֶּה) them all,” and from this it then is derived and learned, “Do not just read it as ‘enliven-*Mechayeh*-מְחַיֶּה,’ but read it as, ‘bring into being-*Mehaveh*-מְהַוֶּה.”” As known,²⁸² the [method of] “do not read, [but rather read],” never comes to negate [the simple meaning of the text], but comes to include an additional matter. In other words, from the matter of “[You] enliven-*Mechayeh*-מְחַיֶּה” we then come to recognize the matter of “[You] bring into being-*Mehaveh*-מְהַוֶּה.” Both matters are included in the same verse and in the

²⁸¹ Genesis 1:11

²⁸² Halichot Eili, Section 3; Likkutei Sichot Vol. 21 p. 24, note 27.

same word, “And You **enliven-Mechayeh-מחיה** them all,” this being “the radiance of the light of *HaShem*’s-יהו"ה Godliness (the limitless light of the Unlimited One – *Ohr Ein Sof*) that is drawn down to bring all novel beings into existence, and enliven them.”

4.

Now, in regard to the fact that the verse states, “And You enliven **them all** (*Kulam-כולם*),” this not only includes the worlds, matters of holiness, and matters that are permissible. (As we find in various places that the word “all-*Kol-כל*” sometimes only means “most is like all,” but does not actually mean all.)²⁸³ Rather, [here, the word all] even includes matters of the external husks (*Kelipot*). This because in regard to everything that exists in the world, (not just “most is like all”), including the existence of the external husks (*Kelipot*), the general principle is that “the something (*Yesh*) does not make itself.” It must therefore be said that even that existence is included in the words, “and You enliven them all.”

About this he brings the teaching of our sages,²⁸⁴ that “the Holy One, blessed is He, provides livelihood and sustains [the entire world], from the horns of wild oxen to the eggs of lice.” To explain, “the horns of wild oxen” (*Karnei Re'emim-קרני ראמים*) refers to the greatest and largest creatures, whereas the “eggs of lice” (*Beitzei Kinim-ביצי כנים*) refers to the smallest creatures.

²⁸³ See Turei Zahav to Orach Chayim 582, Se'if Katan 3

²⁸⁴ See Talmud Bavli, Avodah Zarah 3b

This is how it physically is, and it likewise is so of their spiritual counterparts, (being that the physical chains down from the spiritual). This is as stated in the book *Tur Bareket*²⁸⁵ (from one of the students of the Arizal), that the “horns of wild oxen” (*Karnei Re'emim*-קרני ראמים) refers to the secret of the ten horns,²⁸⁶ these being the ten *Sefirot* of the Crown-*Keter*. (That is, the matter of the wild ox (*Re'em*-ראם) is very lofty, which in the *Sefirot* are the *Sefirot* of the Crown-*Keter*, and “the horns of wild oxen” (*Karnei Re'emim*-קרני ראמים) refers to the highest level in the Crown-*Keter* itself.) [In other words], this refers to the ultimate spiritual [level].

In contrast, the “eggs of lice” (*Beitzei Kinim*-ביצי כנים) refers to the smallest of creatures, even spiritually, in that the Godliness in it is small, this being the matter of the external husks (*Kelipah*). This is as explained in *Pri Etz Chayim*²⁸⁷ about the spiritual matter of “lice-*Kinim*.” That is, the word “lice-*Kinim*” has the numerical value of 120-ק"כ, hinting at the 120-ק"כ permutations (*Tzirufim*) of *HaShem*'s-יהו"ה title God-*Elohi*"m-אלהי"ם. Now, His title “God-*Elohi*"m-אלהי"ם” (which has the same numerical value as “the natural order-*HaTeva*-הטבע-86”)²⁸⁸ is called “the shield-*Magen*”

²⁸⁵ See *Ohr HaTorah*, *Chayei Sarah* 124b and on; Vol. 2, p. 444a and on.

²⁸⁶ *Daniel* 7:7

²⁸⁷ *Pri Etz Chayim*, *Shaar Chag HaMatzot*, Ch. 7

²⁸⁸ 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*); *Pardes Rimonim*, *Shaar* 12 (*Shaar HaNetivot*), Ch. 2; *Reishit Chochmah*, *Shaar HaTeshuvah* Ch. 6, section entitled “*v'HaMargeel*” (121b); *Shnei Luchot HaBrit* 89a, 189a, 308b; *Shaalot u'Teshuvot Chacham Tzvi*, Section 18; *Tanya*, *Shaar HaYichud VeHaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 6; *Likkutei Torah*, *Re'eh* 22c.

which [covers] over His Name *HaShem*-יהו"ה.²⁸⁹ This is why it is called "lice-*Kinim*-כנים-120," which is of the same root as the word "Title-*Kinuy*-כנוי-86," in that the "title-*Kinuy*-כנוי-86" comes in place of the Name and is the loss of the Name, (as brought in the responsa of Maharik).²⁹⁰

This is similar to the explanation of the Rav, the Maggid of Mezhritch,²⁹¹ on [the Mishnah],²⁹² "He who seeks to make his name great, loses his name," that in order to "make His Name great," as in the teaching of our sages, of blessed memory,²⁹³ "The Holy One, blessed is He, went a distance of five-hundred years (all the way to the lower worlds) in order to acquire a name for Himself." This comes about through "the loss of His name," so that all that remains is His title-*Kinuy*-כנוי-86. We thus find that the (eggs of) lice-*Kinim*-כנים-120 indicates the matter of the external husks (*Kelipot*),^L and that there too, there is a drawing down of Godly light and vitality. This is similar to the teaching of our sages, of blessed

²⁸⁹ Psalms 84:12; See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4; Ohr HaTorah (Yahal Ohr) to Psalms there.

²⁹⁰ Shaalot u'Teshuvot Maharik (Rabbi Yosef Kolon), Shores 162.

²⁹¹ Likkutei Amarim, Section 202; Ohr Torah Section 390

²⁹² Mishnah Avot 1:13

²⁹³ Midrash Kohelet Rabba 7:1 (2)

^L This is why, in Egypt there was the plague of lice-*Kinim*-כנים, being that "the handle of the axe comes from the forest itself," (Talmud Bavli, Sanhedrin 39b, cited in Tanya, Ch. 31), and through this, the exodus from Egypt (*Mitzrayim*-מצרים) was thereby possible, this being the matter of the leaving constraints (*Meitzarim*-מצרים) and limitations.

memory,²⁹⁴ “[The verse states],²⁹⁵ ‘there is nothing besides Him’ – even sorcery.”²⁹⁶

5.

Now, as explained above, the drawing down to far below also includes matters that are even lower than the external husks (*Kelipot*), which refers to a person who transgresses the will of the Creator. About this he continues in the discourse, stating: “This is as stated,²⁹⁷ ‘If I ascend to heaven, You are there; if I make my bed in the lowest depths [of hell] (*She’ol*-שְׂאוֹל), behold, You are there.” “The lowest depths [of hell]” (*She’ol*-שְׂאוֹל) is the matter of the punishment for those who transgress His will.^M About this the verse states, “If I make my bed in the lowest depths [of hell] (*She’ol*-שְׂאוֹל), behold, You are there.” That is, there too the limitless light of the Unlimited One (*Ohr Ein Sof*) is present.

In Shaar HaTzitzit of the Mittler Rebbe,²⁹⁸ he explains why the words “If I ascend to heaven” and the words “If I make

²⁹⁴ Talmud Bavli, Chullin 7b

²⁹⁵ Deuteronomy 4:34

²⁹⁶ See Rashi to Chullin 7b *ibid.* – “Even sorcery is not beside Him, meaning to say, without His will. For, if there is no decree upon a person from before Him, evil cannot be done to him.”

²⁹⁷ Psalms 139:8

^M It is for this reason that the lowest depths [of hell] – *She’ol*-שְׂאוֹל – was created on the second day, on the day that dispute was created (Bereishit Rabba 4:6). This was not the case on the first day which is called “one day-*Yom Echad*-יֹם אֶחָד” (Genesis 1:5), since “the Holy One, blessed is He, was Singular-*Yachid*-יָחִיד in His world” (Rashi to Genesis 1:5, citing Bereishit Rabba 3:8). This is also the substance matter of Yom HaKippurim, as our sages, of blessed memory, stated (Bereishit Rabba *ibid.*), “One day-*Yom Echad*-יֹם אֶחָד – This refers to Yom HaKippurim,” since on Yom HaKippurim the Satan has no dominion (Talmud Bavli, Yoma 20a).

²⁹⁸ Imrei Binah, Shaar HaTzitzit, Ch. 22-23

my bed in the lowest depths [of hell]” are said together. That is, just as “if I ascend to heaven, You are there,” so likewise, “if I make my bed in the lowest depths [of hell], behold, You are there,” meaning **literally You**, just as He is in heaven.^N

As he explains at length,²⁹⁹ “God made one opposite the other,” and therefore, just as in the ultimate level of elevation on the side of holiness (this being the spiritual aspect of “the horns of wild oxen” (*Karnei Re'emim*-קרני ראמים)), the matter of the Supernal “hairs” (*Sa'arot*-שעורת) of the beard is present,³⁰⁰ as it states,³⁰¹ “The Ancient of Days (*Atik Yomin*) sat, His garment was white as snow and the hair of His head like clean wool,” (referring to the Tallit and its Tzitzit-fringes),³⁰² indicating the greatest and loftiest light above, (this being “the depth of the height (*Omek Rom*)”),³⁰³ [which] because to its greatness, is not in [man's] power to receive, except through constrictions (*Tzimtzumim*), this being the constriction (*Tzimtzum*) caused by the separation of the skull (*Gulgolet*), after which the hairs (*Sa'arot*) are caused to grow - the same is

^N In other words, just as “the limitless light of the Unlimited One (*Ohr Ein Sof*) is above to no end and below to no conclusion,” the same is likewise so in man's service of *HaShem*-יהו"ה, blessed is He. That is, there is a state and standing in which “if I ascend to heaven, You are there,” (similar to “above to no end”), and there is a state and standing in which “if I make my bed in the lowest depths [of hell], behold, You are there,” (similar to “below to no conclusion”).

²⁹⁹ Ecclesiastes 7:14

³⁰⁰ See Likkutei Torah, Emor 31d and on; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25; Sefer HaMitzvot of the Tzemach Tzedek 104b and on, and elsewhere.

³⁰¹ Daniel 7:9

³⁰² Also see Likkutei Torah, beginning of the Torah portion of Korach.

³⁰³ Sefer Yetzirah 1:5; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1.

so on the side opposite holiness, [as it states],³⁰⁴ “They adhere to the hairs.”

In other words, [the side opposite holiness adheres] to where the drawing down of *HaShem*’s יהוה Godliness is in a state of constriction (*Tzimtzum*), and when there then is additional constriction (*Tzimtzum*), this being the matter of the hairs (*Sa’arot*), the side opposite holiness has a hold there and derives vitality.

This is as we find [that it states],³⁰⁵ “The hair of a woman is considered to be nakedness.” In contrast, about the Nazirite the verse states,³⁰⁶ “He shall be holy, the growth of hair on his head shall grow.” This is because the hairs (*Sa’arot*) of the Nazirite are from the aspect of “hairs” (*Sa’arot*) as they are on the side of holiness. In contrast, when the “hairs” (*Sa’arot*) are in a place of constrictions (*Tzimtzumim*) and judgments (*Dinim*), there is a drawing of vitality from them to the side opposite holiness, (which is “the depth of the abyss” (*Omek Tachat*),³⁰⁷ which is the lowest depth of hell (*She’ol*-שאוֹל)).³⁰⁸ However, about this the verse states, “If I make my bed in the lowest depths [of hell], behold, You are there.” This is as Yonah said,³⁰⁹ “From the belly of the grave (*She’ol*-שאוֹל) I cried

³⁰⁴ Zohar III 60b

³⁰⁵ Talmud Bavli, Brachot 24a

³⁰⁶ Numbers 6:5

³⁰⁷ See Sefer Yetzirah 1:5 *ibid*.

³⁰⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), Gate entitled “The seven letters כפר”ית correspond to the seven chambers of purgatory-*Gehinnom*-גיהנום.”

³⁰⁹ Jonah 2:3

out.” In other words, even in the lowest depth of hell (*She'ol*-שאוֹל) he recognizes (and senses) the Godliness.^o

Now, beyond even this, the verse states,³¹⁰ “He lowers to the grave (*She'ol*-שאוֹל) and raises up.” As explained there, this descent is for the purpose of ascent, and the ascent (“and raises up”) is commensurate to the descent (“He lowers”). In other words, from the punishment of “He lowers to the grave (*She'ol*-שאוֹל)” itself, we can understand the great elevation brought about through it. For, as known,³¹¹ the punishments of Torah are not just for the sake of punishing, Heaven forbid to think so, for the Torah is the “Torah of Kindness,”³¹² and this being so, even its punishments are a matter of kindness-*Chessed*. That is, the ultimate purpose of [the punishment] is to repair the person and return him to goodness. This is so much so, that he comes to such elevation that even the matter of “He lowers to the grave (*She'ol*-שאוֹל)” is worthwhile (which even is lower than the external husks (*Kelipah*), as mentioned above). This is as our sages, of blessed memory, stated,³¹³ “It is better for him to be judged and be brought into the Coming World.”

^o However, [it should be pointed out that] for Yonah, the matter of “the lowest depth of hell-*She'ol*-שאוֹל” was not an undesirable matter that was brought about by his own hand. On the contrary, this matter was brought about because *HaShem*-יהו"ה, blessed is He, commanded the fish to swallow him so that he does not drown in the sea (Metzudat David to Jonah 2:1). Therefore, it is not such a great wonder and novelty that even in the lowest depth of hell (*She'ol*-שאוֹל) he recognized *HaShem*'s-יהו"ה Godliness. The primary novelty and wonder is that even “if I make my bed in the lowest depth of hell (*She'ol*-שאוֹל),” meaning that when man himself descends to the lowest depth of hell (*She'ol*-שאוֹל) due to [his own] sins etc., nevertheless, “behold, You are there.”

³¹⁰ Samuel I 2:6

³¹¹ See Likkutei Sichot, Vol. 22 p. 71 and elsewhere.

³¹² Proverbs 31:26

³¹³ Talmud Bavli, Chagigah 15b

Thus, since this is the harshest judgment, we can understand the commensurate level of pleasure and goodness that comes to them from it.

From all the above we can understand that even in the lowest of the lowest levels, even a person who sins willfully, with sins that are the ultimate rebelliousness, such that he uses the power of Torah to arrive at a matter of Torah law (*Halachah*) which is the opposite of Torah, (meaning that he uses matters of holiness themselves, and thereby empowers the side opposite holiness), there too the limitless light of the Unlimited One (*Ohr Ein Sof*) is drawn down “below to no conclusion.”

6.

The discourse continues: All this is because the light (*Ohr*-אור-207) is in essence limitless (*Ein Sof*-איין סוף-207) and it therefore is also limitless (*Ein Sof*) in its spreading forth, with many levels and chainings down (*Hishtalshelut*), all the way below, literally etc. Moreover, wherever it is drawn and spreads forth it remains unaffected and undergoes no change whatsoever. That is, it is unlike the relationship of the soul with the body, being that the soul is moved by the occurrences of the body. In contrast, the Godly light that enlivens and brings into being, is not moved, nor does it undergo any change whatsoever.

Now, the fact that changes are possible in the light (*Ohr*) through investment and manifestation (*Hitlabshut*), in that the manifestation (*Hitlabshut*) causes some change, is only in

regard to the vitality (*Chayut*) that is in a state of [potential] power (*Ko'ach*), and as known, vitality (*Chayut*) that is in a state of [potential] power (*Ko'ach*) comes from the vessels (*Keilim*) of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), in that the vessels (*Keilim*) of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are in a state of actual [tangible] existence.

This is as stated in the above-mentioned Iggeret HaKodesh, that the beginning of “somethingness” (*Yesh*) is in the vessels (*Keilim*) of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), and due to this, changes and movement are applicable in them. In contrast, when it comes to the light (*Ohr*-אור) that enlivens, there is no change or movement in it whatsoever etc. (This concludes the quote of his words.)

This is explained at length by the Tzemach Tzedek in the discourse known as “*Drush Gimmel Shitot* – The teaching of the three views,”³¹⁴ (about the second view). Namely, that even in regard to the vessels (*Keilim*) of the world of Emanation (*Atzilut*), though they are called “vessels” (*Keilim*), no matter of change applies to them. About this he explains,³¹⁵ founding himself on the explanation of the Mittler Rebbe³¹⁶ on the teaching of Zohar in the Torah portion of Vayeitzei,³¹⁷ that the Holy One, blessed is He said [to King Dovid], “I will not use My vessels, but will rather use your vessels.”

³¹⁴ Printed in Ohr HaTorah, Inyanim p. 258 and on.

³¹⁵ Ohr HaTorah ibid., Ch. 10 and on (p. 273 and on).

³¹⁶ Biurei HaZohar 134d and on.

³¹⁷ Zohar I 148b

The word “*Maneen*-מַאֲנֵי” [in the Zohar] means “vessels-*Keilim*-כְּלִיִּם,” and “My vessels” refers to the aspect of the vessels (*Keilim*) of the world of Emanation (*Atzilut*). They are called “**My** vessels” because “He and His life force and organs are one.”³¹⁸ In contrast, “your vessels” refers to the vessels (*Keilim*) of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).

He continues there and explains, (and this likewise is the explanation in [the discourse of the Alter Rebbe entitled] “*v’Shavtah*” of the year 5562³¹⁹ (which is in the handwriting of the Mittler Rebbe and includes the glosses of the Tzemach Tzedek)), that the matter of the vessel (*Kli*) is the aspect of limitation (*Gvul*) and constraint (*Tzimtzum*), which limits and constricts the light (*Ohr*). However, above in the world of Emanation (*Atzilut*) it does not apply to say that the vessel (*Kli*) actually limits the light (*Ohr*), being that there, everything is an aspect of *HaShem*’s-יהו"ה Godliness. This being so, it cannot be said that the vessels (*Keilim*) themselves are actually in a state of limitation (*Gvul*). Heaven forbid to say such a thing about *HaShem*’s-יהו"ה Godliness.

Rather, the explanation is that for a matter of limitation to be possible, that is, to limit something outside of the world of Emanation (*Atzilut*), this is brought about through (the general matter of the ten *Sefirot* of the world of Emanation (*Atzilut*), and more specifically through) the vessels (*Keilim*) of the world of Emanation (*Atzilut*), (which are called “*Maneen*-מַאֲנֵי” [in the the Zohar]). Nonetheless, the vessels (*Keilim*) of

³¹⁸ Introduction to Tikkunei Zohar, 3b.

³¹⁹ Printed in Maamarei Admor HaZaken 5562 Vol. 1, p. 188 and on.

the world of Emanation (*Atzilut*) themselves are unlimited (*Bli Gvul*).³²⁰

The likeness to this in man (*Adam*-אדם) below, (who is [called man-*Adam*-אדם because] “I am likened-*Adameh*-אדמה to the Supernal One”),³²¹ is that when the power to write in the hand is drawn down through his separate fingers to write a one letter, even though he is writing one letter, he has the power to write many letters, except that right now, he limits himself to this, and what comes out in ink on the paper is a single letter.

However, he explains that it is not so remote to say that this also is so of the world of Emanation (*Atzilut*), (even though, at first glance, how could a matter of limitation (*Gvul*) be applicable in the world of Emanation (*Atzilut*), even to limit something that is outside of Himself). This is understood a priori, from the view of Rambam that, “He and His wisdom are one; He is the Knower, He is the Known, and He is the Knowledge itself.”³²² Now, if the Rambam says this about the Essential Self of the Creator, then at the very least, it would be applicable to say so of the ten *Sefirot* of the world of Emanation (*Atzilut*).

However, we still must understand how the matter of limitation could be caused in “My vessels.” For, it makes sense that in man, even though the essence of his soul transcends all limitation, nonetheless, limitation in the power of writing is

³²⁰ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 29.

³²¹ Isaiah 14:14; Sefer Asarah Maamarot, Maamar Eim Kol Chai, Part 2, Ch. 33; Shnei Luchot HaBrit 3a, 20b, and elsewhere.

³²² Mishneh Torah, Hilchot Yesodei HaTorah 2:10; Hilchot Teshuvah 5:5; Also see the end of Shemonah Perakim of the Rambam.

possible, being that it passes through the hand and the fingers of the hand. However, above in the world of Emanation (*Atzilut*) it does not apply to say this, since “He has no body, nor any likeness of a body.”³²³

The explanation is that *HaShem*-יהו"ה, blessed is He, is all capable (*Kol Yachol*) and therefore also has the power of limitation (*Ko'ach HaGvul*).^P He therefore can bring the matter of limitation (*Gvul*) about, even without vessels (*Keilim*) that are outside the world of Emanation (*Atzilut*).

Based on this, the Rebbe Maharash explains³²⁴ the existence of evil. This is as the verse states,³²⁵ “[He] creates evil,” even though about the world of Emanation (*Atzilut*) the verse states,³²⁶ “Evil shall not dwell with You.” For, being that although *HaShem*-יהו"ה, blessed is He, is limitless (*Ein Sof*), He also is capable of illuminating and bestowing in a limited way (*Gvul*), this being so, from here there also is a drawing forth of, “[He] creates evil,” and it is one and the same, in that the source of evil stems from measure, limitation, and constriction.

From all the above it is understood that even in the vessels (*Keilim*) of the world of Emanation (*Atzilut*), no change or movement is applicable, since they are “My vessels,” and

³²³ See the liturgical hymn “*Yigdal*,” which is based upon the Rambam’s commentary to Mishnah, Sanhedrin, Perek Chelek (Ch. 10), in the third fundamental principle.

^P This is as stated in Avodat HaKodesh [Part 1, Ch. 8], that if one was to say that He only possesses the power of limitlessness (*Ko'ach HaBli Gvul*) but does not possess the power of limitation (*Ko'ach HaGvul*) then he would be limiting His perfection, blessed is He.

³²⁴ In the discourse entitled “*Chayav Adam Levarach*” 5638, Ch. 30-31 (Sefer HaMaamarim 5638 p. 167 and on).

³²⁵ Isaiah 45:7

³²⁶ Psalms 5:5; Likkutei Torah, Bamidbar 3c and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54

transcend limitation, except that this is the power to limit that which is outside the world of Emanation (*Atzilut*).

7.

It should be added that this matter, that change and movement is inapplicable in the world of Emanation (*Atzilut*), is also found in relation to actual conduct. That is, the difference between Yosef and the other tribes is well-known.³²⁷ That is, about Yosef it is written,³²⁸ “He came home to do his work,” [which Targum translates],³²⁹ “To examine the accounting ledgers,” and he subsequently became second to the king,³³⁰ to the point [that the verse states],³³¹ “Without you no man may lift up his hand or foot in all the land of Egypt.” However, even so, he remained in the same state and standing in his service of *HaShem*-יהו"ה, blessed is He, which was the level of service of the world of Emanation (*Atzilut*).

In contrast, about the tribes the verse states,³³² “They did not recognize him.” This is because the state and standing of the tribes in their service of the Creator, was such that [they said about themselves],³³³ “Your servants are shepherds,” in that they secluded themselves outside the city, so that the matters of city [life] would not distract them from their service of the

³²⁷ See Maamarei Admor HaZaken 5565 Vol. 1, p. 192 and on; Torat Chayim, Vayechi, p. 243b and on; Ohr HaTorah, Mikeitz Vol. 6, p. 1,102a and on; Sefer HaMaamarim 5633 Vol. 1 p. 63 and on; 5677 p. 103 and on; 5688 p. 23 and on.

³²⁸ Genesis 39:11

³²⁹ Targum Onkelus to Genesis 39:11

³³⁰ See Genesis 41:40, 41:43; Pirkei d'Rabbi Eliezer, Ch. 11.

³³¹ Genesis 41:44

³³² Genesis 42:8

³³³ Genesis 47:3

Creator, and they thus had no recognition of Yosef's way of serving *HaShem*-יהו"ה, blessed is He. That is, at the very same time that his state and standing was such that by his hand all the affairs of the land of Egypt were carried out, [the land of Egypt being] "the nakedness of the earth,"³³⁴ at the very same time, his service of *HaShem*-יהו"ה, blessed is He, was the way of service of the world of Emanation (*Atzilut*).

This is because the level of the tribes was in the world of Creation (*Briyah*), whereas the level of Yosef was in the world of Emanation (*Atzilut*), (as explained at length in Torah Ohr).³³⁵ It is about this that Yosef told his brothers,³³⁶ "Am I under God-*Elohi*"*m*-אלהי"ם?" That is, he was saying, "I am higher than *HaShem*'s-יהו"ה title (*Kinuy*-כנוי-86) 'God-*Elohi*"*m*-אלהי"ם-86,' which is [the aspect of] Kingship-*Malchut* of the world of Emanation (*Atzilut*) (and is the source of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*)). I am not under His title 'God-*Elohi*"*m*-אלהי"ם' as you are." Thus, since Yosef was from the aspect of the world of Emanation (*Atzilut*), therefore, worldly thoughts caused no distraction in him whatsoever, as the Rebbe Maharash explained.³³⁷

With this, he also explains³³⁸ the words of our sages, of blessed memory,³³⁹ "It is revealed and is known before the One who spoke and the world was," specifying "is known-*Yadu*'a-

³³⁴ Genesis 42:9, 42:12; See Midrash Kohelet Rabba 1:4

³³⁵ Torah Ohr 103a and on.

³³⁶ Genesis 50:19

³³⁷ Sefer HaMaamarim 5627 (Kehot 5760) p. 323.

³³⁸ Sefer HaMaamarim 5627 *ibid.* (Kehot 5760) p. 322.

³³⁹ Talmud Bavli, Tractate Eruvin 13b

ידוע.” That is, “it is known” automatically, not in a way of being invested and manifest (*Hitlabshut*) in the aspect of thought (*Machshavah*). He explains that this is the meaning of Rambam’s statement, “He is the Knower, He is the Known, and He is the Knowledge itself.”³⁴⁰

To explain, in the matter of knowledge (*Da’at*), as it is Above in *HaShem*’s-יהו"ה Godliness, there are two matters. There is the lower knowledge (*Da’at Tachton*) and there is the upper knowledge (*Da’at Elyon*). The lower knowledge (*Da’at Tachton*) is in a way that “He is the Knower,” in a way of inner manifestation (*Hitlabshut*), so to speak, due to which there is a change between before the knowledge, during the knowledge and after the knowledge. However, the upper knowledge (*Da’at Elyon*) is in way of “He is the Known,” meaning that “before Him it is known” automatically, not by way of inner manifestation (*Hitlabshut*).

Nevertheless, even in the aspect of the upper knowledge (*Da’at Elyon*), all the particulars are known to Him. This is as our sages, of blessed memory, stated,³⁴¹ “On Rosh HaShanah all creatures pass before Him like a flock of sheep (who are counted one by one), and all are glanced upon with a single glance,” (even though they pass one after the other).³⁴² This refers to the matter of *HaShem*’s-יהו"ה particular supervision over every single particular found below. This is to such an extent that our sages, of blessed memory, stated,³⁴³ “Even

³⁴⁰ Mishneh Torah, Hilchot Yesodei HaTorah 2:10; Hilchot Teshuvah 5:5; Also see the end of Shemonah Perakim of the Rambam.

³⁴¹ Talmud Bavli, Rosh HaShanah 18a

³⁴² See Rashi to Rosh HaShanah 18a *ibid*.

³⁴³ Midrash Bereishit Rabba 9:3

before a thought forms in a person's heart, it already is revealed and known before Him, blessed is He," except that it is in a way that "it is revealed and known before Him," not that He manifests within that knowledge, only that it is known automatically, in and of itself.

With this, the Alter Rebbe³⁴⁴ answers [the question], that at first glance, above in *HaShem's* יהו"ה Godliness, the knowledge by which He understands and knows the creations, is like the matter of extraneous thoughts (*Machshavot Zarot*) and idle matters. However, this is not in a way of being manifest and invested (*Hitlabshut*) in the thought at all, but rather in a way of being openly revealed and known automatically, similar to how it was for Yosef, that thoughts of worldly matters caused him no distraction.

He adds that we also find this in the leaders of the Jewish people in later generations, and that this was affected by the Baal Shem Tov, of righteous memory. That is, even though the Baal Shem Tov was in the physical world below, for him it was no contradiction at all to also be in the upper worlds. This is as the Mittler Rebbe explains,³⁴⁵ that the Baal Shem Tov prayed many prayers to be able to respond to an inquirer, even while in a state of the ascent of his soul etc. In other words, even though to be capable of responding to questions asked about worldly matters, the response must be according to the particulars of the question and the questioner, nonetheless, at the very same time,

³⁴⁴ Maamarei Admor HaZaken 5565 Vol. 1, p. 192 and on *ibid*. Also see *Torat Chayim* and *Ohr HaTorah* *ibid*.

³⁴⁵ *Torat Chayim* *ibid*. p. 249c; Also see *Maamarei Admor HaZaken* and *Ohr HaTorah* *ibid*.

he remained in his service of *HaShem*-יהו"ה, blessed is He, on his own level, as he was in the upper world.

He concludes there and states that on the evening of Shabbat, the Baal Shem Tov was two thirds in the upper world and one third below, whereas on the mundane days of the week he was in the opposite state of being, (that is, one third above, and two thirds below). In other words, this elevation, that mundane matters did not distract him from his service of *HaShem*-יהו"ה, blessed is He, was not due to the elevation of Shabbat, but stemmed from himself.

This is why he concludes that this similarly was so during the mundane days of the week, just as in relation to Yosef, in that thoughts of worldly matters did not distract him. In other words, this is similar to what is openly revealed and known. The same is so in regard to the righteous *Tzaddikim*, who are similar to their Creator,³⁴⁶ which is why even when they respond according to the particulars of the petitioner, they are unmoved and unchanged etc.

8.

The discourse continues that the reason the enlivening light undergoes no change or movement whatsoever, is because “it does not become intermingled.” The explanation is that the distance of relative comparison and relation between the limitless light of the Unlimited One (*Ohr Ein Sof*) and [the

³⁴⁶ Midrash Bereishit Rabba 67:8; Bamidbar Rabba 10:5

level] of far below, is not sufficient reason for not being moved or undergoing change.

Proof for this is the manifestation of the soul within the body. That is, even though, being that they are opposites, there is a distance of relative comparison between them, and their bond [one with the other] is solely by virtue of “He who does wonders,” (as Rama writes in Shulchan Aruch),³⁴⁷ nonetheless, once it manifests [in the body] the soul indeed become moved by the occurrences of the body. In contrast, the light of *HaShem*’s יהו"ה Godliness, which brings into being and enlivens, is unmoved and undergoes no change. This is because it does not become intermingled.

As he continues [to explain] in the discourse: This is as the verse states,³⁴⁸ “There is none holy like *HaShem*-יהו"ה.” About this the Zohar states,³⁴⁹ “There are various [levels of] holiness, but ‘there is none holy like *HaShem*-יהו"ה.’” This is because the holiness of *HaShem*-יהו"ה, blessed is He, is unlike the various levels of holiness in the chaining down of the worlds (*Hishtalshelut*). This is because the levels of holiness in the chaining down of the worlds (*Hishtalshelut*) refer to those aspects that are holy and separately transcendent, and do not come to be manifest.

However, when they do become manifest, they come to the aspect of being grasped, and it is the grasp that effects the change. In contrast, this is not so of the holiness of *HaShem*-יהו"ה, which is the aspect of the light (*Ohr*), to which the levels

³⁴⁷ Shulchan Aruch 6:1

³⁴⁸ Samuel I 2:2

³⁴⁹ Zohar III 44a

of holiness in the chaining down of the worlds (*Hishtalshelut*) cannot compare. This refers to the fact that He is not manifest, and even when He is manifest, He does not come to a state of being grasped, being that He does not become intermingled.

This can be compared to light as it is below, in that it illuminates, but does not become intermingled. By way of example, there can be light illuminating through glass, and the glass could be red, green, or white, [and³⁵⁰ what is grasped is red, green, or white. It could be said that this is because they are the three lines and modes (which generally include the totality of the chaining down (*Hishtalshelut*)).

That is, red (refers to judgment-*Din*) and is the line and mode to the left. Green refers to the middle line and mode. White refers to the line and mode of kindness-*Chessed* [to the right] That is, there are differences in their appearances. However, the light itself is simple, and there is no appearance in it whatsoever stemming from the tint of the glass, in that it only appears this way [as it passes] through them.

Even when the light illuminates through them by way of investment and manifestation (*Hitlabshut*), [in that once the light passes through the glass it no longer appears to be simple, but is red or green etc., meaning that it comes through in a way that has some measure of relation to the glass, which in the analogue is the matter of the manifestation of light that brings into being and enlivens], nonetheless, the light itself is not grasped, since it does not become intermingled.

By way of this example, the same may be understood about the Godly light and vitality that enlivens. That is, the light

³⁵⁰ See the note of the Rebbe to the discourse “*Bati LeGani*” 5710 (Ch. 14).

[itself] undergoes no change, in that there is no change or movement in it whatsoever. All this is because the light (*Ohr*-אור-207) is essentially limitless (*Ein Sof*-איין סוף-207). Therefore, even as it spreads forth, it is in a state of limitlessness (*Ein Sof*) and is drawn down to all the levels, even the most final and lowest level. Moreover, wherever it is drawn down it is unmoved and undergoes no change, but remains in the state of the simplicity of the Essential Self of *HaShem*-יהו"ה, blessed is He. (This concludes the quote of his words.)

This is explained at great length by the Rebbe Rashab, whose soul is in Eden,³⁵¹ about the difference between a light (*Ohr*-אור) and a power (*Ko'ach*-כח). That is, even when it comes to the loftiest matter in man, this being the intellect, which is the beginning of the revelation of the essential self of the soul, it is not in a way of simple light (*Ohr Pashut*), but is in a way of a power (*Ko'ach*), the matter of which is that change and movement is applicable to it.

This is also why there are different levels in intellect, such as inner intellect, and external intellect, deep intellect, and shallow intellect. This matter not only stems from the differences and changes in the refinement and clarification of the brain of the one who conceptualizes, in that a person who more greatly refines and clarifies the vessel of his brain will be capable of receiving deeper intellect, without which he only will be capable of receiving external or shallow intellect.^Q

³⁵¹ See the discourse entitled "*Ein Omdin*" 5667 (*Hemshech* 5666 p. 477 and on).

^Q To elucidate based upon what it states in *Hemshech* 5666 (p. 477 and on *ibid.*): Even though it is possible to presume that this is so, the truth is that it is not so etc.

For, if we were to say that this only stems from the refinement and clarification of the vessel of one's brain, there could not be a person who first grasps the inner intellect and only then grasps the external intellect. For, if this matter [only] stems from the refinement and clarification of the brain, the order of things should be that to the degree that a person works with the vessel of his brain and conceptualizes to a greater degree, he should receive more light. Therefore, a reversed order, in which one first grasps the inner intellect and only then grasps the shallow and external intellect, would be inapplicable.

Now, it cannot be said that the reason a person can grasp the inner intellect first and then grasp the external intellect, is because he currently is occupied in a Tractate that relates to the inner intellect, rather than a Tractate that relates to the outer external intellect. For, we observe that sometimes, even in the very same matter of intellect, a person can grasp the particulars of the inner aspect first, and grasp the external particulars later, even in the same matter of intellect.

This being so, it must be said that the difference and change in receiving the intellect does not stem from the refinement and clarification of the brain, but there also are changes in the intellect itself. This is why it is called the "power" of the intellect (*Ko'ach HaSechel*) rather than the "light" of the intellect (*Ohr HaSechel*).

In contrast, this is not so of the matter of light. For, even though there are differences between the light of the sun, the light of the moon, and the light of a candle and torch, this is unlike the changes between inner intellect and outer intellect. This is because the change is not in the light itself, but only

because one light relates to the greater luminary, which the sun, and the other light relates to the lesser luminary, which is the moon, and another light relates to the candle and torch. Because of this, they are distinct and different from each other, but not because of a change in the light itself.

He continues and explains that the reason that the light of the sun does not illuminate below, to the same degree as it illuminates above, is because the sun also is a novel limited creation.^R However, here we are discussing a light (*Ohr*-אור-207) that is essentially limitless (*Ein Sof*-אין סוף-207) and therefore, even when it is drawn down below, it's drawn down in a way of no conclusion. This is because it does not intermingle, nor is it moved, nor does it undergo change.

9.

The conclusion of the chapter is, “This is the meaning of ‘far below to no conclusion.’ This refers to the spreading forth and revelation to even the lowest of lowliest levels.” In the chapters that follow, he concludes by explaining the matter of “the limitless light of the Unlimited One (*Ohr Ein Sof*) is

^R Additionally, the reason that it does not illuminate to such a great extent below is not because of the light, but because of the opacity of the air as it is below. For, as known, due to the physicality of the beings that are below, there is caused to be a thickness and opacity in the air, and it is due to this that the light does not come through to such an extent.

above to no end,” that even there it is in this way. That is, wherever it is found, it is in a way of “to no end.”

However, both matters (“high above to no end” and “far below to no conclusion”) are called “light” (*Ohr*), the matter of which is revelation (*Gilyu*), even though it is in a way that transcends the creations. Therefore, even as it is drawn down below it does not become intermingled, nor does it undergo change. However, this is not yet the matter of the treasury (*Otzar*), the matter of which is “that which is concealed” (*Satum*), and is not at all a matter of revelation (*Gilyu*).

Now, this treasury (*Otzar*) is given to the Jew, being that he is a part of the Legions of *HaShem-Tzivot HaShem*- צבאות יהו"ה. This is so that he can go forth to war with the world, beginning with the war against the foreign god within you, referring to the evil inclination,³⁵² in a way that, “[The word] ‘and the Victory-*v’HaNetzach*’ והנצח³⁵³ refers to (the building of) Yerushalayim- ירושלים,” (as stated in Talmud).³⁵⁴

In other words, he must construct the Yerushalayim- ירושלים within himself, referring to the “perfect fear-*Yirah Shalem*” שלם- יראה.”³⁵⁵ This comes about through serving *HaShem*- יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*), which even transcends the power of the intellect, and even the highest level of intellect. This is the matter of the treasury of fear of Heaven³⁵⁶ present in each and every Jew,

³⁵² Talmud Bavli, Shabbat 105b

³⁵³ Chronicles I 29:11

³⁵⁴ Talmud Bavli, Brachot 58a

³⁵⁵ Midrash Bereishit Rabba 56:10; Tosefot entitled “*Har*” in Talmud Bavli, Taanit 16a.

³⁵⁶ See Talmud Bavli, Brachot 33b

stemming from the fact that he literally is “a part of God from on high.”³⁵⁷ This refers to the aspect of the singular-*Yechidah*-יחידה level of the soul, which receives from the Singular One-*Yachid*-יחיד,³⁵⁸ meaning, the Singular One of the world (*Yechido Shel Olam*).

When a Jew takes this treasury and squanders it in serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*), he then is victorious in the war, and thereby affects that [from Above] they squander the Supernal treasures,^S and he is granted all precious matters, this being much higher than even the limitless light of the Unlimited One (*Ohr Ein Sof*) which is “high above to no end and far below to no conclusion.”

³⁵⁷ Job 31:2; Pardes Rimmonim of Rabbi Moshe Cordovero, Shaar 32, Ch. 1; Ohr Ne'erav by the same author, Chelek 1, Ch. 3; Likkutei Torah of the Arizal, Bereishit; Etz Chayim, Shaar 42, Ch. 1; Etz HaDa'at of Rabbi Chayim Vital, VaEtchanan; Asis Rimmonim v'Pelach HaRimon, Shaar 32, Ch. 1; Hakdama Ben Me'ah Shanah to Shefa Tal; Chessed L'Avraham, Maayan 3, Nahar 25; Introduction to Siddur HaArizal of Rabbi Yaakov Kopel of Mezhrich; Da'at Tevunot of the Ramchal, Section 158; GR"A to Heichalot, Heichala Tinyana, Heichal 1; Tanya, Likkutei Amarim, Ch. 2; Nefesh HaChayim, Shaar 1, Ch 5, and elsewhere.

³⁵⁸ Etz Chayim, Shaar 42, Ch. 1 *ibid.*; Also see Likkutei Torah, Re'eh 25a; Sefer HaMaamarim 5696 p. 57.

^S It should be added that with respect to the treasures Above in *HaShem*'s-יהו"ה Godliness, there is also the inclusion of the matter of the revelation of *HaShem*'s-יהו"ה Godliness through the righteous *Tzaddikim* (Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 5). This is especially so of the leader of the generation, as it states (Talmud Bavli, Eruvin 41a), “The body follows after the head.” That is, even after he ascends in elevation after elevation, nevertheless, he does not leave his flock (See Iggeret HaKodesh of the Rebbe Rayatz, Vol. 1 p. 141), and “just as he stands and serves there, so too, he stand and serves here,” and he [continues] to draw forth all matters into revelation, with openly revealed and clearly apparent goodness, (and it obviously is without pain and suffering) to the point that we clearly see the revelation of the limitless light of the Unlimited One (*Ohr Ein Sof*) in a manner in which “I will dwell (v'*Shachanti*-ושכנתי),” as it states (Isaiah 40:5), “The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see etc.”

This is also the meaning of what our sages, of blessed memory, stated in Midrash [on the verse,³⁵⁹ “My portion is *HaShem*-יהו"ה, says my soul].” They said,³⁶⁰ “This is analogous to a king who entered a country accompanied by a duke, a prefect, and a commander. One person said, ‘I will choose the duke as my patron.’ Another said, ‘I will choose the prefect as my patron.’ And still another said, ‘I will choose the commander as my patron.’ Amongst them was a clever man who said, ‘I will choose the King.’”

We find this in the Alter Rebbe’s service of *HaShem*-יהו"ה, blessed is He, that he would say, “Who do I have in the heavens? And besides You I desire nothing on earth.³⁶¹ I do not want Your lower Garden of Eden! I do not want Your upper Garden of Eden! I want nothing but You alone!” (This is as related by the Tzemach Tzeddek and also is publicized in the printed word).³⁶²

Now, this matter is demanded of each and every Jew, that he should desire the King, meaning that he should only desire the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who even transcends the aspect of the limitless light of the Unlimited One (*Ohr Ein Sof*), which is “above to no end and below to no conclusion.”

This is actualized by a Jew in his service of *HaShem*-יהו"ה, blessed is He, when he is unmoved by the lies (*Sheker*-

³⁵⁹ Lamentations 3:24

³⁶⁰ Midrash Eichah Rabba 3:8

³⁶¹ Psalms 73:25

³⁶² Sefer HaMitzvot of the Tzemach Tzeddek, Shoresheet Mitzvat HaTefillah, Ch. 40 (Derech Mitzvotcha 138a), copied in HaYom Yom 18th of Kislev

שקר) of the world, and on the contrary, through serving HaShem-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*) and “holy folly” (*Shtut d’Kedushah*), he transforms it into a “board” (*Keresh*-קרש) for the Tabernacle (*Mishkan*-משכן) of the Holy One, blessed is He.

Through doing so, he actualizes the matter of “I will dwell within them” (*v’Shachanti b’Tocham*-ושכנתי בתוכם), this being “the dwelling place for the Holy One, blessed is He, in the lower worlds.”³⁶³ The matter of a “dwelling place” (*Dirah*-דירה) [is that it is His home], meaning, that the Essential Self of the King is present there, as He is, and He is present there in open revelation. This is brought about through the matter of “I will dwell within them” (*v’Shachanti b’Tocham*-ושכנתי בתוכם), meaning, within each and every Jew.³⁶⁴

³⁶³ Midrash Tanchumah Naso 16; Bechukotai 3; Bereishit Rabba Ch. 3; Bamidbar Rabba Ch. 13; Tanya, Ch. 36

³⁶⁴ See [Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (Malchut)]; Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled “*v’Shnei Pesukim*”); Alshich to Exodus 25:8 (“*Shamati Lomdim*”); Shnei Luchot HaBrit 69a, 201a, and Chelek Torah SheBichtav (in ShaLa”H), Terumah 325b, 326b; Likkutei Torah, Naso (20b); [Also see Likkutei Sichot, Vol. 26, p. 173, note 45 (citing Shalah, and the Shalah’s citation there)], and elsewhere.

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

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

1.

The³⁶⁵ verse states,³⁶⁶ “I have come to My garden, My sister My bride.” The Rebbe, whose Hilulah we are celebrating, brings the teaching of the Midrash [that states],³⁶⁷ “I have come to My garden-*Gani*-גני,” meaning, “to My wedding canopy-*Genuni*-גנוני – to the place where I primarily was at first,³⁶⁸ in that the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, was in the lower worlds.

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

Afterwards, righteous *Tzaddikim* came, the forefathers of the world, and they drew the *Shechinah* down from the seventh firmament, until the seventh [generation] came, this

³⁶⁵ This discourse is **primarily** based on the fifteenth chapter of *Hemshech* “*Bati LeGani*” 5710.

³⁶⁶ Song of Songs 5:1

³⁶⁷ Midrash Shir HaShirim Rabba to Song of Songs 5:1

³⁶⁸ See Midrash Bereishit Rabba 19:7

being our teacher Moshe, and “all sevens are beloved,”³⁶⁹ and he drew it down from the firmament to the earth. For, this was *HaShem* יהו"ה's Supernal intent, that the *Shechinah* should return to be in the lower world, to “the place where I primarily was at first.”

This also is the meaning of the verse,³⁷⁰ “The righteous shall [inherit the earth], and dwell (ו'ישכנו-*v'Yishkenu*) upon it forever.” That is, the matter and toil of the righteous (*Tzaddikim*) and “Your people are all righteous (*Tzaddikim*),”³⁷¹ is to make a dwelling place for the Holy One, blessed is He, in the lower worlds. For, through their toil in serving *HaShem* יהו"ה, blessed is He, with the restraint (*Itkafiya*), and transformation (*It'hapcha*) of the side opposite holiness, they cause the glory of the Holy One, blessed is He, to be elevated (*Istalek*) in all the worlds.³⁷²

That is, they cause the illumination and revelation of the light of *HaShem* יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). This is the meaning of “the glory of the Holy One, blessed is He,” which is “in all the worlds,” equally. That is, this refers to the light of *HaShem* יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) and illuminates in all worlds equally, in a way of “elevation” (*Estalek*-אסתלק).³⁷³

³⁶⁹ Midrash Vayikra Rabba 29:11

³⁷⁰ Psalms 37:29

³⁷¹ Isaiah 60:21; Mishnah Sanhedrin 10:1

³⁷² Tanya, Likkutei Amarim, Ch. 27 (34a); Likkutei Torah, Pekudei cites Zohar II 128b (and also cites to Zohar II 67b. Also see Zohar II 184a); Also see Torah Ohr, Vayakhel 89d; Likkutei Torah, Chukat 65c.

³⁷³ See Torah Ohr, Vayakhel ibid.

This likewise is the meaning of the verse,³⁷⁴ “They shall build a Sanctuary for Me, and I will dwell within them (*v’Shachanti b’Tocham*-ושכנתי בתוכם),” meaning, within the Tabernacle (*Mishkan*) and the Holy Temple (*Mikdash*) and also “within **them-b’Tocham**-בתוכם,” meaning, within each and every Jew.³⁷⁵ For, it is they who draw down (*Mashkeeneem*-משכינים) His Indwelling Presence, blessed is He, the *Shechinah*, to below, this being the matter [expressed in the words], “and dwell (*v’Yishkenu*-וישכנו) upon it forever.”

He continues to explain³⁷⁶ that the primary way of serving *HaShem*-יהו"ה, blessed is He, in the Tabernacle (*Mishkan*) and Holy Temple (*Mikdash*) (the substance of which is to affect the matter of “I shall dwell”) is through the matter of the sacrificial offerings (*Korbanot*) (and the incense-*Ketoret*).³⁷⁷ Their matter is as in the teaching,³⁷⁸ “The mystery of the sacrifice ascends to the mystery of the Unlimited One (*Ein Sof*).” Afterwards, there is caused to be the matter [expressed in the teaching],³⁷⁹ “It brings satisfaction of spirit before Me that I spoke and My will was done,” this being the matter of drawing down to below.

³⁷⁴ Exodus 25:8

³⁷⁵ See [Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (Malchut)]; Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled “*v’Shnei Pesukim*”); Alshich to Exodus 25:8 (“*Shamati Lomdim*”); Shnei Luchot HaBrit 69a, 201a, and Chelek Torah SheBichtav (in ShaLa”H), Terumah 325b, 326b; Likkutei Torah, Naso (20b); [Also see Likkutei Sichot, Vol. 26, p. 173, note 45 (citing Shalah, and the Shalah’s citation there)], and elsewhere.

³⁷⁶ In chapter two (of the aforementioned discourse) and on.

³⁷⁷ See the beginning of chapter three (of the aforementioned discourse).

³⁷⁸ See Zohar II 239a; Zohar III 26b

³⁷⁹ Torat Kohanim and Rashi to Leviticus 1:9; Sifri and Rashi to Numbers 28:8

This is also why the Tabernacle (*Mishkan*) was made of acacia wood (*Atzei Sheeteem*-שטיים-עצי), as the verse states,³⁸⁰ “And you shall make the boards for the Tabernacle of acacia-wood (*Shitim*-שטיים) standing up.” This is because “acacia wood-*Sheeteem*-שטיים” is a word that denotes “folly-*Shtut*-שטות,” (as stated in Midrash).³⁸¹ In other words, it is necessary to transform worldly folly (*Shtut*-שטות) and make it into boards for the Tabernacle (*Mishkan*).

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

All this comes about through serving *HaShem*-יהו"ה, blessed is He, in a way of “holy folly” (*Shtut d’Kedushaah*), this being service of Him that transcends reason and intellect. This service is rendered by the Jewish people, who are called “the Legions of *HaShem*-Tzivot *HaShem*-יהו"ה.”³⁸²

³⁸⁰ Exodus 26:15

³⁸¹ Sifri to Numbers 25:1; Bamidbar Rabba 20:22; Tanchuma Balak 16.

³⁸² Exodus 12:41

He continues to explain on a deeper level³⁸³ why the Jewish people are called “the Legions of *HaShem-Tzivot HaShem* יהוה-צבאות.” For, the matter of an “army-*Tzava* צבא” is that through them it is possible to go out to war and be victorious in it. As we see with earthly kings, that the matter of victory affects the king to such a great degree, to the point that all his treasures, both what he himself amassed, as well as what his forefathers amassed, which are so precious that he never displays them, and certainly does he not use them, yet when it comes to being victorious in the war, the king opens his treasures and squanders them. That is, they are given into the hands of the officers of the army, for the purpose of the soldiers of the army, the Legions of *HaShem-Tzivot HaShem* צבאות יהוה, so that they will be victorious in the war.

Now, to understand the matter of the treasury as it is Above, he prefaces³⁸⁴ with the statement in (Zohar and) Tikkunei Zohar,³⁸⁵ “The limitless light of the Unlimited One is high above to no end, and far below to no conclusion.” As he concludes later [in the discourse],³⁸⁶ the matter of “high above to no end” is the matter of the treasury. However, in order to understand the greatness of the matter of “high above to no end” in a way of expansiveness and depth, in the preceding chapters³⁸⁷ he first explains the matter of the greatness of “far

³⁸³ In chapter 11 (of the aforementioned discourse).

³⁸⁴ In chapter 12 (of the aforementioned discourse).

³⁸⁵ Zohar Chadash, Yitro 34c; Tikkunei Zohar, end of Tikkun 57; Also see Tikkun 19 there.

³⁸⁶ In chapter 17 (of the aforementioned discourse).

³⁸⁷ In chapter 13 (of the aforementioned discourse). Also see the discourse entitled “*Bati LeGani* – I have come to My garden” 5723 (Torat Menachem, Sefer HaMaamarim, Bati LeGani Vol. 2, p. 453) translated in The Teachings of The Rebbe 5723, Discourse 15.

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

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

2.

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

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

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

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

The explanation is as explained in the teaching of the Baal Shem Tov^A (printed in Keter Shem Tov) in explanation of the verse,³⁸⁸ “In the beginning God created the-*Bereishit Bara Elohi*” *m Et-את-אלהים בראשית ברא*,” as follows: [In regard to the word] “In the beginning-*Bereishit-בראשית*,” Targum Yerushalmi states, “With Wisdom-*b’Chochmah-בחכמה*,” which is the letter *Aleph-א*, as the verse states,³⁸⁹ “I will teach you wisdom-*A’Alephcha Chochmah-אאלפך חכמה*.” He cloaked

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

³⁸⁸ Genesis 1:1

³⁸⁹ Job 33:33

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

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

This is through the four-hundred garments from *Aleph*-א-1 through *Tav*-ת-400, this being the lower earth of which there is no lower. Afterwards, the Holy One, blessed is He, once again concealed himself with many coverings and many shells, these being chaos (*Tohu*-תוהו), void (*Vohu*-בוהו), darkness (*Choshech*-חושך) and the abyss (*Tehom*-תהום), about which the verse states,³⁹⁰ “And the earth was chaos and void etc.” All this was brought about through His title “God-*Elohi*”m-אלהי”ם (“In the beginning God-*Elohi*”m-אלהי”ם created”), this being the matter of the [power of] *Might-Gevurah* and constriction-*Tzimtzum*.

³⁹⁰ Genesis 1:2

From this it is understood that there is the presence of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, as He is revealed before the restraint of the *Tzimtzum*. This is as he cites later in the discourse, that there was an upper simple light that filled the totality of all existence.³⁹¹ Then this was constricted and the light was garbed in many garments, as mentioned above, or in the words of the discourse, “with concealment after concealment, in elevation after elevation, in a state of the absence of light and absence of revelation.”

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

Now, we should add in regard to the matter of the constriction (*Tzimtzum*) and concealment “high above to no end,” based on the explanation in the teachings of the Rav, the Maggid of Mezhritch,^B in *Rimzei Torah* to the Torah portion of Beha'alotcha,³⁹² on the verse,³⁹³ “Make for yourself two silver trumpets.” [There he explains]: The Holy One, blessed is He,

³⁹¹ Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2

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

³⁹² Section 134

³⁹³ Numbers 10:2

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

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

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

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

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

3.

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

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

For, as explained at length by the Alter Rebbe in Torah Ohr^C and Likkutei Torah,³⁹⁴ the matter of the constriction (*Tzimtzum*) and empty space (*Makom Panuy*) is only in the light

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

³⁹⁴ Likkutei Torah, Nitzavim 49a

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

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

However, in regard to the Luminary (*Ma'or*), even after the restraint of the *Tzimtzum*, the Luminary (*Ma'or*) is revealed in every place. This is as cited in Torah Ohr, that this is why even small children know that “there is a God present there etc.”³⁹⁵ this being the matter of “the name of Heaven is frequent upon the mouths of everyone.”³⁹⁶

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

³⁹⁵ Mishneh Torah, Hilchot Yesodei HaTorah

³⁹⁶ Maamarei Admor HaZaken 5565 Vol. 1, p. 12; Inyanim p. 68, p. 70; Sefer HaMaamarim 5689 p. 23 and on.

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

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

About this he continues in the discourse [stating]: “The explanation is that it states in Avodat HaKodesh³⁹⁷ that just as the Unlimited One, blessed is He, has the power of limitlessness (*Bli Gvul*), so likewise, He has the power of limitation (*Gvul*). For, if you were to say that He only has the power of limitlessness (*Bli Gvul*) and does not have the power of limitation (*Gvul*), then you would be causing [a limitation and] deficiency in His perfection. Nonetheless, the Unlimited One is the ultimate perfection of all, and the perfection of the Unlimited One, blessed is He, means that He includes both the power of limitlessness (*Bli Gvul*), as well as the power of limitation (*Gvul*).”

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

³⁹⁷ Avodat HaKodesh, Part 1, Ch. 8.

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

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

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

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

4.

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

all conceal, and He illuminates after the *Tzimtzum* just as He illuminates before the *Tzimtzum*. This is like the words,³⁹⁸ ‘You are He before to the creation of the world, and You are He after the creation of the world,’ in a way of total equality, and the *Tzimtzum* affects no concealment whatsoever.”

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

However, the explanation is as explained by his honorable holiness, the Mittler Rebbe,^D in Shaar HaYichud³⁹⁹ (chapter nine). Namely, that at first glance, the verse that states, “I *HaShem*-יהו"ה have not changed,” is not understood. For [“I *HaShem-Ani* *HaShem*-יהו"ה אני”] refers to the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*), and [the verse states],⁴⁰⁰ “Your Kingship is the Kingship over all the worlds.” In other words, “Your Kingship” as it is before the restraint of the *Tzimtzum* “is the Kingship over all the worlds,” even the lowest world. This being so, when there is a change even in Kingship-*Malchut* of the world of Action (*Asiyah*), this also affects a change in the aspect of “Your Kingship-*Malchut*”-מלכותך.”

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

³⁹⁸ After the “small Shema” in the Korbanot section of the morning prayers.

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

³⁹⁹ Translated as The Gate of Unity.

⁴⁰⁰ Psalms 145:13

would fall upon it etc. However, since the aspect of the drawing down [of influence] is only in a way of a light and ray, [and as he specifies [there] that there is a known difference between “light” (*Ohr*-אור) and “influence” (*Shefa*-שפע), as also explained in the discourse entitled “*Lehavin Inyan Ohr Ein Sof Baruch Hoo SheHoo LeMaalah Ad Ein Keitz uLeMata Ad Ein Tachlit*,”⁴⁰¹ the intention in [using] the specific word “Light-*Ohr*-אור” is in order to negate the matter of “Influence-*Shefa*-שפע” which affects change in the bestower] and this too is by means of *Tzimtzum* [especially the first *Tzimtzum*, which is in a way of withdrawal and a leap,⁴⁰² such that the light was withdrawn and there was caused to be a void and empty space, after which only a small thin Line-*Kav* was drawn forth, which is in addition to the fact that the *Tzimtzum* itself was only in the light and radiance]. This being so, there utterly is no change whatsoever in the Essential Self of *HaShem*’s יהוה Godliness etc.”

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

⁴⁰¹ Maamarei Admor HaZaken 5562 Vol. 2, p. 370, and with additions etc., in *Ohr HaTorah Inyanim*, p. 110 and on; *Sefer HaMaamarim* 5627 p. 456 and on.

⁴⁰² See *Likkutei Torah*, *Shir HaShirim* 45b

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

This may be understood by way of the example brought for this.⁴⁰³ That is, the soul of our teacher Moshe was from the aspect of the world of Emanation (*Atzilut*). In other words, there was an illumination within him of the world of Emanation (*Atzilut*) in a state of revelation [as he was] below. In other words, even as he was below, he was in a state of the world of Emanation (*Atzilut*).

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

The same is so of the matter of prophecy, that even though since the destruction of the Holy Temple, prophecy was nullified,⁴⁰⁴ nevertheless, there is the presence of prophecy even

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

⁴⁰³ See Likkutei Torah Nitzavim [49]b *ibid*.

⁴⁰⁴ See Talmud Bavli, Bava Batra 12a.

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

Another example of this is brought in Mitzvat Ha'amanat Elokut,⁴⁰⁵ in the analogy of a teacher who lowers himself in order to engage in wisdom with a small child, according to the capacity of [the child's] intellect etc. This is as he explains in the discourse, with the analogy of "a teacher who bestows intellect to his student, that his desire is that "his saplings will [ultimately] be like himself."⁴⁰⁶

However, for the recipient to be able to absorb the bestowal, the teacher must completely withdraw the light of his own intellect (being that his intellect is much loftier, beyond all relative comparison to the intellect and understanding of the student) and bring forth an intellectual light that accords to the capacity of the recipient. He does this through various constrictions and concealments, so that the matter can be received by the student. This being so, all the constrictions are only in relation to the recipient, whereas from the teacher's perspective, there is no constriction at all."⁴⁰⁷

⁴⁰⁵ Ch. 4 – in Mahadura Batra (48b)

⁴⁰⁶ See Talmud Bavli, Taanit 5b and on.

⁴⁰⁷ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12 & 13.

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

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

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

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

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

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

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

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

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

5.

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

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

Beyond this, as he continues in the discourse and adds, “The light is concealed and hidden from level to level, until it is possible for a person to say [to himself], ‘My river is mine etc.,’⁴⁰⁸ and,⁴⁰⁹ ‘My strength and the might of my hand etc.’”

The explanation is that, at first glance, through contemplation (*Hitbonenut*), one should come to the recognition that it is “with the speech of *HaShem*-יהוה that the heavens were made, and all their hosts with the breath of His mouth.” For, as explained by the Rebbe Maharash in the continuum of discourses (*Hemshech*) [known as] “*Mayim Rabim*,”^F (this being one of the discourses that was repeated many times),⁴¹⁰ every physical thing is composed of the four foundational elements of fire, air, water, and earth,⁴¹¹ and when they separate [and decompose] nothing remains of it.

We thus find that the primary existence of all physical things is the power that composes, bonds and unifies all the foundational elements (in that [this power] is above them), its root being the utterance that enlivens that thing and brings it into existence at all times and at every moment, in a way that “forever *HaShem*-יהוה Your word stands firmly in the heavens.”⁴¹²

⁴⁰⁸ Ezekiel 29:3

⁴⁰⁹ Deuteronomy 8:17

^F 5637 ch. 159, and elsewhere.

⁴¹⁰ See HaYom Yom for the 28th of Tammuz, that one of the Maamarim that the Rebbe Maharash would repeat on various occasions was the discourse entitled “*Mi Kamocha*” 5629, the substance of which is found in the continuum (*Hemshech*) of “*Mayim Rabim*” Ch. 155-160.

⁴¹¹ See Mishneh Torah, Hilchot Yesodei HaTorah 4:1 and on.

⁴¹² Psalms 119:89; See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 1.

As he adds there,⁴¹³ “If permission would be granted to the eye to see and perceive the vitality and spirituality within every creature, flowing to it from that which comes out from the mouth and breath of *HaShem*-יהוה, then the physicality, materiality, and actuality of the creature would not be apparent to us at all etc.”

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

6.

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

⁴¹³ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 3.

He continues, “This is the meaning of the verse,⁴¹⁴ ‘Indeed, You are a God-*E”l-l”א* who conceals Himself.’ That is, this matter that He conceals Himself with many coverings and concealments, is [itself] the aspect of “You-*Atah*-אתה,” literally. For, just as [the verse states],⁴¹⁵ ‘The Kindness of God-*E”l-l”א* is all day long,’ in that ‘day-*Yom*-יום’ is the aspect of revelation, and just as the revelation is that of Kindness-*Chessed* and His title ‘God-*E”l-l”א*,’ in the same way; that which He conceals and hides Himself is the aspect of ‘You-*Atah*-אתה,’ literally.”

The explanation is as explained at length by his honorable holiness, the Rebbe Rashab, whose soul is in Eden, in the continuum (*Hemshech*) 5666^G and 5672⁴¹⁶ and in various other places. Namely, that just as the limitless power (*Ko’ach HaBli Gvul*) is drawn from the Truly Limitless One, so likewise, this so of the power that limits (*Ko’ach HaMagbeel*), as well as the power of limitation (*Ko’ach HaGvul*) that is below it, that they too are specifically drawn from the aspect of the Truly Limitless One.

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

⁴¹⁴ Isaiah 45:15

⁴¹⁵ Psalms 52:3

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

⁴¹⁶ Ch. 12 & Ch. 153 (*Hemshech* 5672 Vol. 1, p. 19 and on, p. 301 and on).

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

[To explain this] he brings examples and analogies of how the matter is below the restraint of the *Tzimtzum*, in the worlds, in the vessels (*Keilim*) of the world of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), as well as how the matter is even higher, in the vessels (*Keilim*) of the world of Emanation (*Atzilut*), and even before the restraint of the *Tzimtzum*, as it is in the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem* יהוה Himself, blessed is He, where it is the matter of His ability (*Yecholet*), in that He has the ability to illuminate, as well as the ability not to illuminate, in that they are equal.⁴¹⁷

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

⁴¹⁷ See the discourse entitled “*Shiviti HaShem* – I have set *HaShem* before me always,” 5720, translated in The Teachings of The Rebbe 5720, Discourse 21 (Sefer HaMaamarim 5721 p. 160 and on), and the citation there to Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Also see the continuum of the discourses of the 12th of Tammuz 5717, entitled “*HaShem Lee b'Ozrai*,” “*Se'u Yedeichem Kodesh*” and “*Baruch HaGomel*,” translated in The Teachings of The Rebbe 5717, Vol. 2, Discourse 28, 29 and 30, and elsewhere.

from the power not to illuminate, this being the power to constrict and conceal, with concealment upon concealment, this being the meaning of the verse,⁴¹⁸ “Indeed, You are a God-*E*”/ל-א”ל who conceals Himself,” to the point that He conceals Himself in various coverings and various husks (as in the above-mentioned teaching of the Baal Shem Tov) to the point that, as this is drawn forth in man’s service of *HaShem*-יהו”ה, blessed is He, it is possible for a person to come to say “mine is my river etc.,” and “my strength and the might of my hand etc.”

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

7.

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

⁴¹⁸ Isaiah 45:15

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

Now, just as upon the exodus from Egypt the Jewish people were called "the Legions of *HaShem-Tzivot HaShem*-יהו"ה-צבאות," as the verse states,⁴¹⁹ "All the Legions of *HaShem-Tzivot HaShem*-יהו"ה-צבאות left the land of Egypt... in their Legions," so likewise [the verse states],⁴²⁰ "Like the days when you left the land of Egypt, I will show them wonders," with the coming of our righteous Moshiach.

This is brought about through our service of *HaShem*-יהו"ה, blessed is He, throughout the time of the exile and in going out to war, in a way that we take "the treasury of fear of Heaven,"⁴²¹ by means of which we also receive the treasury that is Above, and we are victorious in the war, [so that] "the children of Israel went out with an upraised arm,"⁴²² through our righteous Moshiach, speedily in our days.

⁴¹⁹ Exodus 12:41, 12:51

⁴²⁰ Micah 7:15

⁴²¹ Talmud Bavli, Brachot 33b

⁴²² As stated in regard to the exodus from Egypt in Exodus 14:8, the Torah portion of this week – *Beshalach*.

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

Delivered on the 10th of Shvat, 5726⁴²³
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁴²⁴ “I have come to My garden, My sister My bride.” In the continuum (*Hemshech*) of discourses of the day of his Hilulah, the Rebbe, whose Hilulah we are celebrating, brings the teaching in Midrash [that states],⁴²⁵ “I have come to My garden-*Gani*-גני,” meaning, “to My wedding canopy-*Genuni*-גנוני” – to the place where I primarily was at first,⁴²⁶ in that the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, was in the lower worlds. However, subsequently, due to the sin of the tree of the knowledge of good and evil and the sins [of the generations] that followed, they caused His Indwelling Presence (*Shechinah*) to withdraw from the earth to the first firmament, and then to the second firmament, up to the seventh firmament.

After this, began the service of *HaShem*-יהו"ה, blessed is He, of Avraham, who drew His Indwelling Presence (*Shechinah*) down from the seventh firmament to the sixth

⁴²³ This discourse is **primarily** based upon the sixteenth chapter* of the discourse entitled “*Bati LeGani*” 5710 [* This being the chapter corresponding to this year – see Torat Menachem, Sefer HaMaamarim Bati LeGani, Vol. 1, p. VI.]

⁴²⁴ Song of Songs 5:1

⁴²⁵ Midrash Shir HaShirim Rabba to Song of Songs 5:1

⁴²⁶ See Midrash Bereishit Rabba 19:7

firmament, until Moshe came, who is the seventh [generation from Avraham], and “all sevens are beloved,”⁴²⁷ and drew His Indwelling Presence (*Shechinah*) down, returning it to the earth, “to My wedding canopy (*Genuni*-גנוני) – the place where I primarily was at first.”

This likewise is the toil of all Jews [about whom the verse states],⁴²⁸ “Your people are all righteous (*Tzaddikim*),” and as it states,⁴²⁹ “The righteous shall inherit the earth and dwell (ו'ישכנו-*Yishkenu*) upon it forever.”

That is, “the righteous (*Tzaddikim*) shall inherit the earth” because it is they who cause the dwelling (*Mashkhanim*-משכנים) and draw down⁴³⁰ the aspect of “[He who dwells] forever-[*Shochen*] *Ad*-עד [שוכן],”⁴³¹ who is exalted and holy,”⁴³² to be revealed below, meaning, that there be a dwelling place for the Holy One, blessed is He, in the lower worlds.⁴³³

This is also why immediately after the giving of the Torah, Moshe said *HaShem*’s יהו"ה command,⁴³⁴ “They shall build a Sanctuary for Me, and I will dwell within them (ו'Shachanti b'Tocham-בְּתוֹכָם),” meaning that His

⁴²⁷ Midrash Vayikra Rabba 29:11

⁴²⁸ Isaiah 60:21; See Talmud Bavli, Sanhedrin, beginning of Perek Chelek (Ch. 10).

⁴²⁹ Psalms 37:29; Midrash Shir HaShirim Rabba *ibid.*; Bereishit Rabba 19:7; Bamidbar Rabba 13:2

⁴³⁰ See Maharzu commentary to Bereishit Rabba *ibid.*; and Matnot Kehunah and Maharzu to Bamidbar Rabba *ibid.*

⁴³¹ See the discourse entitled “*Bati LeGani*” 5711, Ch. 4 (Torat Menachem, Sefer HaMaamarim Bati LeGani, Vol. 1, p. 9) [translated in The Teachings of The Rebbe 5711, Discourse 1].

⁴³² See the liturgy of the morning prayers (*Shacharit*) of Shabbat and Yom Tov; Also see Midrash Shir HaShirim Rabba *ibid.*, and Isaiah 57:15.

⁴³³ Midrash Tanchumah Naso 16; Bechukotai 3; Bereishit Rabba Ch. 3; Bamidbar Rabba Ch. 13; Tanya, Ch. 36

⁴³⁴ Exodus 25:8

Indwelling Presence would dwell “within **them-b’Tocham-** בתוכם,” that is, within each and every Jew,⁴³⁵ through His Indwelling Presence resting in the Tabernacle (*Mishkan*), which is [the same] as the Holy Temple (*Mikdash*). (For, “we find that the Holy Temple (*Mikdash*) is called the Tabernacle (*Mishkan*) and we find that the Tabernacle (*Mishkan*) is called the Holy Temple (*Mikdash*).”)⁴³⁶

As he explains in the continuation of the discourse,⁴³⁷ this is why one of the most primary services performed in the Tabernacle (*Mishkan*) was the sacrificial offerings (*Korbanot*). The matter of the sacrificial offerings – *Korbanot*-קרבנות, which is of the same root as the word “coming close-*Kiruv*-קירוב” – is the bringing close of all the powers [of one’s soul],⁴³⁸ just as “the sacrificial offering (*Korban*) ascends above to the mystery of the Unlimited One (*Ein Sof*).”⁴³⁹

Additionally,⁴⁴⁰ the Tabernacle (*Mishkan*) was made of acacia wood (*Atzei Sheeteem*-עצי שטים), from which the boards (*Kerashim*-קרשים) were made. This is as stated,⁴⁴¹ “And you

⁴³⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (Malchut); Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled “v’*Shnei Pesukim*”); Alshich to Exodus 25:8 (“*Shamati Lomdim*”); Shnei Luchot HaBrit 69a, 201a, and Chelek Torah SheBichtav (in ShaLa”H), Terumah 325b, 326b; Likkutei Torah, Naso 20b; Also see Likkutei Sichot, Vol. 26, p. 173, note 45 (citing Shalah, and the Shalah’s citation there), and elsewhere.

⁴³⁶ Talmud Bavli, Eruvin 2a

⁴³⁷ In chapter two.

⁴³⁸ See Sefer HaBahir, Section 46 (109), cited in Rekanti to Genesis 4:3; Exodus 29:18; Rabbeinu Bachaye to Leviticus 1:9, and elsewhere.

⁴³⁹ See Zohar II 239a; Zohar III 26b – cited in the above-mentioned *Hemshech*, in chapter 18.

⁴⁴⁰ See the aforementioned *Hemshech*, ch. 3 and on.

⁴⁴¹ Exodus 26:15

shall make the boards (*Kerashim*-קרשים) for the Tabernacle of acacia-wood (*Sheeteem*-שטים) standing erect.”

The substance of this, as it relates to our service of *HaShem*-יהו"ה, blessed is He, is that “acacia wood-*Sheeteem*-שטים” is the matter of the “folly-*Shtut*-שטות” of the side opposite holiness. This refers to all worldly matters, in that they are not of the world of truth (*Olam HaEmet*) but are of the world of falseness (*Alma d'Shikra*).

However, our work is to transform the folly (*Shtut*-שטות) of the side opposite holiness, the falseness (*Sheker*-שקר) of the world, into the board (*Keresh*-קרש) of “acacia-wood (*Sheeteem*-שטים) standing erect (*Omdeem*-עומדים).” This is comparable to a pillar (*Amud*-עמוד) which connects the base of the floor with the height of the ceiling, so that they literally are one.⁴⁴²

Now, since this toil and service is actualized by the Jewish people, [about whom the verse states] “Your people are all righteous (*Tzaddikim*)” (as mentioned above), the Jewish people are therefore⁴⁴³ called “the Legions of *HaShem-Tzivot HaShem*-יהו"ה.”⁴⁴⁴

The word “*Tzava*-צבא” has three meanings. [The first is that “*Tzava*-צבא”] means an “army-*Chail*-חיל,” meaning soldiers (in the literal sense). [The second is that “*Tzava*-צבא”] means “a limited allotment of time,” as in the verse,⁴⁴⁵ “Behold, man has an allotted time-*Tzava*-צבא upon the earth.” [The third is that “*Tzava*-צבא”] means “colorful-*Tzivyon*-צביון,” as in the

⁴⁴² See the aforementioned *Hemshech*, ch. 9.

⁴⁴³ See the aforementioned *Hemshech*, ch. 10.

⁴⁴⁴ Exodus 12:41

⁴⁴⁵ Job 7:1

statement,⁴⁴⁶ “They were created in all their colors-*b’Tzivyonam*-בצביונם.” This refers to the matter of beauty, which comes about through the inter-inclusion of many colors.

That is, the way the Jewish people actualize the mission of serving in “the Legions of *HaShem*-יהו"ה,” this being the battle of transforming the falsehood (*Sheker*-שקר) of the world into the board (*Keresh*-קרש) of the Tabernacle (*Mishkan*), thus making the world into a dwelling place for the Holy One, blessed is He, [in actualizing the matter of] “I will dwell within them,” comes about through their toil within time and space, and in a way of inter-inclusion etc.

In the chapters that follow, he continues [and explains] that for the Jewish people to conduct the war in a way of victory, they are granted the treasures of the King. He begins by explaining that the primary matter of victory (*Nitzachon*) is specifically in a person who is great. For, whoever is greater has a greater degree of the quality of victory (*Nitzachon*) in him. This is to such an extent that the king, who is the greatest of the people, [as the verse states],⁴⁴⁷ “From his shoulders and up, he was higher than all the people,” has the quality of victory (*Nitzachon*) to the greatest degree.

Now, he explains that there are two ways of going to war. There is a war [of aggression] the purpose of which is to take spoils and seize plunder. However, the primary matter of war is [an existential war] to be victorious over the enemy.

⁴⁴⁶ Talmud Bavli, Rosh HaShanah 11a.

⁴⁴⁷ Samuel I 9:2, explained in Ohr HaTorah, Vayera Vol. 4, p. 764b; Shir HaShirim, Vol. 2, p. 414 and on.

Among the differences between them is that in a war of taking spoils and seizing plunder, it applies to calculate how much must be invested into the war effort for it be worthwhile, commensurate to the plunder and spoils that will be gained. However, in war of victory over the opposition, the king will expend all his treasuries, both the treasures that he himself has amassed, as well as the treasures amassed by his ancestors over the course of many years, from generation to generation.

If not for the matter of victory (*Nitzachon*), not only would he not use of them, but he would not even display them to others. However, even so, for the sake of victory, the king will open his treasuries, and moreover, he will squander the treasuries, so that the men of the army will be capable of being victorious in the war.

As he explains, even though the treasuries are granted through the officers, these being the ministers who oversee the troops, nonetheless, the intention is for the treasuries to reach the soldiers, the men of the army, since they are the ones who bring victory in the battle of the king.

Now, to understand the matter of the treasury, as it is Above, he begins by explaining⁴⁴⁸ the teaching of the Zohar,⁴⁴⁹ “The limitless light of the Unlimited One is high above to no end, and down below to no conclusion.” He first explains⁴⁵⁰ the matter of “down below to no conclusion,” that this refers to the revelation and spreading down below, to the lowest and most

⁴⁴⁸ In chapter 12.

⁴⁴⁹ Toward the end of Tikkun 57; Zohar Chadash, Yitro 34c; Also see Tikkun 19 (40b).

⁴⁵⁰ In chapter 13 and on.

final of levels. He then explains⁴⁵¹ the matter of “high above to no end,” that this refers to the concealment of His light, with concealment after concealment and with elevation after elevation etc.

That is, being that the treasury is that which is concealed (closed and sealed from the eyes of all who wish to see it) therefore, to know and appreciate the great depth of that which is hidden, the preciousness of that which is revealed must first be explained. This is why he first explains the matter of “down below to no conclusion,” this being the spreading down and revelation, and then explains the matter of “high above to no end,” this being the concealment of His light and that it is subsumed in His Essential Self, blessed is He.

2.

He then continues the discourse [stating]:⁴⁵² “Now, these two matters of, “The limitless light of the Unlimited One is high above to no end, and down below to no conclusion,” are two levels in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and there is a very great difference between them.”

The explanation is that, until this point he explained “the limitless light of the Unlimited One is high above to no end, and down below to no conclusion” as understood in the literal sense, (meaning, according to the literal meaning (*Pshat*) as it is in the concealed part (*Nistar*) of Torah).

⁴⁵¹ In chapter 15.

⁴⁵² In the chapter that corresponds to this year, chapter 16.

That is, the limitless light of the Unlimited One ascends high above and is drawn down far below, in that the ascent above and the drawing down to below are in two different places. However, he now adds and introduces that the two matters of “high above to no end, and down below to no conclusion” are actually present in one and the same place – within the limitless light of the Unlimited One as it is in Himself, and that within the limitless light of the Unlimited One itself, there are two levels and moreover, there is a great difference between them.

From this it is understood that what is meant here is not the matter of His ability (*Yecholet*), that it is in His ability to descend and reveal Himself and it is in His ability not to descend and reveal Himself. This is because His ability (*Yecholet*) is a single matter with two possible motions. However, it cannot be said that these are two [different] levels.

Even if we force the issue and say that the two levels refer to the two motions, nonetheless, it cannot be said that there is a **great** difference between them. For, the true matter of ability (*Yecholet*) is that the ability to do such and such, and the ability do the opposite are equal, with no difference at all between them. It thus must be said that what is being discussed here is a level that is below the matter of His ability (*Yecholet*).⁴⁵³

However, at first glance, this is not understood. For, how does it apply to speak in terms of “high above” and “down

⁴⁵³ For a more complete discussion of this see the subsequent discourse of Shabbat Parshat Beshalach of this year, 5726, entitled “*Vayolech*,” Discourse 16, Ch. 1-2 (Sefer HaMaamarim 5726, p. 118 and on).

below” in the limitless light of the Unlimited One? For, about the meaning of the term “*Ohr Ein Sof*-אור אין סוף,” the Alter Rebbe explains in various places⁴⁵⁴ that what is meant is not the “light that is drawn from the Unlimited One,” but that the light (*Ohr*-אור) itself is limitless (*Ein Sof*-אין סוף), meaning that it truly is limitless (*Ein Sof*-אין סוף), having neither a beginning nor an end etc.⁴⁵⁵ This being so, it does not apply for there to be different levels of “above” and “below” in it.

This may be understood through the explanation of the Alter Rebbe in the discourse entitled “*Lehavin Inyan Ohr Ein Sof*,”^A and the discourse following it.⁴⁵⁶ That is, the limitless light of the Unlimited One (*Ohr Ein Sof*) is called the bestowal of power and life from *HaShem*-יהו"ה, blessed is He, and this power is capable of enlivening worlds to no end. This is why it is called “limitless-*Ein Sof*-אין סוף.”

The reason it is called “light-*Ohr*-אור” rather than the “bestowal of influence-*Shefa*-שפע” is because utterly no change or effect is caused upon His Essential Self and Being by the drawing down of its radiance to enliven all the worlds. This is analogous to the light of the sun [which causes no change in the sun itself].

⁴⁵⁴ See Likkutei Torah, Pekudei 7b; Maamarei Admor HaZaken 5567 p. 22 and on; Inyanim p. 52 and on.

⁴⁵⁵ See *Hemshech* 5666 p. 167-169.

^A At the end of 5627 p. 421 (In the new edition [of *Sefer HaMaamarim* 5627] p. 452) [which includes glosses etc., to the discourse entitled “*Lehavin Inyan Mahut Ohr Ein Sof*” in Maamarei Admor HaZaken 5563 Vol. 1, p. 333 and on].

⁴⁵⁶ In the discourse entitled “*Lehavin Inyan SheOhr Ein Sof Baruch Hoo LeMaala Ad Ein Keitz*” (5627 *ibid.* p. 424 (p. 456 in the new edition)), which includes glosses etc., to the discourse entitled “*Lehavin Inyan Ohr Ein Sof*” in Maamarei Admor HaZaken 5562 Vol. 2, p. 370 and on.

It also is like the manifestation of the soul in the body, in that the body is automatically caused to be alive and the soul does not need to be actively engaged in enlivening the body, as it is with the “bestowal of influence-*Shefa*-שפע.” Therefore, this too is analogous to light (*Ohr*-אור) and radiance (*Ha'arah*-הארה).

He continues [and states] that from the aspect of the limitless light of the Unlimited One (*Ohr Ein Sof*-אור אין סוף), it was possible for there to be the coming into being of worlds to no end, and it also was possible for there to be the emanation and drawing forth of millions of *Sefirot* to no end. (This concludes the quote).

The explanation is that, in regard to the fact that it is called “light-*Ohr*,” this is to indicate that it is not the “Luminary-*Ma'or*” itself, but only its “light-*Ohr*,” the matter of which is – as its name implies – only a radiance (*Ha'arah*-הארה). Therefore, in regard to the matter of the “Luminary-*Ma'or*” (which is where the **true** matter of His ability (*Yecholet*) applies) it does not apply to speak of “high above” and “down below.”

In other words, [the Luminary] only bears these matters, but it does not apply to say that there are two levels [within it], and it certainly does not apply to say that there is a great difference between them. However, when it comes to the matter of the “light-*Ohr*,” even though it is a limitless light (*Ohr Ein Sof*), and as mentioned before, from the aspect of the limitless light of the Unlimited One (*Ohr Ein Sof*) it is possible for there to be the coming into being of worlds to no end, and higher still, *Sefirot* to no end, nonetheless, since it only is a

radiance (*Ha'arah*-הארה) and revelation, (or at the very least, the root and source for radiance and revelation) it therefore does not apply to use the terms “high above” and “down below” in reference to it, and in a way that they are two levels, such that (not only is there a regular difference between them, but) a great difference.

3.

Now, in the discourse he explains: In regard to the fact that the limitless light of the Unlimited One is “high above to no end,” this refers to the light that is concealed and hidden and is not in the category of being revealed below, nor will it ever be in the category of being revealed to the worlds. This is as in the teaching,⁴⁵⁷ “You are He who is exalted above all the exalted, hidden from all the hidden,” in that He is hidden in essence.

In contrast, in regard to the fact that the limitless light of the Unlimited One is “down below to no conclusion,” at the very least, this is within the category of revelation, has relation to the worlds, and generally is in a state of revelation within His Essential Self. In other words, within His Essential Self itself, there is the aspect of revelation within Himself, so to speak.

[This is because here, we are not discussing the revelation and spreading down into the worlds, down to and including this world, which is the lowest, and in this itself, as it is drawn down to [even] enliven the wicked etc., as explained in the previous chapters. Rather, [here we are dealing with]

⁴⁵⁷ Introduction to Tikkunei Zohar (17a)

how it is in the limitless light of the Unlimited One itself.] In contrast, in regard to that which is “high above to no end,” this means that even in His Essential Self it is not in a state of revelation, but is hidden and concealed.”

This may be understood according to what the Mittler Rebbe explains in *Torat Chayim*,^B on the teaching, “You are He who is exalted above all the exalted, hidden from all the hidden,” in which there are two explanations. The first is that “You are He who is exalted etc.,” refers to the statement immediately before this, “You are He who is One, but not in numeration.”

That is, this level has an additional matter [in that] “You are He who is exalted above all the exalted, hidden from all the hidden.” It is understood that according to this explanation it is certain that “You are He who is hidden from all the hidden” because He is hidden in essence (and thus is higher than all the hidden, being that their hiddenness is only in relation to levels below them, but not that they are hidden in essence).

For, about this level it states, “You are He who is One, but not in numeration,” in that He is not counted, even amongst the Ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*).^C (This is as enumerated there in the continuation of the teaching, “You are He who is wise, but not with a knowable wisdom; You are He who is understanding, but not with a knowable understanding,” referring to the Ten Hidden *Sefirot* (*Eser Sefirot*

^B [Torat Chayim] Noach p. 69c

^C Torat Chayim [Noach] *ibid.* p. 66a

HaGenuzot).⁴⁵⁸ That is, they specifically are ten in number, [as it states],⁴⁵⁹ “Ten and not nine, ten and not eleven.”

The second explanation is that after the level of “You are He who is One, but not in numeration,” (which literally refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem* יהו"ה Himself, blessed is He, which is the aspect of the Luminary (*Ma'or* מאור)), [the teaching] then enumerates an *additional* level below this, this being, “You are He who is exalted above all the exalted, hidden from all the hidden.”

Now, even according to this explanation, when it states, “all the hidden,” this includes all matters that are in a state of hiddenness, meaning, even the Ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*). (It then states, “No thought grasps You at all,” referring to the Primordial Thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*).)⁴⁶⁰ This being so, even according to this explanation, [the words], “You are He who is hidden from all the hidden,” means that He is hidden in essence.

This then, is the meaning of the explanation in the *Hemshech* of the Hilulah, that the matter of “high above to no end,” (this being the matter of, “You are He who is exalted above all the exalted, hidden from all the hidden”) is “the hidden and concealed light that is not in the category of being revealed, and will never be in the category of being revealed to the worlds,” (meaning that its concealment is not only in

⁴⁵⁸ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

⁴⁵⁹ Sefer Yetzirah 1:4

⁴⁶⁰ See Torat Chayim, Toldot 142b; Sefer HaMaamarim 5709 p. 82 and on; p. 109, and elsewhere.

relation to the recipient, but it is concealed in essence), meaning that even in His Essential Self it is not in a state of revelation, but is hidden and concealed.

4.

Now, he continues explaining that these two matters, that the limitless light of the Unlimited One (*Ohr Ein Sof*) is “high above to no end, and down below to no conclusion,” refer to two aspects of the encompassing [light] (*Ohr Makif*), these being the encompassing aspect of the direct light (*Makif d’Ohr Yashar*) and the encompassing aspect of the rebounding light (*Makif d’Ohr Chozer*).

The encompassing aspect of the direct light (*Makif d’Ohr Yashar*) is the close encompassing light (*Makif HaKarov*) and at the very least, is in the category of revelation. In contrast, the encompassing aspect of the rebounding light (*Makif d’Ohr Chozer*) is the distant encompassing light (*Makf HaRachok*), which altogether is not in the category of revelation.

He explains this with the analogy of a teacher who bestows intellect to his student. That is, the intellect of the teacher is beyond comparison to the intellect of the student. Nonetheless, the teacher constricts his own intellect such that the student will be capable of receiving the intellect. Now, when the teacher teaches him the intellect, part of the intellect and reasoning becomes very settled in the vessel of the recipient.

That is, the student grasps the concept in a way that there comes to be a union with it, (as explained in detail in chapter five of Tanya). Nonetheless, being that he only is a student who is studying from his teacher, part of the intellect remains transcendent and encompassing (*Makif*) above his intellect.

However, even so, this is a close encompassing light (*Makif HaKarov*), meaning that the matter relates and is close to him. This is evident from the teaching of our sages, of blessed memory,⁴⁶¹ “It takes forty years for a person to grasp the [ultimate] depth of his teacher’s intent.” Thus, since from fact that after forty years the student will come to the depth of the wisdom, not that he learns it over again from his teacher, but that through what he learned forty years earlier, he now understands its depth, which until now he did not fully grasp, it therefore is understood that even at first, this matter related to his stature, except that it was in an encompassing and transcendent state (*Makif*).

However, since the teacher is beyond all comparison to the student, matters remain in the teacher that even after forty years the student does not grasp the ultimate depth of his teacher’s intent. Such matters are the aspect of the distant encompassing light (*Makif HaRachok*).

To clarify, what is meant here is not matters that *altogether* have no relation to the student, since if that was so, it could not be said that they encompass (*Makif*) above the student, not even as a distant encompassing light (*Makif HaRachok*). Rather, what is meant here are matters of the

⁴⁶¹ Talmud Bavli, Avodah Zarah 5b; See Likkutei Torah, Acharei 28d

teacher that **do** relate to the student, except that the relationship is in the way of a distant encompassing light (*Makif HaRachok*).

The matter of the distant encompassing light (*Makif HaRachok*), which although it is distant (*Rachok*) is nonetheless called “encompassing” (*Makif*), may be understood by prefacing with what the Tzemach Tzedek wrote in Sefer HaMitzvot, Derech Mitzvotcha,^D in explaining the general matter of the encompassing light (*Makif*), in that it too has its effect. The example for this is from what we observe in the power of desire (*Ratzon*) of man below (as in the verse,⁴⁶² “From my flesh I shall behold God”).

There is a vitality in the body that is an inner vitality that manifests in each limb and organ according to what it is, such as the power of sight in the eye, and the power to walk in the feet etc. In this, there is no comparison between the vitality that manifests in the brain and the vitality that manifests in the heart, the hand, or the foot etc.

However, there is also the matter of desire (*Ratzon*), such as the desire to conceptualize, the desire to see, or the desire to walk. Even though this becomes actualized in the matters of conceptualizing, seeing, or walking, it nevertheless is not invested in the vessel.

For if this was so, there would have to be a difference between the desire to conceptualize, the desire to see or the desire to walk. However, desire (*Ratzon*) is something that is equal in all matters, being that it [only] is the attraction of the

^D [Derech Mitzvotcha] 85b

⁴⁶² Job 19:26

soul to lean toward something. Nonetheless, [we find that] the desire (*Ratzon*) affects all the limbs.

That is, even though the limbs act by virtue of the inner vitality that manifests in them by way of being invested within them, nevertheless, that which affects the inner power, such that it comes to be actualized in conceptualizing, seeing, or walking etc., comes from the desire (*Ratzon*). That is, it has its effect, even though [it itself] is not invested within the vessel, but only is an encompassing transcendent aspect (*Makif*).

Now, even in the desire (*Ratzon*), which is an encompassing light (*Makif*), there are two levels, these being the close encompassing light (*Makif HaKarov*) and the distant encompassing light (*Makif HaRachok*). This is as explained in Likkutei Torah,⁴⁶³ with a more physical analogy of the difference between a garment and a house. That is, even though both are called encompassing (*Makifim*) there nevertheless is a difference between them. That is, one's garment encompasses (*Makif*) him, whereas one's house encompasses that which encompasses him (*Makif d'Makif*).

This is as explained by the Rebbe Maharash in *Hemshech "Mayim Rabim."*^E That is, one's garment is in very close proximity to the one enclothed in it, and moreover, it is specifically tailored to his measurements. [This is as explained elsewhere,⁴⁶⁴ that if the garment is not tailored to the measurements of his body and his limbs, not only does it not benefit or better him, but on the contrary, it is detrimental etc.]

⁴⁶³ Likkutei Torah, Zot HaBrachah 99a and on.

^E [5636] – Ch. 4.

⁴⁶⁴ Likkutei Torah, Teitzei 37c; Sefer HaMitzvot of the Tzemach Tzedek 107b.

In contrast, his house is much further from him, and is not built specifically according to the measurements of the person residing in it (such that one house can equally encompass (*Makif*) many people who differ from each other from one extreme to the other.)

From the above we can also understand this matter as it relates to desire (*Ratzon*), as explained by the Tzemach Tzeddek in the note in Likkutei Torah,^F about the matter of [the verse],⁴⁶⁵ “We will do, and we will listen (*Na’aseh v’Nishma-*נעשה ונשמע).”

That is, even though the inner substance of both is to fulfill the will of the Creator, *HaShem*-יהו"ה, blessed is He, there nevertheless is a superiority to the matter of “We will do” (*Na’aseh*), in that it is the nullification of the desire (*Bittul HaRatzon*), in that one entirely nullifies his own opinion and desire. [That is, not only does he cause his desire (*Ratzon*) to be as it should be, which is the matter of “we will listen” (*Nishma*), but beyond this, he nullifies his own desire (*Bittul HaRatzon*) completely, which is why it is called “We will do” (*Na’aseh*), meaning that he only has the matter of doing and has no desire of his own altogether.] He explains that this is drawn from the aspect of the desire of all desires (*Ra’ava d’Khol Ra’avin*), meaning, the desire for the desire (*Ratzon L’Ratzon*).

Now, as this relates to our service of *HaShem*-יהו"ה, blessed is He, in fulfilling the *mitzvot*, it is as explained in Likkutei Torah,⁴⁶⁶ that there are two kinds of *mitzvot*. The first

^F [Likkutei Torah], Zot HaBrachah 99c

⁴⁶⁵ Exodus 24:7; Talmud Bavli, Shabbat 88a

⁴⁶⁶ Likkutei Torah, Zot HaBrachah 99b and on.

kind is all *mitzvot* that a person desires to do, which are rooted in the aspect of *HaShem's* יהו"ה Supernal desire (*Ratzon HaElyon*), and is why they also depend on man's desire (*Ratzon*) below. Through doing them he affects a drawing down from the aspect of *HaShem's* יהו"ה Supernal desire (*Ratzon HaElyon*). About this we recite, "Who has sanctified us with His commandments etc."

There then are *mitzvot* that do not depend on desire (*Ratzon*) at all, but specifically are contrary one's desire (*Ratzon*). An example is the *mitzvah* of "forgotten produce" (*Shichechah*), the whole existence of which specifically comes by way of the absence of desire (*Ratzon*).

The same is so of the matter of leadership, which must be in a way that one flees from honor, being that, "whosoever pursues honor, honor flees from him,"⁴⁶⁷ the automatic result of which is that he cannot have the matter of leadership. These *mitzvot* are rooted in that which transcends desire (*Ratzon*), which is called the encompassing light of the encompassing light (*Makif L'Makif*).

This also is the general difference between *mitzvot* and Torah, such that in this relational comparison, the *mitzvot* are called garments (*Levushim*). [This is as known from the explanation of [the verse],⁴⁶⁸ "Now Avraham was old, coming on in days," that this refers to the garments of the *mitzvot* which were in such a manner that he was not lacking any garment,

⁴⁶⁷ See Talmud Bavli, Eruvin 13b; Midrash Tanchuma, Vayikra 3; Shnei Luchot HaBrit 357a; HaBoneh commentary to Ein Yaakov, Yoma 8b.

⁴⁶⁸ Genesis 24:1

Heaven forbid.]⁴⁶⁹ In contrast, the Torah is called a “house” (*Bayit*). This is as explained at length in *Hemshech “Mayim Rabim,”*^G that just as a house protects a person and saves him from the cold and the rain, and likewise, even one’s garments are specifically protected in the house (*Bayit*), the same is so in regard to Torah and *mitzvot*.

From all the above we can understand the matter of the distant encompassing light (*Makif HaRachok*), that though it is distant from him, it nevertheless encompasses and surrounds (*Makif*) him, and has an effect on him, except that the effect is not in a revealed way, as it is when it comes to the matter of the intellect. In other words, this is unlike matters in which “a person grasps the ultimate depth of the intent of his teacher,” in which even before this, he sensed that there is a matter that is above him. Rather, it is in a way that he neither sees nor even senses that there is a matter that remains above him which he does not grasp, being that it is a distant encompassing light (*Makif HaRachok*).

5.

He continues in the discourse [and explains] that these intellectual matters (that are in the aspect of a distant encompassing light (*Makif HaRachok*) and are not in the category of revelation at all) come forth by way of garments

⁴⁶⁹ See Zohar I 224a; Also see the discourse entitled “v’Avraham Zaken” 5738 (Torat Menachem, Sefer HaMaamarim Cheshvan p. 307). [This was also mentioned briefly in the prior discourse of Shabbat Parshat Va’era of this year, entitled “Va’era el Avraham,” Discourse 14 Ch. 2.]

^G 5636 – Ch. 201 and on.

that hide and conceal, such as allegories and riddles. For, it is not seen or recognized that there is wisdom and intellect in them.

An example of this are the proverbs of Shlomo, in that in the analogies themselves, the light, intellect, and wisdom, is not readily apparent. This is why in the stories of the Torah there are secrets and mysteries that are even deeper and loftier than the laws of the Torah, except that it is not readily recognized. This is because the essence of the light is a concealed mystery that does not come into revelation except by way of concealment and hiddenness.

In other words, in its essence the light is separately transcendent, and therefore, also its revelation is in a state of separation and essential concealment - a closed matter - such that its matter is entirely that of separateness and concealment etc.

The explanation is that there is intellect that is possible for a person to explain to his fellow. However, when his fellow is on a lower level than himself in understanding and comprehension, he will need to explain it at length, with many [words and] letters. This is like the difference between the words of the Mishnah and the words of the Talmud, in that all matters in Talmud are hinted at in Mishnah, except that in Mishnah they are stated in short form,⁴⁷⁰ being that the Knowledge-*Da'at* [of the sages of the Mishnah] was broad. However later, in the time of the Talmud, these matters had to be explained through lengthy explanations.

⁴⁷⁰ See the introduction to Pirush HaMishnayot of the Rambam, (section beginning "*Acharei Chein Ra'ah Lehistapek*").

However, there also is a kind of intellectual matter that is extremely concealed in and of itself, such that even its revelation must be in a concealed way (like “the hidden of all the hidden”). That is, it does not come to be revealed through lengthy or abundant explanations, but only by way of analogies and riddles.

In actuality, these [analogies and riddles] are not an explanation of the matter itself, but with greater expansion and on a lower level. Rather, the explanation comes by way of a completely external matter, such as an allegory that bears a [certain] similarity to the matter etc., in that only through this does it become possible to come to an understanding of the matter.

Moreover, to the degree of the loftiness of the concept, a single analogy will not be sufficient, nor even two or three analogies. Rather, many analogies will be needed. This itself was the praise of King Shlomo, about whom the verse states,⁴⁷¹ “He spoke three thousand analogies.” In other words, because of the depth of his intellect, three thousand analogies were necessary, in that specifically through them, another person would be able to receive the matter.⁴⁷² [In contrast, this is not so if the intellectual matter is not as deep. This is as stated in Talmud,⁴⁷³ “Rabbi Meir had three-hundred allegories about foxes, but we only have three.”]

This is likewise the matter of the stories in the Torah. That is, externally they are stories, like an allegory, [which is

⁴⁷¹ Kings I 5:12

⁴⁷² See Torah Ohr, Megilat Esther 91c and elsewhere. [Also see Shaaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. Forty-Five.]

⁴⁷³ Talmud Bavli, Sanhedrin 38b

further elucidated by the fact that the Torah itself is called⁴⁷⁴ an allegory (*Mashal*-משל.)] Nevertheless, it is specifically through them that there is a drawing forth of matters that cannot be revealed in understanding and comprehension in the rulings and laws of the Torah.

6.

This may be understood from the teaching of the Baal Shem Tov (brought in Keter Shem Tov)^H about the stories of the Torah:

This is analogous to a king who sent his only son to distant places, so that he would subsequently have greater delight. Over the passage of time, the prince forgot all the royal delights, and when the king sent for him, he did not want to return to his father. Though the king sent greater and more important ministers [to summon him] this did not help at all. However, there was one minister who was very wise. He changed his garments and [manner of] speech to be like that of the prince and came down to his level, and thus succeeded in returning him to his father. This likewise is the matter of the Torah being garbed in physical stories.

The explanation is that the king delights in his only son, even when he is close to him, only that king wants to have **greater delight**. This is brought about by the king sending him to distant places etc., such that he then returns to him through

⁴⁷⁴ Samuel I 24:13 and Rashi there, Rashi to Exodus 21:13; Talmud Bavli, Makkot 10b, section nentitled “v’HaElokim.”

^H [Keter Shem Tov] 10d (section 144)

the change in the clothing and language, this being the matter of the stories of the Torah. That is, it is specifically through the Torah becoming invested in physical stories that there is the revelation of “greater delight,” this being the level of pleasure (*Taanug*) that transcends all other letters of pleasure (*Taanug*), in that there is no “greater pleasure” than it. In general, this is the matter of simple pleasure (*Taanug Pashut*), (as will soon be explained).

Through this, we can also understand the teaching of the Rav, the Maggid of Mezhritch,¹ on the verse,⁴⁷⁵ “We will go on a three-day journey into the wilderness.” That is, when the Torah was given at Sinai, it was given in speech (*Dibur*). However, it must be said that there certainly was thought (*Machshavah*) as well, being that speech (*Dibur*) is drawn from thought (*Machshavah*). We thus find that the Torah was given in speech (*Dibur*) and in thought (*Machshavah*).

However, action (*Ma'aseh*) is given over into our hands, being that we are the ones who actualize the *mitzvot* in deed (*Ma'aseh*). Thus, we are the ones who unify the deed (*Ma'aseh*) of the *mitzvah* - this being the world of Action (*Asiyah*) - to the speech (*Dibur*) and thought (*Machshavah*) [of the *mitzvah*], which are the worlds of Formation (*Yetzirah*) and Creation (*Briyah*). This then, is the meaning of [the verse], “We will go on a three-day journey into the wilderness,” meaning that we will travel [through] the three worlds, to receive the Torah etc.

¹ Ohr Torah 41b (section 71 & section 80).

⁴⁷⁵ Exodus 8:23

He then begins explaining the matter of the manifestation of the Torah within the worlds, and that the more distant it becomes from its root, the more constricted the Torah becomes, until it comes into this world, in which everything is in a state of complete constriction, such that there virtually is no *mitzvah* that does not have dimensions and measure. One who merits to see the upper worlds at the time that he does the *mitzvot* will have greater pleasure. This is because whatever is higher is more expansive and not as constricted as it is here.

This is the meaning of what our sages, of blessed memory, stated,⁴⁷⁶ “Yechezkel came and did not explain it, as written,⁴⁷⁷ ‘And he spread it [the scroll] before me, and it was written front and back.’” That is, he saw the upper worlds, which are with great pleasure (*Taanug*) without of constriction etc. “Afterwards Zechariyah came and explained it, as written,⁴⁷⁸ ‘[I see] a flying scroll; its length... and its breadth etc.’” This is as the matter is in the world of speech (*Dibur*). For, as known, speech (*Dibur*) is [more] constricted, and he therefore saw it with measurements.

Now, since in this world Torah and *mitzvot* are constricted, it is therefore necessary for every person to have intention while fulfilling the *mitzvah* in action (*Ma’aseh*), speech (*Dibur*), and thought (*Machshavah*). For, through doing so he elevates the *mitzvot* and strips them of their physicality, bringing them close to their root and unifying them to the upper worlds.

⁴⁷⁶ Talmud Bavli, Eruvin 21a

⁴⁷⁷ Ezekiel 2:10

⁴⁷⁸ Zachariah 5:2

Now, the primary matter in this is the pleasure (*Taanug*) during their fulfillment. This is because the pleasure (*Taanug*) is what affects the bond between two things (even if, at first glance, they seem to be unrelated to each other and even opposites of each other). Through doing so he bonds all the worlds to the Holy One, blessed is He. (This concludes the content of the words of the Rav, the Maggid of Mezhritch.)

Now, based on this, at first glance, the matter is not understood. That is, what need is there for the matter of action (*Asiyah*)? Is not the pleasure in speech (*Dibur*) a greater pleasure (*Taanug*)? Moreover, in thought (*Machshavah*) (meaning, as Torah was before being given) there is even greater pleasure (*Taanug*). This is as explained in the teaching of the Rav, the Maggid of Mezhritch, that each descent caused a further constriction (*Tzimtzum*), and thus it follows automatically that the pleasure (*Taanug*) also became constricted.

This being so, why must there be the matter [indicated by the verse], “We will go on a three-day journey into the wilderness,” referring to traversing the three worlds, including the world of Action (*Asiyah*) where there only is the [most] diminished pleasure (*Taanug*), in order to receive the Torah?

However, this may be understood from the above-mentioned teaching of the Baal Shem Tov, that specifically through the Torah manifesting in physical stories, there then is the revelation of the “greater pleasure.” This is also understood from the teaching of the Rav, the Maggid of Mezhritch, that pleasure (*Taanug*) is what affects the bond between two things.

From this it is understood that to affect a bond between two complete opposites, even greater pleasure is necessary.

The explanation is that as the pleasure (*Taanug*) is on the higher levels, such as speech (*Dibur*) and thought (*Machshavah*), it has dimensions and measure commensurate to the measure of that which draws forth the pleasure - thought (*Machshavah*) according to its matter, and speech (*Dibur*) according to its matter etc. However, for there to be the “**greater** pleasure,” meaning, pleasure that is beyond comparison to *all* levels of pleasure (*Taanug*), this being essential pleasure (simple pleasure – *Taanug Pashut*), this specifically is in action (*Asiyah*).

7.

Now, this is like the explanation in the discourse of the Hilulah about the two encompassing aspects (*Makifim*), the close encompassing aspect (*Makif HaKarov*) and the distant encompassing aspect (*Makif HaRachok*). (That is, these are the two matters in the limitless light of the Unlimited One (*Ohr Ein Sof*) that is “high above to no end, and down below to no conclusion”).

This is also explained in the discourse entitled “*v’Hoo k’Chatan*”^J of his honorable holiness, the Rebbe Rashab, whose soul is in Eden. That is, there are two levels in the encompassing lights (*Makifim*), these being the encompassing light of the direct light (*Makif d’Ohr Yashar*) and the

^J 5657 – Ch. 12 (printed as an independent pamphlet – Kehot 5713 – p. 18, and subsequently printed in Sefer HaMaamarim 5657 p. 164).

encompassing light of the rebounding light (*Makif d'Ohr Chozer*). The encompassing light of the direct light (*Makif d'Ohr Yashar*) is that which comes into a state of revelation, except that it is above manifesting (*Hitlabshut*) in an inner way (*b'Pnimityut*). It therefore remains transcendent and encompassing (*Makif*) above, but nonetheless relates to the inner manifest light (*Ohr Pnimiti*) which does come into revelation.

The analogy for this is a teacher who bestows intellect and reasoning to his student. That which can be received in the intellect of the student is called an inner manifest light (*Ohr Pnimiti*), in that it becomes settled in the brain and intellect of the recipient. However, the depth of this intellect, that which cannot be received in the vessel of his brain, remains encompassing (*Makif*) above his brain, but nonetheless is in close proximity to him, literally hovering above him, such that over the course of time he can actually come to grasp it. This is like when a person finally grasps the depth of his teacher's intent, even as his wisdom [relates only] to this [specific] matter of intellect etc.

However, the encompassing light of the rebounding light (*Makif d'Ohr Chozer*) does not come into revelation at all, not even in a way of encompassing (*Makif*). On the contrary, it entirely is the matter of the opposite of bestowal, to **not** be drawn into revelation at all, but only to conceal and hide the thing itself, to be completely concealed. This is like a very deep intellect that is utterly concealed and hidden, which is called

“Intellect that is hidden **from all** conceptualization” (*Sechel HaNe’elam MiKol Ra’ayon*).⁴⁷⁹

In the discourse of the *Hilulah* he adds even greater depth, this being that it is more recognized as the bestower (*Mashpia*) conceives the wisdom within himself. For, as known, every conception of wisdom [insight] brings added light and revelation. That is, when the bestower (*Mashpia*) conceives the wisdom, a greater illumination of light and revelation is added in him. However, all this is in the light of the intellect that is being drawn down (*Hamshachah*) and revealed. (In the analogue, this is like the limitless light of the Unlimited One (*Ohr Ein Sof*) that is “down below to no conclusion.”)

However, in the much deeper intellect that is concealed in essence, the light is generally in a motion of concealment. (In the analogue, this is like the limitless light of the Unlimited One (*Ohr Ein Sof*) that is “high above to no end.”) In this, even that which is revealed to a person is in a way that the light is separately transcendent and concealed within his essential self.

In the above-mentioned discourse entitled “*v’Hoo k’Chatan*” (which likewise is explained in several other places),⁴⁸⁰ he continues [to explain] that the deepest intellect can come to be revealed specifically through analogies and riddles, within which the light is **concealed**. That is, it is not at all grasped in the analogy, except that invested in the analogy is the essence. There is a great advantage and superiority to this

⁴⁷⁹ See Torah Ohr, beginning of the Torah portion of Lech Lecha, and elsewhere.

⁴⁸⁰ See (for example) Torat Chayim, Lech Lecha 82d; Vayishlach 189a

over the aspect of revelation, which only is a glimmer of radiance, being that here, he grasps the whole essence [of the intellect] .

He adds there⁴⁸¹ that this may be understood better through the matter of pleasure (*Taanug*). That is, there is composite pleasure (*Taanug Murkav*) and there is simple pleasure (*Taanug Pashut*). In simple pleasure (*Taanug Pashut*) itself, there is a way in which one has no grasp of it at all etc. This is because the pleasure (*Taanug*) touches the essential self [of his soul], such that it is not in the category of being revealed or drawn forth altogether. On the contrary, it specifically is a state of ascent and withdrawal above and thus has no motion or movement at all, being that it specifically is the aspect of the rebounding light (*Ohr Chozer*) within his essential self, without being revealed and drawn below whatsoever. The same applies to the deepest intellect [mentioned above], called “The intellect that is hidden from all conceptualization (*Sechel HaNe’elam MiKol Ra’ayon*), in that in and of itself, it is not in the category of being revealed, but is in a state of ascent and withdrawal above, in that it is specifically hidden and concealed within oneself.

8.

Now, after concluding this chapter, he continues by explaining its likeness in the limitless light of the Unlimited One (*Ohr Ein Sof*). That is, there is light (*Ohr*) that is in a state of revelation, and there also is the essence of the light (*Etzem*

⁴⁸¹ In chapter 13 (Sefer HaMaamarim 5657 *ibid.* p. 165).

HaOhr), which is not at all in the category of being revealed or drawn down into the worlds. On the contrary, it comes to be concealed and subsumed within *HaShem*’s-ה"ה Essential Self. This aspect and level is called the “treasury” (*Otzar*-אוצר).

Just as a treasury is hidden and concealed from the eyes of all who wish to see it, so it is of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-ה"ה, blessed is He, in that He is hidden and concealed. That is, He not only is concealed in relation to the recipient, but is concealed in and of Himself, “the most Hidden of all the hidden.”

However, this treasury is concealed so long as we have not yet come to the matter of victory (*Nitzachon*). But when there must be victory in the war, all the treasuries that have been locked and hidden from generation to generation are opened and granted [to the army]. Nevertheless, the way they are granted is like what was explained before about the stories of the Torah, like the matter of an allegory (*Mashal*), through which we receive the entire intellect as it is in the teacher, and in a way that they become [directly relevant as] the matter of the recipients, which is why they can use it for the needs of the war, by which victory is achieved.

Now, the greatness of the treasury should also be mentioned here, as explained in preceding chapters of *Hemshech* of the *Hilulah*.⁴⁸² Namely, that it is “a most precious treasure that was gathered and amassed over the course of many years, from generation to generation.” (That is, [it includes] both the treasures that he himself amassed, as well as the

⁴⁸² Chapter 11.

treasures that were amassed by his ancestors.) This may be better understood according to the explanation of the Tzemach Tzedek, [this year being the hundred year anniversary of his passing and Hilulah], in Ohr HaTorah Devarim,^K on the verses,⁴⁸³ “It shall be that **because** (וְהָיָה עֵקֶב-*v’Hayah Eikev*) you will listen,” that continue to discuss the reward. That is, it is “in the end-*baEikev*-בְּעֵקֶב (referring to the end of days) that I will give you,”⁴⁸⁴ (as in,⁴⁸⁵ “Tomorrow is the time for receiving their reward”).

Now, the meaning is not that in the coming future the Holy One, blessed is He, will only repay the reward commensurate to how it presently is (this being the time of fulfilling the *mitzvah*). It rather will be like what the Midrash⁴⁸⁶ relates about the incident with Rabbi Pinchas ben Yair.

That is, there were certain people who deposited some barley with him, but forgot it and went on their way. Rabbi Pinchas ben Yair sowed them each year and stored them in a grain silo. Seven years later the same fellows came and demanded that he return it to them. Recognizing them, Rabbi Pinchas ben Yair immediately said, “Come and take your storehouses.”

The same is so in the analogue, that by being withheld until now, during which time we wait in anticipation, (as in the verse,⁴⁸⁷ “He does for those who await Him”) over the course

^K [Ohr HaTorah] Eikev p. 507.

⁴⁸³ Deuteronomy 7:12

⁴⁸⁴ Midrash Devarim Rabba 3:3

⁴⁸⁵ Rashi to Deuteronomy 7:11

⁴⁸⁶ Midrash Devarim Rabba 3:3 *ibid.*

⁴⁸⁷ Isaiah 64:3

of many years, from generation to generation, the reward grows in a way of growth after growth etc., until it becomes a treasury etc.

Now, although this treasury is given to the officers of the army, the intention is for it to reach the soldiers so that they thereby will achieve victory in the war, and it specifically is through them that the will of the King, the King of the world, is achieved, that they are victorious in the war, such that they bring about the fulfillment of the prophecy,⁴⁸⁸ “The glory of *HaShem*-יהו"ה will be revealed, and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken.”

⁴⁸⁸ Isaiah 40:5

*“VaYolech HaShem et HaYam... -
HaShem moved the sea...”*

Delivered on the Shabbat Parshat Beshalach,
15th of Shvat, 5726⁴⁸⁹
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁴⁹⁰ “*HaShem*-יהוה moved the sea etc.” In the discourse by the same title, which was said sixty years ago, in the year 5666,⁴⁹¹ [his honorable holiness, the Rebbe Rashab, whose soul is in Eden] also brings the teaching of the Zohar and Tikkunim that “the limitless light of the Unlimited One is high above to no end, and down below to no conclusion,” explained in the discourse of the day of the Hilulah.⁴⁹²

Now, at first glance, it seems possible to say that this matter; “the limitless light of the Unlimited One is high above to no end, and far below to no conclusion,” refers to His ability (*Yecholet*). As explained in *Hemshech* 5666,⁴⁹³ [His ability] refers to the fact that it is within the ability of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One,

⁴⁸⁹ This discourse is a direct continuation of the preceding discourse entitled “*Bati LeGani*” of the 10th of Shvat, Discourse 15 (Sefer HaMaamarim, 5726, p. 104 and on.

⁴⁹⁰ Exodus 14:21

⁴⁹¹ *Hemshech* 5666 p. 165

⁴⁹² In the discourse entitled “*Bati LeGani*” 5710, Ch. 12 and on. In the note of the Rebbe there it states: This is cited and explained at length in *Hemshech* 5666 in the discourse entitled “*VaYolech HaShem et HaYam*” and on.

⁴⁹³ In the discourse entitled “*Adam Ki Yakreev*” (p. 188 and on).

HaShem-יהו"ה, blessed is He, to illuminate a limitless light, and it is in His ability not to illuminate etc.

However, as explained before⁴⁹⁴ it cannot be said that the matter of “the limitless light of the Unlimited One is high above to no end, and down below to no conclusion” refers to His ability (*Yecholet*). For, as explained in the discourse of the Hilulah,⁴⁹⁵ “these two matters; that the limitless light of the Unlimited One is high above to no end, and down below to no conclusion, are two levels within the **limitless light** of the Unlimited One, *HaShem*-יהו"ה, blessed is He, (and moreover, he adds) that there is a great difference between them etc.” However, in regard to His ability (*Yecholet*) it does not apply to speak of two levels, being that His ability to illuminate and His ability not to illuminate are one and the same ability.

Now, we should add that besides the imperative to say this based on the explanation in the discourse of the Hilulah (as explained before), if the matter is examined closely, [we find that] this also is necessitated by the explanation in *Hemshech* 5666.

To explain, in *Hemshech* 5666 there, he prefaces by explaining the meaning of the term “(light) without end-*Ein Sof*-אין סוף.” Now, the question about this is well-known. Why is it called “without end-*Ein Sof*-אין סוף,” rather than “without beginning-*Ein Techilah*-תחילה-אין,” which is a greater superiority?

⁴⁹⁴ In the discourse entitled “*Bati LeGani*” of this year, 5726, Discourse 15, Ch. 2 (Sefer HaMaamarim 5626 *ibid.* p. 106 and on).

⁴⁹⁵ In chapter 16 – which is the chapter that corresponds to this year. (See Torat Menachem, Sefer HaMaamarim *Bati LeGani*, Vol. 1, p. VI.)

This is as Rabbi Menacham Azaria de Fano stated in his book *Pelach HaRimon*,⁴⁹⁶ that the Preexistent Being (*Kadmon*) is eternal (*Nitzchi*), but not everything that is eternal (*Nitzchi*) is Preexistent (*Kadmon*). That is, by the will of *HaShem*-יהו"ה, the Creator, blessed is He, who alone is Preexistent (*Kadmon*), there are many creations that can exist eternally (*Nitzchiyut*). This is because His Being alone is intrinsic to Him, having no cause that precedes Him, Heaven forbid to think so. This is not so of any other beings, all of which are novel in their existence and are brought forth from nothing to something.

This being so, that the primary matter is that the Holy One, blessed is He, [is preexistent] and has no beginning, which is exclusive to Him alone and no other, then did the Kabbalists not call him ["Without beginning-*Ein Techilah*-אין תחילה"]. Why is it that all books of Kabbalah call him "Without end-*Ein Sof*-אין סוף"?

He therefore explains⁴⁹⁷ that the level called "Without end-*Ein Sof*-אין סוף-207" (rather than "He is without beginning-*Ein Lo Techilah*-אין לו תחילה") refers to the aspect of His light (*Ohr*-אור-207). In contrast, His ability (*Yecholet*) is not a state of light (*Ohr*-אור) at all, but only is the ability (*Yecholet*) to illuminate, this being the ability of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, and just as He is Preexistent, so is His

⁴⁹⁶ *Pelach HaRimon*, Shaar 4, Ch. 3, cited in *Likkutei Torah*, Pekudei 7b

⁴⁹⁷ *Hemshech* 5666 *ibid.* p. 186

ability Preexistent, literally. Thus, about this it applies to say “He has no beginning-*Ein Lo Techilah*-אין לו תחילה.”⁴⁹⁸

Based on this, it is understood that since the term used in the teachings of the Zohar and in Tikkunim is, “The **light** that is without end (*Ohr Ein Sof*) is high above to no end, and down below to no conclusion,” specifying, “The **light** that is without end-*Ohr Ein Sof*-אור אין סוף,” it must be said that this does not refer to His ability (*Yecholet*).

That is, the description “light without end-*Ohr Ein Sof*-אור אין סוף” cannot refer to His ability (*Yecholet*), which is Preexistent (*Kadmon*) as He is Preexistent, in that “He is without beginning-*Ein Lo Techilah*-אין לו תחילה.” Moreover, this is also because the [word] “light-*Ohr*-אור” (“the light that is without end-*Ohr Ein Sof*-אור אין סוף”) does not apply to His ability (*Yecholet*), which is not at all in a state of light (*Ohr*), but is only the ability of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.

However, the imperative [to say this] is based primarily on what it states in the *Hemshech* of the Hilulah, that these two matters, “the light that is without end (*Ohr Ein Sof*) is high above to no end, and far below to no conclusion,” are two levels in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and there is a great difference between them. This compels us to say that it does not refer to His ability

⁴⁹⁸ [Also see the discourse entitled “*Shiviti HaShem* – I have set *HaShem* before me always,” 5720, translated in The Teachings of The Rebbe 5720, Discourse 21 (Sefer HaMaamarim 5720 p. 160 and on).]

(*Yecholet*), since His ability to illuminate and His ability not to illuminate are one and the same ability, as discussed before.

2.

Now, we should explain why in the discourse of the Hilulah, he emphasizes that these two matters, “the limitless light of the Unlimited One is high above to no end, and down below to no conclusion,” are two levels in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He etc., (rather than as it is in the ability (*Yecholet*) of the Essential Self of *HaShem*-יהו"ה, blessed is He, who alone is Preexistent). The reason is because this relates to the general theme of what he explains in the discourse of the Hilulah.

To explain, he brings the matter of “the limitless light of the Unlimited One is high above to no end, and down below to no conclusion” in the discourse of the Hilulah⁴⁹⁹ in order to explain the matter of the treasury as it is Above, which is what is granted to the soldiers through the officers for the purpose of achieving victory in the war against the adversary.

Now, being that the matter of “the limitless light of the Unlimited One is high above etc.,” is the matter of the above-mentioned treasury mentioned, it cannot be said that what is meant here is His ability (*Yecholet*). This because in His ability (*Yecholet*) there is no existence [of anything] whatsoever, not even like a concealed treasure etc., and certainly not like a treasure that is already revealed and has actually been given to the soldiers. That is, in the ability there is no existence of

⁴⁹⁹ In ch. 12.

anything that can possibly be given over etc. It therefore must be said that it refers to the light (*Ohr*), which is in a state of [tangible] being etc.

Beyond this, since the general matter of granting the treasury to the soldiers is in order to achieve victory in the war, it therefore is understood that we are speaking of a level in which it is consequential to the king “to reveal his will and desire and to achieve his victory,” “to achieve victory in the way that accords to his will and desire.”

Moreover, the reason is “because there is an adversary who opposes, impedes, and obstructs, such that the matter of victory (*Nitzachon*) applies. This is because if there is no adversary, victory (*Nitzachon*) is altogether inapplicable, and he can conduct his kingdom according to his will.

It rather is when he has a desire for something and there is an adversary who opposes it, that he then stands steadfastly against him and achieves victory,” in a way that “he squanders all the treasuries,” and “beyond this, the king even jeopardizes his own life,” and “participates in the throes of battle himself” (as explained in the *Hemshech* of the Hilulah). In other words, this matter not only touches his kingship over the people, but [it even touches] the essential self and life of the king himself.

The same is so in the analogue, that when there is an adversary who claims,⁵⁰⁰ “I do not know *HaShem*-יהוה,” and how much more so when he knows his Master and intends to rebel against Him,⁵⁰¹ this not only touches the aspect of that

⁵⁰⁰ Exodus 5:2

⁵⁰¹ Torat Kohanim to Leviticus 26:14, cited in Rashi to Leviticus there, and Genesis 10:9, 13:13.

which is revealed (*Gilyim*), but [it even touches] the Essential Self of the One Above.

From this it is understood that all this does not apply on the level of His ability (*Yecholet*), in which His ability to illuminate and His ability not to illuminate are literally equal. This is as our sages, of blessed memory, stated,⁵⁰² “I do not know in which of them He desires, the deeds of the righteous or the deeds of the wicked.” In other words, the ability to illuminate through the deeds of the righteous, and the ability not to illuminate through the deeds of the wicked, is equal.

This is especially so considering the precise wording of the Midrash, “I do not know in which of them He desires (*Chafetz*-חפץ),” [specifically using the word “*Chafetz*-חפץ” for “desire”]. For at first glance, based on the explanation in the teachings of Chassidus⁵⁰³ about the difference between a desire called “*Ratzon*-רצון” and a desire called “*Chafetz*-חפץ,” the desire called “*Chafetz*-חפץ” is the innerness (*Pnimitiyut*) of the desire, which is the matter of pleasure (*Taanug*). Thus, it should have said, “I do not know in which of them He desires (*Rotzeh*-רוצה),” [using a word the root of which is “*Ratzon*-רצון”] rather than “I do not know in which of them He desires (*Chafetz*-חפץ),” [using the word “*Chafetz*-חפץ”]. That is, how could it apply for there to be a matter of “desire-*Chafetz*-חפץ” and pleasure (*Taanug*) in the deeds of the wicked?

The explanation is that from the perspective of the level of His ability (*Yecholet*), both are literally equal, and on that level, I truly do not know in which of them He desires (*Chafetz*-

⁵⁰² Midrash Bereishit Rabba 2:

⁵⁰³ See Likkutei Torah, Shir HaShirim 28d and elsewhere.

הפץ), whether in the ability to illuminate through the deeds of the righteous, or in the ability not to illuminate etc.

It thus is understood that from the perspective of the level of His ability (*Yecholet*), it is not applicable to say that the matter of victory over an opposition is relevant to the King, and that this is why He grants the treasury etc. This is because all this [only] applies once it has already been fully determined and decided that His desire is specifically in such and such a way. This is in contrast to the level in which it has not yet been determined which of them He desires, in which the ability to illuminate and the ability not to illuminate are literally equal.

Now, since in the discourse he brings the matter of “high above to no end etc.,” in regard to the explanation of the matter of the treasury that is given to the soldiers in order to achieve victory in the war against the adversary, he therefore explains the matter of “high above to no end etc.,” not as it is in the ability (*Yecholet*) of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, since in that aspect “I do not know in which of them He desires etc.” Rather, [he explains it] as it is in the limitless **light** of the Unlimited One (*Ohr Ein Sof*), in which there are the two matters of “high above to no end, and down below to no conclusion” which are two levels, “and there is a great difference between them.”

3.

Now, even though here we are discussing the matter of the treasury given to the soldiers for the sake of achieving

victory in the war over the adversary, nevertheless, this still is a very lofty level. For, what is being discussed is that which is “high above to no end etc.,” as it is in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, meaning before to the restraint of the *Tzimtzum* etc.

Based on this, we must understand what he continues to explain in the discourse of the Hilulah, that these two matters, that “the limitless light of the Unlimited is high above to no end, and down below to no conclusion,” are two aspects in the encompassing light (*Makif*), these being the encompassing aspect of the direct light (*Makif d'Ohr Yashar*) and the encompassing aspect of the rebounding light (*Makif d'Ohr Chozer*), [which are] the close encompassing light (*Makif HaKarov*) and the distant encompassing light (*Makif HaRachok*).

He continues and explains this with the analogy of a teacher who bestows intellect to his student. That is, there is that part of the intellect and reasoning that the student receives in a way of an inner manifest light (*Ohr Pnimi*) and there is the depth of the intellect, which the student is not capable of receiving, and remains in an encompassing state (*Makif*) above his intellect.

However, even so, it is in a state of proximity and closeness to the recipient and over the course of time he will come to grasp it. This is as in the teaching,⁵⁰⁴ “It takes forty years for a person to grasp the [ultimate] depth of his teacher’s intent.” This being so, over the course of forty years he will

⁵⁰⁴ Talmud Bavli, Avodah Zarah 5b; See Likkutei Torah, Acharei 28d

come to the depth of the wisdom etc. This is the matter of the close encompassing light (*Makif HaKarov*).

In addition, there is the intellect that is much deeper, so much so, that not even a small part of it comes to be revealed, and moreover it never comes to be revealed, this being the matter of the distant encompassing light (*Makif HaRachok*).

Now, at first glance, the general matter of the bestowal of intellect from teacher to student only applies once there is a student and the teacher constricts his intellect etc., such that he finds that part of the intellect and reasoning that the student will be capable of receiving in a way of an inner manifest light (*Ohr Pnimi*).

This being so, as it is in the analogue, it [only] is in regard to levels that are after the restraint of the *Tzimtzum* and are already drawn in the chaining down of the worlds (*Hishtalshelut*) etc., until they are drawn in the final letter *Hey-ה* of the Name *HaShem-יהוה* etc. From this it is understood that even the discussion about the distant encompassing light (*Makif HaRachok*) is [only] of levels that are after the restraint of the *Tzimtzum*.

That is, notwithstanding the great elevation of the distant encompassing light (*Makif HaRachok*) over and above the close encompassing light (*Makif HaKarov*), it nonetheless cannot be said that they are of no comparison to each other altogether.

This is also understood from the fact the close encompassing light (*Makif HaKarov*) and the distant encompassing light (*Makif HaRachok*) are analogous to a garment (the close encompassing light – *Makif HaKarov*) and a

house (the distant encompassing light – *Makif HaRachok*),⁵⁰⁵ in that both the person and his garment are in the house.

Thus, since the aspect of the close encompassing light (*Makif HaKarov*) has a relativity to the lowest level in the chaining down of the worlds (*Seder Hishtalshelut*), (meaning after the drawing down of bestowal to the recipient, which is the matter of the final letter *Hey*-ה of the Name *HaShem*-יהו"ה, as mentioned above), it therefore cannot be said that the aspect of the distant encompassing light (*Makif HaRachok*) is a level that precedes the restraint of the *Tzimtzum*, because then the distance would be altogether beyond all relative comparison.

It must therefore be said that even the aspect of the distant encompassing light (*Makif HaRachok*) is a level that is after the restraint of the *Tzimtzum*. This being so, how is all this applicable to the explanation of the matter of “high above to no end, and down below to no conclusion” as it is in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, before the restraint of the *Tzimtzum*?

4.

However, the explanation is that, in the previous chapters he explained the matter of “high above to no, and down below to no conclusion” as it is drawn down and permeates the entire order of the chaining down of the worlds (*Seder Hishtalshelut*). As he explains,⁵⁰⁶ “When it states ‘down below to no conclusion,’ this refers to the revelation and spreading

⁵⁰⁵ See Likkutei Torah, Zot HaBrachah 99a and on.

⁵⁰⁶ In chapter 13.

forth in a state of spreading down and in a state of endlessness, without measure and literally limitless, all the way down below, in the most final and lowest of levels,” “with an abundance of concealments and hiddenness in the chaining down of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) etc., especially since this comes about through many constrictions, concealments, and hiddenness, until it is possible for there to be something that is the complete opposite of Godliness etc., this being the [existence of the] external husks (*Kelipah*) and the side opposite holiness etc.”

He also explains⁵⁰⁷ the matter of “high above to no end,” [stating that it is], “in an aspect of the concealment of the light, so that it is [hidden in] concealment after concealment, with elevation upon elevation, in an aspect of the absence of the light and the absence of revelation, which generally is the matter of the *Tzimtzum* that took place in the limitless light of the Unlimited One (*Ohr Ein Sof*) etc.”

As he explains, “That is, the limitless light of the Unlimited One (*Ohr Ein Sof*) is not sensed, and even in the aspect of the inner manifest light (*Ohr Pnimi*), which is the light and vitality that enlivens all beings in existence, there nevertheless are creations such as those who do not sense that [the vitality] is Godly vitality etc.

This is especially so [after] the many concealments and hiddenness, in that the light is concealed and hidden from level to level etc.” That is, all this is as the matter of “high above to no end” is drawn forth in actuality within the order of the chaining down of the worlds (*Seder Hishtalshehut*).

⁵⁰⁷ In chapter 14.

Then, in the same chapter, he continues and explains that even in the limitless light of the Unlimited One as it is within Himself, there are the two matters of “high above to no end, and down below to no conclusion.” That is, that which is the limitless light of the Unlimited One “high above to no end,” is the light that is concealed and hidden and is not in the category of being revealed or being drawn forth etc.

In contrast, that which is the limitless light of the Unlimited One “down below to no conclusion,” is the aspect of revelation as it is in His Essential Self. That is, within His Essential Self itself, it is in a state of revelation to Himself, so to speak. In contrast, that which is “high above to no end” means that even in His Essential Self it is not in a state of revelation, but is hidden and concealed.

In continuation to this, even in the explanation that the two matters of “high above etc., and down below etc.,” are the two encompassing aspects (*Makifim*) - the close encompassing light (*Makif HaKarov*), which at the very least is in the category of revelation, and the distant encompassing light (*Makif HaRachok*) which is not in the category of being revealed altogether - he first explains the matter as it is in the order of the chaining down of the worlds (*Seder Hishtalshelut*) (in continuation to what was explained in the previous chapters) and then explains the matter as it is in the limitless light of the Unlimited One itself (in continuation to what was added in this chapter).

This is why he first explains the analogy of the bestowal from a teacher to his student (after he constricts himself etc.), in that in addition to what is received in the student, there still

is a depth of intellect that remains in an encompassing state (*Makif*), but over the course of forty years he will come to the depth of the wisdom. This is the aspect of the close encompassing light (*Makif HaKarov*) which is in close proximity to the inner manifest light (*Ohr Pnimi*).

Then there is a much deeper intellect that will never come to actual revelation etc. This aspect is the analogy for the matter of “high above... down below etc.,” as it is drawn in the order of the chaining down of the worlds (*Seder Hishtalshelut*).

He then adds the explanation of the analogy for the matter of “high above... down below etc.,” as it is in the limitless light of the Unlimited One itself, before the *Tzimtzum*. This is like how it is in the intellect of the teacher as he conceptualizes and conceives the wisdom within himself to the depth of the matter (before he constricts himself to bestow the intellect to the student).

That is, [at this point] he is not thinking of the existence of the student or how to bestow to him altogether, but is studying the matter in and of himself. At this point he cannot be called a teacher, being that he is not in a state or motion of bestowing (*Mashpia*).

It is in this itself that there also is the element of that which he conceptualizes and conceives novel [insights] (which the bestower conceptualized and conceived within himself) of which a small portion will come to be revealed to the recipient, (and it is self-understood, that this is only according to capacity [of the recipient to receive] etc.). However, there also are the very deep intellects that the teacher conceptualizes and conceives that are inherently concealed and have no relation to

the recipient altogether. In other words, the general existence and being of this light is in a motion of concealment. Therefore, even what he reveals to him is such that the light is transcendently removed and concealed in his essential self.

5.

In the discourse, he continues [explaining] the very deep intellectual matters that altogether have no relation to the recipient, this being the aspect of the distant encompassing light (*Makif HaRachok*). That is, these concepts come forth through garments that hide and conceal, such as allegories and riddles, in which it is not apparent or recognized that there is wisdom and intellect in them. The same is so of the stories in the Torah, that they have secrets and mysteries within them to a greater degree than the laws of the Torah, but this is not at all recognized. This is because the essence of the light (*Etzem HaOhr*) is a concealed mystery, and it does not come into revelation except by way of concealment and hiddenness etc.

To explain, even though the light comes forth through garments that conceal and hide since the matter is inherently concealed, nevertheless, there are different levels in this etc. This is as we find in the matter of analogies, in that sometimes many analogies are brought for a single matter. This is to such an extent that about Shlomo the verse states,⁵⁰⁸ “He spoke three thousand analogies,” even though at first glance, being that the matter is inherently concealed, what benefit is added through the abundance of analogies?

⁵⁰⁸ Kings I 5:12

Now, just as this is so of the stories of the Torah, that even though the mystery within them is concealed, nevertheless, there are many stories in the Torah, and each story comes with an expansion of explanation in abundant details etc., the same is so with the matter of analogies, that through their abundance the matter is drawn further down.⁵⁰⁹

This is as known⁵¹⁰ about the matter of [the verse], “He spoke three thousand analogies,” that it states about Shlomo,⁵¹¹ “*HaShem*-יהו"ה gave wisdom (*Chochmah*) to Shlomo.” In other words, the actual existence of the Wisdom-*Chochmah* of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which transcends the chaining down of the worlds (*Hishtalshelut*), was drawn down and came forth throughout the entire order of the chaining down (*Seder Hishtalshelut*) of the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), so much so that the verse states,⁵¹² “He spoke about trees, [from the cedar in the Lebanon until the hyssop that comes out of the wall] etc.”⁵¹³ In other words, every consecutive allegory draws the matter further down etc.⁵¹⁴

⁵⁰⁹ There are individual redactors who recall that the Rebbe said that in the story, the matter comes in a way of width (*Rochav*), whereas in the allegory it comes with length (*Orech*) and depth (*Omek*).

⁵¹⁰ See Torah Ohr, Megillat Esther 91c and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 8.

⁵¹¹ Kings I 5:26

⁵¹² Kings I 5:13

⁵¹³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 & Ch. 36.

⁵¹⁴ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 51.

Now, we should add and discuss the precise wording of the discourse. For, at the beginning of the matter he writes, “like analogies (*Mashalim*-משלים) and riddles (*Cheedot*-חידות),” but in the continuation he only mentions the matter of analogies (*Mashalim*-משלים), but not the matter of riddles (*Cheedot*-חידות).

To preface, as known⁵¹⁵ there is very great precision in the discourses of our Rebbes, our leaders. The Alter Rebbe was particularly exacting in his language, and therefore the expression “[his] golden tongue” is said in various places about his exacting language.⁵¹⁶ However, the Mittler Rebbe was not as strict in the precision of his wording. Regarding [the precision of] the Tzemach Tzedek and the Rebbes who followed him, I have not heard, but it appears that there were differences at different periods etc. However, it is known that his honorable holiness, the Rebbe Rashab, whose soul is in Eden, and his honorable holiness, my father-in-law, the Rebbe, were exacting that every word should be precise etc. This was especially so of a discourse that also came into writing and into print.

This being so, even this particular detail, that he first mentioned analogies (*Mashalim*-משלים) and riddles (*Cheedot*-חידות), but then only spoke about analogies (*Mashalim*), is precise and exacting.

⁵¹⁵ See *Torat Menachem*, *Reshimat HaYoman* p. 241, p. 354, p. 363.

⁵¹⁶ See, for example, *Sefer HaMitzvot* of the Tzemach Tzedek 40b, 41b.

This may be understood with a preface of the difference between analogies (*Mashalim*) and riddles (*Cheedot*).⁵¹⁷ That is, when it comes to an analogy, even though it is something foreign relative to the intellectual matter, nevertheless, its entire matter is to explain and elucidate the intellectual matter.

In contrast, this is not so of a riddle, such as [the riddle],⁵¹⁸ “From the eater came forth food, from the strong came forth sweetness.” This is something that not only is foreign to the intellect, but also is something that is not understood in the intellect and is the opposite of intellect, in that it is completely concealed.

This is why at the beginning of the matter he mentions both analogies (*Mashalim*) **and** riddles (*Cheedot*), since there also is a descent of the light all the way to the three completely impure husks (*Kelipot*) etc., in which the Godly light is in the ultimate state of concealment, like the matter of a riddle that is the opposite of intellect.

However, in the continuation of the matter he speaks about analogies (*Mashalim*) but not about riddles (*Cheedot*). This is because here he also discusses the stories of the Torah, and in the Torah the matter of riddles is inapplicable, as that is a matter that is the opposite etc.

This is because “**all** of the Torah is the names of the Holy One, blessed is He.”⁵¹⁹ In other words, even when the

⁵¹⁷ See *Hemshech* 5672 Vol. 2, p. 859.

⁵¹⁸ Judges 14:14

⁵¹⁹ See Zohar II 87a; Introduction to Ramban’s commentary to Torah; Introduction to Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light; Yonat Eilem of Rabbi Menachem Azariah de Fano, Ch. 29; Pelach HaRimon, Shaar 22, Ch. 1; Shnei Luchot HaBrit, Yitro 316a; Likkutei Torah, Va’etchanan 5a.

Torah is discussing undesirable matters, such as in our Torah portion [where it mentions] “Baal Tzefon-בַּעַל צִפּוֹן,”⁵²⁰ or “Pharaoh approached-*Pharaoh Heekreev*-פֶּרְעֹה הִקְרִיב,”⁵²¹ these matters too – as they are in Torah – are the names of the Holy One, blessed is He. Therefore, it is not applicable for there to be the matter of a riddle in Torah, this being a matter that is an opposite, but solely the matter of analogies (*Mashalim*). This is also why the Torah is called “the Primordial Allegory” (*Mashal HaKadmoni*),⁵²² that is, it specifically is an allegory (*Mashal*).

7.

In the discourse he concludes [stating]⁵²³ that the matter of “the limitless light of the Unlimited One is high above to no end” refers to the essence of the light (*Etzem HaOhr*) which is not in the category of being revealed and drawn into worlds altogether, but is concealed and subsumed **within** His Essential Self, blessed is He. It is this aspect and level that is called the “treasury-*Otzar*-אֹצֵר.” For, just as the treasury is concealed and hidden from the eyes of all, so likewise the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יְהוָה, blessed is He, hidden and concealed etc.

⁵²⁰ Exodus 14:2; 14:9

⁵²¹ Exodus 14:10

⁵²² Samuel I 24:13 and Rashi there; Rashi to Deuteronomy 21:13; Rashi to Talmud Bavli, Makkot 10b, entitled “*v’HaElokim*.”

⁵²³ In chapter 17.

Now, since the drawing down and revelation of the Supernal treasury is solely for the sake of achieving victory in the war against the adversary, it is understood that the more that this is drawn “down below to no end,” to the place in which the adversary is found, with whom battle must be waged to be victorious over him, we thereby affect that even “down below to no end” there is a drawing and revelation of the aspect that is “high above to no end,” this being the general revelation of the coming future.

“Those who tasted it have merited life,”⁵²⁴ in that a foretaste of this is drawn down and revealed at the end of the time of the exile as well. This refers to the revelation of the inner aspects (*Pnimiyut*) of Torah through the teachings of Chassidus in these later generations.

This is as stated in Zohar,⁵²⁵ “In the sixth hundredth year of the sixth millennium, the gates of the upper wisdom will open, and the wellsprings of the lower wisdom etc.” The sign [that hints] to this is [the verse],⁵²⁶ “In the sixth-hundredth year of the life of Noach... the fountains of the great deep burst forth [and the windows of the heavens were opened].”

However, all this is only a foretaste of the revelation of the coming future, whereas the primary revelation of “high above to no end, and down below to no conclusion” will be revealed in the coming future, as the verse states,⁵²⁷ “*HaShem-*

⁵²⁴ Musaf liturgy of Shabbat; Pri Etz Chayim, Shaar HaShabbat Ch. 3; See Likkutei Sichot Vol. 15 p. 282.

⁵²⁵ Zohar I 117a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1.

⁵²⁶ Genesis 7:11

⁵²⁷ Zachariah 14:9

יהו"ה will be King over all the earth; On that day *HaShem*-יהו"ה will be One, and His Name (which refers to the revelation and spreading forth of the light (*Ohr*))⁵²⁸ One.

⁵²⁸ See chapter 17 in the discourse, and elsewhere. Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10.

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

Delivered on Shabbat Parshat Beshalach,
10th of Shvat, 5727
By the grace of *HaShem*, blessed is He,

This discourse has not been located or published as of
the date of this publication.

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

Delivered on Motzaei Shabbat Parshat Beshalach,
10th of Shvat, 5727⁵²⁹
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁵³⁰ “I have come to My garden, My sister, My bride.” In the continuum (*Hemshech*) of discourses of the day of his Hilulah,⁵³¹ the Rebbe whose Hilulah we are celebrating, brings the teaching in Midrash [that states],⁵³² “I have come to My garden-*Gani*-גני,” meaning, “to My wedding canopy-*Genuni*-גנוני” – to the place where I primarily was at first,⁵³³ in that the essential root of the Indwelling Presence of *HaShem*-יהוה, the *Shechinah*, was in the lower worlds.

However, through sins, beginning with the sin of the tree of knowledge by Adam, the first man, and subsequently through the sins of the generations that followed, they caused

⁵²⁹ This is the second of two discourses. The first discourse has not been located or published as of the date of this publication. This discourse includes some notes and citations (notes A-G) from the handwritten notes of the Rebbe. This discourse is **primarily** based on the seventeenth chapter of the discourse entitled “*Bati LeGani*” 5710 (Sefer HaMaamarim 5710 p. 152 and on).

⁵³⁰ Songs of Songs 5:1

⁵³¹ In the discourse entitled “*Bati LeGani*” 5710 (printed in Sefer HaMaamarim 5710 p. 111 and on), which was given out by him for the 10th of Shvat, 5710, the day of his passing.

⁵³² Midrash Shir HaShirim Rabba to Song of Songs 5:1

⁵³³ See Midrash Bereishit Rabba 19:7

the withdrawal of His Indwelling Presence, the *Shechinah*, from below to above, up to the seventh firmament.

Afterwards, Avraham began and drew it down from the seventh firmament to the sixth, and so likewise with the righteous *Tzaddikim* who followed after him, until our teacher Moshe, who was the seventh, and all sevens are beloved,⁵³⁴ who drew down and returned the *Shechinah* to “My garden,” to “My wedding canopy,” from the first firmament to the earth.

This is why immediately after the giving of the Torah, the command was given through our teacher Moshe,⁵³⁵ “I will dwell within them,”⁵³⁶ that there should be the dwelling for His Indwelling Presence in the Jewish people below. This is indicated by the specific wording, “I will dwell within **them-***v’Shachanti b’Tocham* בְּתוֹכָם,” in that, “it does not say ‘within it-*b’Tocho* בְּתוֹכוֹ,’ but ‘within them-*b’Tocham* בְּתוֹכָם,’ meaning, within each and every Jew.”⁵³⁷

This comes about through the service of the Tabernacle (*Mishkan*) and the Holy Temple (*Mikdash*) “called the Dwelling (*Mishkan*-מִשְׁכָּן).”⁵³⁸ [This also accords to the simple

⁵³⁴ Midrash Vayikra Rabba 29:11; See the discourse entitled “*Bati LeGani* – I have come to My garden,” 5711 Ch. 2 and on (Torat Menachem, Sefer HaMaamarim, Bati LeGani Vol. 1, p. 7 and on, translated in The Teachings of The Rebbe 5711, Discourse 1).

⁵³⁵ See the discourse entitled “*Bati LeGani*” 5743 toward the beginning.

⁵³⁶ Exodus 25:8

⁵³⁷ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (Malchut); Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled “*v’Shnei Pesukim*”); Alshich to Exodus 25:8 (“*Shamati Lomdim*”); Shnei Luchot HaBrit 69a, 201a, and Chelek Torah SheBichtav (in ShaLa”H), Terumah 325b, 326b; Likkutei Torah, Naso 20b; Also see Likkutei Sichot, Vol. 26, p. 173, note 45 (citing Shalah, and the Shalah’s citation there), and elsewhere.

⁵³⁸ Talmud Bavli, Eruvin 2a

meaning of the verse, in that the commandment is primarily in regard to the service of the Tabernacle (*Mishkan*-משכן) and the Holy Temple (*Mikdash*), by which the matter of “I will dwell within them-v’*Shachanti b’Tocham*-בְּתוֹכְכֶם” is drawn down, meaning in each and every Jew.]

Through this, the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*-שְׁכִינָה, is caused to dwell below, about which the verse states,⁵³⁹ “The righteous shall inherit the earth and dwell (v’*Yishkenu*-וַיִּשְׁכְּנוּ) **upon it** forever,” and,⁵⁴⁰ “Your people are all righteous (*Tzaddikim*)” [in that they are the ones] who bring about the dwelling (*Mashkinim*-מִשְׁכִּינִים) and draw down⁵⁴¹ the aspect of “He who is forever-*La’ad*-לְעַד” ([as in the verse], “He who dwells forever-*Shochen Ad*-שׁוֹכֵן עַד,⁵⁴² who is exalted and holy)”⁵⁴³ **upon it**, meaning, [upon] the earth.

In other words, through their toil in the service of *HaShem*-יהו"ה, blessed is He, the Jewish people cause that “I will dwell within them-v’*Shachanti b’Tocham*-בְּתוֹכְכֶם,” so that, by their hand, the world comes to be a dwelling place for Him too, “a dwelling place in the lower worlds,”⁵⁴⁴ specifically in this lowest world of which there is no lower.

⁵³⁹ Psalms 37:29; Midrash Shir HaShirim Rabba ibid.; Bereishit Rabba 19:7; Bamidbar Rabba 13:2

⁵⁴⁰ Isaiah 60:21; See Talmud Bavli, Sanhedrin, beginning of Perek Chelek (Ch. 10).

⁵⁴¹ See Maharzu to Midrash Bereishit Rabba ibid. and Matnot Kehunah and Maharzu to Midrash Bamidbar Rabba ibid.

⁵⁴² See the liturgy of the morning prayers (*Shacharit*) of Shabbat and the holidays; Also see Midrash Shir HaShirim Rabba ibid., “He who dwells forever and Whose Name is holy” (Isaiah 57:15).

⁵⁴³ See Zohar II, beginning of the Torah portion of Va’era and Biurei HaZohar there; Likkutei Torah, Pekudei 4d and on; 7a-b.

⁵⁴⁴ See Midrash Tanchuma, Bechukotai 3; Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

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

About this, in the continuum (*Hemshech*) of discourses of the day of his Hilulah, he explains at length that the word “sacrifice-*Korban*-קרבן” is of the same root as “coming close-*Kiruv*-קירוב,” (as stated in *Sefer HaBahir*⁵⁴⁵ and cited by Rabbeinu Bachaye).⁵⁴⁶

Through the sacrificial offerings (*Korbanot*), “the ascent to the mystery of the Unlimited One (*Ein Sof*),” is brought about,⁵⁴⁷ and a “satisfying aroma (*Rei'ach Nicho'ach*-ריח ניחוח)⁵⁴⁸ is caused, in that “it brings satisfaction of spirit (*Nachat Ru'ach*-נחת רוח) to Me that I spoke and My will was done.”⁵⁴⁹

This causes the drawing down to below. This is because the word “satisfying-*Nicho'ach*-ניחוח” is of the same root as “descend a level-*Neichot Darga*-נחות דרגא,”⁵⁵⁰ referring to the

⁵⁴⁵ *Sefer HaBahir*, Section 46 (109)

⁵⁴⁶ Rabbeinu Bachaye to Leviticus 1:9, cited in Rekanati to Genesis 4:3 (16a); Exodus 29:18 (15a); Shnei Luchot HaBrit 211b; Zohar III 5a (cited in ShaLa”H ibid); Also see Pri Etz Chayim, Shaar HaTefillah, Ch. 5; Ramban to Leviticus ibid., toward the end.

⁵⁴⁷ See Zohar II 239a; Zohar III 26b

⁵⁴⁸ Leviticus 1:9 ibid.; Numbers 28:8, and elsewhere.

⁵⁴⁹ *Torat Kohanim* (cited in Rashi) to Leviticus 1:9 ibid.; *Sifrei* (cited in Rashi) to Numbers 28:8 ibid.

⁵⁵⁰ *Sefer HaBahir*, Section 46 (109) ibid.; Rabbeinu Bachaye ibid.; Talmud Bavli, Yevamot 63a; [The word utilized in the written discourse here is “חות” (which is of similar root that means “settlement” (see Radak, *Sefer HaShoroshim* on the

descent of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, to dwell below ("I will dwell-v'*Shachanti*-ושכנתי").

He continues and explains⁵⁵¹ that this is also the inner matter of the construction of the Tabernacle (*Mishkan*-משכן), about which the verse states,⁵⁵² "And you shall make the boards (*Kerashim*-קרשים) for the Tabernacle of acacia-wood (*Sheeteem*-שטים) standing erect." The word "acacia-wood-*Sheeteem*-שטים" is of the same root as "folly-*Shtut*-שטות." This is as Talmud explains⁵⁵³ the verse,⁵⁵⁴ "[Any man] whose wife shall go astray-*Tisteh*-תשטה," that, "A person only commits a transgression if a spirit of folly-*Shtut*-שטות enters him." This is likewise the matter of the "acacia-wood-*Atzei Sheeteem*-עצי שטים" etc.⁵⁵⁵

The matter of the "boards-*Kerashim*-קרשים" of the Tabernacle (*Mishkan*) made of the "acacia-wood" (*Atzei Sheeteem*-עצי שטים) is to transform the "falsehood-*Sheker*-שקר" of the world, ([which is called] "the world of falsehood" (*Alma d'Shikra*-עלמא דשקרא)) into a "board-*Keresh*-קרש" (meaning to transform the permutation "falsehood-*Sheker*-שקר" into the

roots "*Chavah*-חווה" and "*Chayah*-חיה" [in which he points out the interchangeability of the *Yod*-י and *Vav*-ו in this root). However, from the audio of the discourse, it sounds as though the Rebbe said either "*Cheit*-חית" or "*Ncheit*-נחית" (which is as it appears in *Bahir* *ibid.*) though the *Nun*-נ at the beginning of the word sounds swallowed in the enunciation, or alternatively the *Tzeirei* vowel that moves the letter *Yod*-י can be confused with the Yiddish enunciation of the *Cholem* vowel, and thus the *Yod*-י and *Vav*-ו are exchangeable (which is so of this root in general, as mentioned by Radak *ibid.*) Also see Torah Ohr 106a; Likkutei Torah, beginning of Shir HaShirim, and elsewhere.]

⁵⁵¹ In Ch. 3

⁵⁵² Exodus 26:15

⁵⁵³ Talmud Bavli, Sotah 3a; See Likkutei Torah, Teitzei 38c

⁵⁵⁴ Numbers 5:12

⁵⁵⁵ See Talmud Bavli, Sanhedrin 106a; Sifri end of the Torah portion of Balak; Midrash Bamidbar Rabba 2:22; Tanchuma, Balak 16.

permutation “board-*Keresh*-קֶרֶשׁ”)⁵⁵⁶ from which the Tabernacle (*Mishkan*) is constructed, so that “I will dwell within them,” [thus making] “a dwelling place for the Holy One, blessed is He.”

Based on this, it also is understood in regard to our spiritual service of *HaShem*-יהו"ה, blessed is He, this being the matter of “transforming darkness into light.”⁵⁵⁷ That is, the darkness of the body and animalistic soul and one’s portion in the world, must be transformed into holy folly (*Shtut d’Kedushah*). (This is as in the teaching of our sages, of blessed memory,⁵⁵⁸ “His folly (*Shtuteih*-שטויות) was effective for the old man.”) Through doing so, the same effect brought about through the physical Tabernacle (*Mishkan*), is literally brought about spiritually.

2.

Now, to actualize this service, the matter of soldiers is necessary. This is why upon their exodus from Egypt (“to serve God on this mountain”)⁵⁵⁹ the Torah calls the Jewish people, “the legions of *HaShem*-*Tzivot HaShem*-יהו"ה-צבאות.”⁵⁶⁰

As he explains in the discourse,⁵⁶¹ the root “*Tzava*-צבא” has three meanings. The first meaning is “army” (this being the simple literal meaning of “*Tzava*-צבא,” that is, “soldiers”). The

⁵⁵⁶ Also see Ohr HaTorah, Toldot 147b and on.

⁵⁵⁷ See Zohar I 4a; Tanya, Likkutei Amarim, Ch. 10 (15a)

⁵⁵⁸ Talmud Bavli, Ketubot 17a

⁵⁵⁹ Exodus 3:12 and Rashi there (Midrash Shemot Rabba 3:4)

⁵⁶⁰ Exodus 12:41

⁵⁶¹ Ch. 10

second meaning is a limited allotment of time, as in the verse,⁵⁶² “Behold, man has an allotted time-*Tzava*-צבא upon the earth.” The third meaning [of “*Tzava*-צבא”] is “colorful-*Tzivyon*-צביון,” as in the statement,⁵⁶³ “They were created in all their colors-*b’Tzivyonam*-בצביונם.” This refers to the beauty that comes through the inter-inclusion of many colors.

Now these must be present in each and every Jew. That is, he must have the matter of “*Tzava*-צבא” meaning an “army,” in that an army (*Tzava*-צבא) is founded and sustained through accepting the yoke [of the King], as in the known saying,⁵⁶⁴ “A Jew is one who accepts the yoke.”

He also must have the matter of beauty, brought about through the matter of inter-inclusion. This is why before prayer (which starts one’s day,⁵⁶⁵ in that prayer precedes Torah study and Torah study precedes the *mitzvot*) one should say,⁵⁶⁶ “I hereby accept upon myself [the *mitzvah* of],⁵⁶⁷ ‘You shall love your fellow as yourself,’ thus including himself in the Jewish people as a whole [in all their colors].⁵⁶⁸

⁵⁶² Job 7:1

⁵⁶³ Talmud Bavli, Rosh HaShanah 11a.

⁵⁶⁴ Sefer HaMaamarim 5704 p. 5, copied in HaYom Yom, Vol. 2 (Torat Menachem, Reshimat HaYoman p. 476).

⁵⁶⁵ See Likkutei Torah, Zot HaBrachah 96b; Kuntres HaTefillah, Ch. 8 & 10.

⁵⁶⁶ See the beginning Shaar HaKavanot; Pri Etz Chayim, Shaar Olam HaAsiyah, Ch. 1; Siddur of the Arizal and Alter Rebbe, prior to “*Mah Tov*”; Also see Maamarei Admor HaZaken, Al Parshiyot HaTorah, Vol. 2, p. 591 and on; Sefer HaMitzvot of the Tzemach Tzedek 28a and on.

⁵⁶⁷ Leviticus 19:18

⁵⁶⁸ See the writings of the Arizal *ibid.* Siddur Im Da”Ch, Shaar HaTefilah 22b; Maamarei Admor HaEmtza’ee, Devarim Vol. 3 p. 749 and on.

He continues and explains,⁵⁶⁹ that the victory in this war by the army, is as we observe in an earthly kingdom.⁵⁷⁰ That is, there are two kinds of war the a king fights. The first is [an offensive war] to take spoils and seize plunder, whereas the second is [an existential war] to be victorious over his sworn enemy. (This is as stated in the Torah portion of this week,⁵⁷¹ “*HaShem*-יהוה maintains a war against Amalek,” in that Amalek is an enemy, in that “he knows his Master and intends to rebel against Him.”)⁵⁷²

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

In contrast, in an [existential] war of victory over the enemy (who rebels against him intentionally) there utterly is no limitation to achieving victory whatsoever, such that the king will even put his own life at risk, and will certainly expend all

⁵⁶⁹ In Ch. 11

⁵⁷⁰ See Talmud Bavli, Brachot 58a

⁵⁷¹ Exodus 17:16

⁵⁷² As is mentioned in various places in Chassidus in regard to Amalek. See Likkutei Sichot Vol. 21 p. 193, note 38.

his treasures to be victorious in the war.⁵⁷³ As he explains at length in the discourse, to be victorious in this war, the king opens his treasures and gives them to the commanding officers. However, his intention is for them to reach the soldiers, and that with the help of the treasures they be victorious in the war.

Now, as this relates to the Heavenly Kingdom, is that the Holy One, blessed is He, has treasures called, “the Concealed of all concealments” (*Steema d’Kol Steemeen*).⁵⁷⁴ However, when there is a war of victory over the opposition, to cause the folly (*Shtut*-שטות) of the opposite of holiness to be transformed to folly of holiness (*Shtut d’Kedushah*-שטות הקדושה), the above-mentioned treasures are granted, to the point of squandering them etc.

3.

He continues to explain⁵⁷⁵ the matter of the treasury as it is Above. However, to explain the great elevation of the treasury, he begins by explaining the greatness of matters that **are** drawn down to below and are **not** the matter of the treasury.

⁵⁷³ In regard to the matter of the difference between these two manners of war, whether to take spoils and seize plunder, or whether to be victorious over an opposing force, wherein the expenditure of the treasures is not for the sake of taking plunder but solely for the sake of being victorious over the opposing force – the Rebbe added an additional point in the first discourse of Shabbat. Namely, that due to the greatness of the treasury that he himself amassed and that which was amassed by his ancestors, as this is Above, it is understood that a treasury such as this cannot be found in the side opposite holiness. What is understood for this, is that there is no need for war in order to take spoils, but solely for the sake of being victorious over the opposing force.

⁵⁷⁴ Introduction to Tikkunei Zohar 17a

⁵⁷⁵ In Ch. 12

About this he brings the teaching of Tikkunei Zohar,⁵⁷⁶ “The limitless light of the Unlimited One is high above to no end, and down below to no conclusion.” He [first] explains⁵⁷⁷ the greatness and wondrousness of the matter of “far below to no conclusion,” which refers to matters that are drawn down below in a way of revelation (which is not the matter of treasury). Through this, it is understood that the matter of “high above to no end” is much loftier than the matter of “far below to no conclusion,” even as it is in its loftiest level of elevation.

In general the explanation is that “high above to no end” (which is the matter of the treasury) refers to before the restraint of the *Tzimtzum*, which relative to the world, is in a state of concealment. Moreover, before the restraint of the *Tzimtzum* there is no existence of worlds.⁵⁷⁸ “Far below to no end” refers to after the restraint of the *Tzimtzum*.

He then adds a higher way of [understanding] the matter of the treasury. That is, more particularly, even before the restraint of the *Tzimtzum*, there are the two matters of “far below etc.,” and “high above etc.” It is about this that he explains (in the chapter of the preceding year)⁵⁷⁹ that “far below to no end” is that which is within the category of revelation (*Gilyu*),

⁵⁷⁶ See Tikkunei Zohar, end of Tikkun 57; Tikkun 19 (40b); Zohar Chadash Yitro 34c, cited and explained in the discourse entitled “*Lehavin Inyan Ohr Ein Sof Baruch Hoo Lemaalah Ad Ein Keiz* etc.,” in Ohr HaTorah, Inyanim p. 110 and on; Discourse by the same title, and the two discourses that follow it of the year 5627 (Sefer HaMaamarim 5627 p. 456 and on); *Hemshech* 5666 p. 165 and on.

⁵⁷⁷ In Ch. 13-14

⁵⁷⁸ See Etz Chayim, Shaar 1 (Drush Iggulim v’Yosher) Anaf 2; Sefer HaMaamarim 5702 p. 28 and on, and elsewhere.

⁵⁷⁹ Ch. 16, explained in the discourse entitled “*Bati LeGani* – I have come to My garden” 5726 & 5746 (Torat Menachem, Sefer HaMaamarim Bati LeGani, Vol. 2, p. 535 and on; p. 556 and on) translated in The Teachings of The Rebbe 5726, Discourse 15.

meaning that even though it is still **to Himself**, nevertheless, it is **the revelation** to Himself.

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

Now, in the chapter that relates to this year,⁵⁸⁰ he continues and explains the particulars of this, as it is in the analogue. He states as follows, “The likeness of all this may be understood as it relates Above in two matters, in that “the limitless light of the Unlimited One is high above to no end and far below to no conclusion. That is, that which is far below to no conclusion is the light of *HaShem*-יהו"ה, blessed is He, that is in a state of having relation to the worlds, which in general is in a state of revelation within His Essential Self.”

He then continues, “For, it states in Pirke d’Rabbi Eliezer,⁵⁸¹ ‘Before the world was created, [and as known, this is the correct version [of this text]],⁵⁸² as cited and explained in the introduction of Shnei Luchot HaBrit,⁵⁸³ and also brought in Pardes Rimonim,⁵⁸⁴ as well as in Likkutei Torah⁵⁸⁵ and Torah

⁵⁸⁰ Ch. 17

⁵⁸¹ Pirkei d’Rabbi Eliezer, Ch. 3

⁵⁸² [That is “*Ad Shelo Nivra HaOlam*-עוד שלא נברא העולם” or “*Kodem Shenivra HaOlam*-קודם שנברא העולם” as opposed to “*Kodem SheBarah HaOlam*-קודם שברא העולם.” (See the coming citation to Shnei Luchot HaBrit, Introduction 3b, and his elucidation there.)]

⁵⁸³ See the beginning of Shnei Luchot HaBrit 3b

⁵⁸⁴ Pardes Rimonim, Shaar 3 (Shaar Im HaEin Sof Hoo HaKeter), Ch 1.

⁵⁸⁵ Likkutei Torah, Shir HaaShirim 14c and elsewhere

Ohr,⁵⁸⁶ as well as in other teachings of Chassidus],⁵⁸⁷ there was Him and His Name alone.”

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

This aspect and level is called the ‘treasury’ (*Otzar*-אוצר). For, just as a treasury is concealed and hidden from the eyes of all beholders, so is the Essential Self of the Singular Preexistent Intrinsic and Unlimited One concealed and hidden, and ‘there is no thought that grasps Him altogether.’”⁵⁸⁸

4.

Now, the explanation of the above-mentioned teaching of Pirkei d’Rabbi Eliezer, “Before the world was created there was Him and His Name alone,” that it refers to the limitless light of the Unlimited One before the restraint of the *Tzimtzum*, is founded on the statement in the beginning of Avodat HaKodesh,⁵⁸⁹ (in explanation of the teaching of Pirkei d’Rabbi Eliezer, that “Before the world was created there was Him and

⁵⁸⁶ Torah Ohr, Vayera 14a; Beshalach 63b; Yitro 68a; Vayakhel 87b and elsewhere.

⁵⁸⁷ See the citations in the discourse entitled “*Tze’ena U’re’ena*” 5654 (Sefer HaMaamarim 5654 p. 298 and on).

⁵⁸⁸ Introduction to Tikkunei Zohar 17a

⁵⁸⁹ Avodat HaKodesh of Rabbi Meir Ibn Gabbai, Part 1 (Chelek HaYichud), Ch. 2.

His Name alone”) that this likewise is so before He emanated the Supernal emanation.

About this it is explained^A that what is meant here is not only the particular worlds (*Olamot HaPratit*) of Creation (*Briyah*), (“[before the world] was created-*Nivra* נִבְרָא”), or Emanation (*Atzilut*), (“or emanated-*Ne’etzal* נִאֲצַל”), but it also refers to the general worlds (*Olamot HaKlalliyim*) of Creation (*Briyah*) and Emanation (*Atzilut*).⁵⁹⁰

The explanation of the matter is that the world of Creation (*Briyah*) of the general worlds (*Olamot d’Klallut*) is the aspect of Primordial Man (*Adam Kadmon*).⁵⁹¹ The reason it is possible to use the word “creation” about it, is because there already is the presence of the matter of vessels (*Keilim*). [Even though the vessels (*Keilim*) of Primordial Man (*Adam Kadmon*) are only the root of souls and bodies (as explained in Etz Chayim),⁵⁹² nevertheless, relative to the light (*Ohr*), Primordial Man (*Adam Kadmon*) is in a way of vessels (*Keilim*).]

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

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

⁵⁹⁰ In regard to the coming section see Sefer HaMaamarim 5654 in the prior note (A); Also see Sefer HaArachim Chabad, Vol. 4, section on “*Ohr Ein Sof*” (5), Section 1:1 (p. 440 and on).

⁵⁹¹ [See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17-18, Ch. 43, and elsewhere.]

⁵⁹² Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 2; Also see Ohr HaTorah *ibid.* p. 87; Sefer HaMaamarim 5692 *ibid.*

(since [Emanation (*Atzilut*)] is the revelation of the concealed).⁵⁹³

This is why the world of Emanation (*Atzilut*) of the general worlds (*Olamot d'Klallut*) refers to the beginning of the revelation of the Line-*Kav*. For, although it is only a short Line-*Kav* etc.,⁵⁹⁴ its matter is light (*Ohr*), and it therefore is called “Emanation” (*Atzilut*).

Based on this, it is understood that when it states, “Before the world was created (*Nivra*-נִבְרָא),” it also includes, “Before the world was emanated (*Ne'etzel*-נִאֲצֵל)” (as in the explanation of Avodat HaKodesh) (meaning the beginning of the revelation of the Line-*Kav*). For, the matter of the creation of the world, meaning the coming into being of the vessels (*Keilim*), stems from the restraint of the *Tzimtzum*. (This is as stated at the beginning of Etz Chayim,⁵⁹⁵ that through the restraint of the *Tzimtzum* there was caused to be the revelation of the root of judgment (*Din*) and the source of the vessels (*Keilim*).)⁵⁹⁶

Now, as known, the restraint of the *Tzimtzum* precedes the Line-*Kav*.⁵⁹⁷ This is as our sages, of blessed memory, stated,⁵⁹⁸ “At first it was darkness (this being the aspect of the restraint of the *Tzimtzum*) and then the light returned (this being

⁵⁹³ See Torah Ohr, Bereishit 3a; Vayera 14a; Mishpatim 76b; Ohr HaTorah Inyanim, p. 201 and on; p. 267 and on; Hemshech 5666 p. 160 and on.

⁵⁹⁴ [See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14-15.]

⁵⁹⁵ Etz Chayim, Shaar 1 (Shaar Iggulim v'Yosher) Anaf 2, in the note that begins “v'Nireh Lefi Ani'ut Da'ati” etc.; Also see the end of Anaf 3 there.

⁵⁹⁶ See Hemshech 5666 p. 184.

⁵⁹⁷ Etz Chayim ibid., Anaf 2; Also see Shaar HaYichud of the Mittler Rebbe ibid., translated as The Gate of Unity, Ch. 12-15.

⁵⁹⁸ Talmud Bavli, Shabbat 77b

the aspect of the revelation of the Line-*Kav*).” This being so, when it states, “Before the world was created,” meaning, before the restraint of the *Tzimtzum*, it is understood that this also is before the beginning of the revelation of the Line-*Kav* (meaning before it was emanated). This is because the beginning of the revelation of the Line-*Kav* only came about after the restraint of the *Tzimtzum*.

Now, the reason that, even though the above is so, the terminology in Pirkei d’Rabbi Eliezer is, “Before the world was **created** (*Nivra*-נברא),” may be understood according to the explanation in Likkutei Torah⁵⁹⁹ (founded on the explanation in books of Kabbalah, that above the skull (*Galgalta*) of Primordial Man (*Adam Kadmon*) there is a likeness to the aspect of the Ancient One-*Atik*).⁶⁰⁰

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

Therefore, just as Kingship-*Malchut* of the world of Emanation (*Atzilut*) is called by the name of Creation (*Briyah*), that is, the Ancient One-*Atik* of the world of Creation (*Briyah*), so likewise, this is so of Kingship-*Malchut* of the Unlimited One (*Ein Sof*) (that although it is unlimited, nevertheless) it is called by the word “Creation” (*Briyah*).⁶⁰¹

⁵⁹⁹ Likkutei Torah, Masei 95b-c

⁶⁰⁰ Etz Chayim, Shaar 9 (Shaar Shevirat HaKeilim) Ch. 6; Zohar HaRakiya to Zohar I 15a.

⁶⁰¹ Also see *Hemshech* 5666 p. 516.

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

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

5.

About this it states “(Before the world was created) there was Him and His Name alone.” This is as explained by the Alter Rebbe (in the discourse entitled “*Mah HaShem Elokecha Sho’el MeImach*” of the year 5562),⁶⁰² that first we must understand the matter of “The Name” (*HaShem*-השם) and it then will be understood how “His Name” (*Shmo*-שמו) also was with Him alone.

⁶⁰² Ch. 3 (Maamarei Admor HaZaken 5562 Vol. 1, p. 261, also printed in Shaarei Teshuvah Vol. 1, p. 1 and on).

To explain, “The Name” (*HaShem*-השם) is like the matter of light (*Ohr*-אור).⁶⁰³ That is,⁶⁰⁴ it is not like the bestowal of influence (*Shefa*-שפע), which is the existence of something, as in the verse,⁶⁰⁵ “A torrent (*Shifat*-שפעת) of water drenches you,” in which the bestowal causes change in the bestower such that through the bestowal, a loss can be caused in the bestower, and there certainly is a change in him as to whether he will bestow or not.

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

This is why in Zohar and books of Kabbalah it is established that all the lights and drawings down to below, are with the matter of names (*Shemot*-שמות), such as the Name of *A”V*-ע”ב-72 [י”ד ה”י ו”י ה”י], the Name of *SaG*-ס”ג-63 [י”ד ה”י], the Name of *Ma”H*-מ”ה-45 [י”ד ה”א ו”א ה”א], and the Name of *Ba”N*-ב”ן-52 [י”ד ה”ה ו”ו ה”ה], and likewise all the particular names and their expansions and the expansions of their expansions. This is because they are like a name (*Shem*-שם) which only is a radiance (*Ha’arah*).

⁶⁰³ See Likkutei Torah, Behar 41c; Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Hallel (152b); Sefer HaMaamarim 5691 p. 264 and on; 5708 p. 154, and elsewhere. [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10.]

⁶⁰⁴ See at length in *Hemshech* 5666 p. 173 and on; *Hemshech* 5672 Vol. 1, Ch. 53 and on, and elsewhere.

⁶⁰⁵ Job 22:11; 38:34

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

This is as he brings with the example of the *Sefirah* of Wisdom-*Chochmah*, which is the first of the ten *Sefirot*, that not only is it in a way of “You are He who is wise but not with a knowable wisdom” (as stated in *Patach Eliyahu*),⁶⁰⁶ meaning that when it comes to the revealed Wisdom-*Chochmah*, even though it is the first of the *Sefirot*, it is of no comparison whatsoever to the Wisdom-*Chochmah* as it is concealed in the Emanator Himself, and the same is so of the Understanding-*Binah* ([about which it states], “You are He who is understanding, but not with a knowable understanding”), and the same with all the *Sefirot*.

This is because they only are a radiance, which is utterly of no comparison whatsoever to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. However, beyond that, about how they are concealed in their Emanator, it states in *Zohar*,⁶⁰⁷ “They are neither lights, nor are they desires etc.” That is, it is impossible to call them by the name “light-*Ohr*-אור” or by the name “desire-*Ratzon*-רצון,” but rather, they are analogous to a name (*Shem*-שם), in that before being called by name (by another), they have no existence at all.⁶⁰⁸

⁶⁰⁶ Introduction to Tikkunei Zohar 17b

⁶⁰⁷ See Zohar II 239a; 269a; Also see Zohar I 65a

⁶⁰⁸ See Torah Ohr, Hosafot 103b and on; Sefer HaMitzvot of the Tzemach Tzedek ibid. Ohr HaTorah, Inyanim p. 279 and on; Hemshech 5666 p. 183 and on.

This then, is the meaning of, “There was Him and His Name alone.” That is, even the names of the ten *Sefirot* as they are concealed within the Emanator (before the restraint of the *Tzimtzum*, i.e., “Before the creation of the world”) are in the aspect of His Essential Self, as His Essential Self, and are not yet called “lights” etc.⁶⁰⁹

6.

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

He continues and explains in greater detail that “as known, there are two levels in ‘His Name-*Shmo*-שְׁמוֹ.” There are ‘names-*Shemot*-שְׁמוֹת’ and there is ‘Name-*Shem*-שֵׁם.’ ‘Names-*Shemot*-שְׁמוֹת’ is plural and ‘Name-*Shem*-שֵׁם’ is singular. ‘Names-*Shemot*-שְׁמוֹת’ is plural referring to the seven names⁶¹⁰ [that are not to be erased] and more specifically, to the

⁶⁰⁹ See *Hemshech* 5672 *ibid*. [Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10-11.]

⁶¹⁰ *Mishneh Torah*, *Hilchot Yesodei HaTorah* 6:2; *Shulchan Aruch*, *Yoreh De’ah*, 276:9; *Shulchan Aruch* of the Alter Rebbe 5:3

ten names⁶¹¹] these being the ten *Sefirot* that are hidden in their Emanator (*Eser Sefirot HaGenuzot*). This refers to “what He estimated within Himself in potential, of what is destined to be in actuality.”⁶¹²

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

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

This may be understood with greater elucidation according to the explanation of the Mittler Rebbe in *Shaar HaYichud*^B about the three levels [called] ‘Singular-*Yachid*,’ ‘One-*Echad*,’ and ‘Preceding-*Kadmon*,’ which are present before the restraint of the *Tzimtzum*. That is, as known, before

⁶¹¹ Shaarei Orah by Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) through Gate Ten (*Keter*); Pardes Rimonim, end of Shaar 1 (Shaar Eser v'Lo Teisha); Also see Likkutei Sichot, Vol. 21, p. 195, note 60.

⁶¹² See Etz Chayim, beginning of Shaar 1 (Drush Iggulim v'Yosher); Mikdash Melech to Zohar I 15a; Also see Shaar HaYichud of the Mittler Rebbe, Ch. 10-11.

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

the restraint of the *Tzimtzum*, it arose in His desire, “I will reign” (*Ana Emloch*), and,⁶¹³ “It arose in His desire to do goodness with His creations.” Then, (after consulting with the souls of the righteous *Tzaddikim*,⁶¹⁴ and the decision remained to create the world) He estimated within Himself in potential, what is destined to be in actuality.”⁶¹⁵

Now, the reason that this arose in His will etc., is because “He desires kindness,”⁶¹⁶ since He is the essence of goodness, and it is the nature of the good to do good.⁶¹⁷ Because of this, “it arose in His desire to do goodness with His creations,” and He then “estimated within Himself in potential, all that is destined to be in actuality.”

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

This is like the fact that it does not apply to say that the essence becomes divided into many particulars, even as they are united, being that division into particulars is the opposite of an

⁶¹³ See Etz Chayim, beginning of Shaar 1 (Drush Iggulim v’Yosher); Mikdash Melech to Zohar I 15a

⁶¹⁴ Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

⁶¹⁵ See Etz Chayim, beginning of Shaar 1 (Drush Iggulim v’Yosher); Mikdash Melech to Zohar I 15a; Also see Shaar HaYichud of the Mittler Rebbe, Ch. 10-11.

⁶¹⁶ Micah 7:18; Also see Likkutei Torah, Nitzavim 47b; Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 10-11 *ibid*.

⁶¹⁷ See Emek HaMelech, Shaar 1 (Shaar Sha’ashuey HaMelech) Ch. 1; Tanya, Shaar HaYichud VeHaEmunah, Ch. 4; Also see the note of the Rebbe to Maamarei Admor HaEmtza’ee, Kuntreisim p. 5.

essence, and the same applies to every matter that adheres to and is found within the essence etc.

This then, is the aspect [called] “Singular-*Yachid*” which transcends the aspect [called] “One-*Echad*.” This is because the word “One-*Echad*-אחד” indicates the unity of particulars,⁶¹⁸ as known about the explanation⁶¹⁹ of the word “One-*Echad*-אחד”⁶²⁰ [in the recital of *Shema*], hinted in the words of the Talmud,⁶²¹ “Crown Him above and below and in the four directions of the heavens,” in that the letters *Chet*-ח-8 and *Dalet*-ד-4 [of the word *Echad*-אחד] include all directions (these being the seven firmaments and the earth [which are the two vertical direction of up and down] and the four [horizontal] directions) [east, west, south and north] into which we draw down the *Aleph*-א-1, which is the matter of *HaShem*’s-ה"ה Oneness.] Higher than this is the matter of “Singular-*Yachid*-יחיד,” in which it does not apply to discuss a unity of parts, being that He is utterly simple.

Only after the revelation from the matter of “He desires kindness,” in that it arose in His desire that “I will reign,” and “to do goodness with His creations,” and the like, in this level all the particulars are present in a way of a unity, as indicated by the aspect of “One-*Echad*-אחד.” He then “estimated within

⁶¹⁸ See at length in Imrei Binah, Shaar HaKriyat Shema, Ch. 8; Sefer HaMitzvot of the Tzemach Tzeddek, Shoresch Mitzvat HaTefilah, Ch. 18, and elsewhere. Also see Torah Ohr, Va’era 55b-c; Likkutei Torah, VaEtchanan, discourse entitled “*Shema Yisroel*” (11c).

⁶¹⁹ Sefer Mitzvot Katan, cited in Beit Yosef to Orach Chayim 61; Shulchan Aruch (and Shulchan Aruch of the Alter Rebbe) 61:6

⁶²⁰ Of the *Shema* recital; Deuteronomy 6:4

⁶²¹ Talmud Bavli, Brachot 13b

Himself in potential all that is destined to be in actuality,” this being the aspect of “*Preceding-Kadmon*-קדמון.”

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

7.

Now, based on the above, we can understand the greatness of the treasury (“the treasury of the Holy One, blessed is He”) which is concealed and hidden from the eye of all beholders. This is as explained above, that the matter of the

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

He continues in the discourse, “Now, the drawing down and revelation of the Supernal treasury is for the sake of victory in the war alone, to vanquish the opposition. This is as explained before in the analogy, that to be victorious in the war the treasuries that have been sealed and hidden from generation to generation,” are opened. As explained in the above chapters,⁶²² the King’s intention in opening up His treasuries is for the sake of the soldiers, these being the Jewish people who Torah calls “the Legions of *HaShem-Tzivot HaShem*-צבאות יהוה,” each of whom is called,⁶²³ “all who goes out to the legion

⁶²² Ch. 11

⁶²³ Numbers 1:3

(*Tzava*-צבא) in Israel.” The Supernal treasury is specifically opened for them for the sake of victory in the war.

8.

However, based on the explanation above, that this Supernal treasury is the highest of heights, we must understand how this aligns with the statement in Talmud,⁶²⁴ “The Holy One, blessed is He, has nothing in His treasury, other than the treasure of fear of Heaven.”⁶²⁵ Is it not so that fear of Heaven is the aspect of Kingship-*Malchut*?⁶²⁶

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

⁶²⁴ Talmud Bavli, Brachot 33b

⁶²⁵ Also see the discourse entitled “*Tzidkat Pirzono*” in Torat Chayim Beshalach 337a (231d in the new edition); Ohr HaTorah Beshalach p. 673; 5689 p. 175 and on.

⁶²⁶ See Likkutei Torah, Korach 53d

^c Ohr HaTorah Beshalach p. 673

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

It is from there that there is a drawing down of the treasury (*Otzar*) of fear of Heaven, about which our sages, of blessed memory, said,⁶²⁷ “Everything is in the hands of Heaven (which refers to the emotional qualities – *Midot*)⁶²⁸ except for the fear of Heaven (which is drawn from the aspect of the Ancient One-*Atik*),⁶²⁹ up to and including the lower fear (*Yirah Tata’ah*) according to its simple meaning.

This may be better understood from the teaching of the Baal Shem Tov (brought in Ma’or Einayim),^D on the teaching of our sages, of blessed memory,⁶³⁰ “Thunder was created only to [impose fear and] straighten the crookedness of the heart, as it states,⁶³¹ ‘God has acted in order that [man] should stand in fear before Him.’”

That is, even though fear of thunder is an external fear, nonetheless, even in this fear there is the desire of the Creator, in that through it, a person ultimately comes to ultimate and perfect fear [of Him]. As he explains there at length, the matter of fear (*Yirah*) must be in a way of fear of His exaltedness (*Yirat HaRommemut*). (This is as stated in Zohar,⁶³² there are two manners in fear (*Yirah*). There is the upper fear (*Yirah Ila’ah*) which is the fear of His exaltedness (*Yirat HaRommemut*), and

⁶²⁷ Talmud Bavli, Brachot 33b *ibid*.

⁶²⁸ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 2, Ch. 33 and elsewhere.

⁶²⁹ See Likkutei Torah Bamidbar 15a-b

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

⁶³⁰ Talmud Bavli, Brachot 59a; Also see Ohr HaTorah, Nitzavim p. 1,282 and on; Na”Ch p. 464 and on; Likkutei Levi Yitzchak, Megillat Esther p. 74 and on.

⁶³¹ Ecclesiastes 3:14

⁶³² See Zohar I 11b; Introduction to Tikkunei Zohar 5b.

there is the lower fear (*Yirah Tata'ah*) which is the fear of punishment (*Yirat HaOnesh*).)

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

HaShem's-יהו"ה, intention in this, is that through this one will come to the upper fear (*Yirah Ila'ah*), when he thinks to himself, "Is it not so that the thunder is but one of the mighty powers of the Holy One, blessed is He?"⁶³³ This being so, how can I not fear *HaShem*-יהו"ה Himself, blessed is He, who is utterly exalted and transcendent compared to the thunder and punishments etc." As the teaching of the Baal Shem Tov concludes, this is the upper fear, which is fear of *HaShem*-יהו"ה Himself, constricted to manifest in these [external] matters etc.

This may be understood with additional explanation, according to the teaching of the Rav, the Maggid of Mezhritch, in Ohr Torah^E on the verse,⁶³⁴ "Now, O' Israel, what does *HaShem*-יהו"ה your God ask of you? Only to fear *HaShem*-יהו"ה your God." In other words, *HaShem*-יהו"ה your God, asks of

⁶³³ See Me'orei Ohr Ma'arechet Reish, Section 25; Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), section on "thunder-*Re'emim*-רעמים."; Ohr HaTorah, Likkutei Levi Yitzchak ibid. Megillat Esther p. 74 and on.

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

⁶³⁴ Deuteronomy 10:12

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

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

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

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

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

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

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

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

Now, based on the explanation in several places,⁶³⁵ that the matter of "sin-*Cheit*-חטא" is of the same root as in the verse,⁶³⁶ "I and my son Shlomo will be deemed deficient (*Chata'im*-חטאים)," in that it is a word indicating a "lacking," it is understood that as long as a person has not reached the ultimate perfection, he still has the matter of "sin-*Cheit*-חטא," ("deficiency").

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

⁶³⁵ See Likkutei Torah, Matot 82a; Sefer HaMaamarim 5691 p. 318 and on.

⁶³⁶ Kings I 1:21 and Rashi there

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

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

9.

The discourse continues [and states] that “the likeness to this (opening of the treasuries for the sake of victory in the war) is understood as it is Above. For, the verse states,⁶³⁷ “He brings forth wind from His treasuries; it was He who smote the firstborn of Egypt.” [At first glance, it is not understood why in the nine plagues that preceded this one, there was no need for

⁶³⁷ Psalms 135:7-8; See Torat Chayim, Beshalach, discourse entitled “*Tzidkat Pirzono*” (331a (227d in the new edition)).

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

About this he explains] that for there to be the smiting of the firstborn of Egypt, in which the word “Egypt-*Mitzrayim*-מצרים” means “constraints-*Meitzarim*-מיצרים” and limitations, and “the firstborns of Egypt” are the strength and force⁶³⁸ of the external husks (*Kelipot*), [since, at first glance, how is it possible for there to be the existence of the external husks (*Kelipot*)? Rather, it is [because] there first is the matter of constraints (*Meitzarim*-מיצרים) and limitations on the side of holiness, through which there subsequently chained down the matter of Egypt (*Mitzrayim*-מצרים) of the side opposite holiness, to the point of “the firstborns of Egypt” which indicate the strength of the external husks (*Kelipot*), at which point the battle becomes even stronger] and this is why for the sake of this “He brings forth wind from His treasures.”

Now, although “wind-*Ru'ach*-רוח” is one of the four foundational elementals below, the matter of which above in the *Sefirot* is the aspect of *Zeir Anpin*,⁶³⁹ this being so, what is the relationship between “wind” (*Ru'ach*) and “His treasures”? About this, he explains in the discourse, “It states in Zohar, Tikkun 69⁶⁴⁰ ‘The spirit of *HaShem* (*Ru'ach HaShem*-רוח יהוה)⁶⁴¹ this refers to the Primordial Air (*Avira Kadma'ah*-

⁶³⁸ See Targum Onkelos to Genesis 49:3

⁶³⁹ See Ohr HaTorah, Na”Ch Vol. 1, p. 508; *Hemshech* 5666 p. 111.

⁶⁴⁰ Tikkunei Zohar 107a

⁶⁴¹ Isaiah 11:2

הוא (אִירָה קְדָמָה),”⁶⁴² and from there empowerment is drawn down for the smiting of the firstborn of Egypt.

He continues the discourse, “For, it is written,⁶⁴³ ‘He is exalted above the exalted (*Ga’oh Ga’ah*-גָּאָה גָּאָה),’ which Targum translates as, ‘He is arrogant above the arrogant.’ Now, as known, “He is arrogant above the arrogant” (*Ga’oh Ga’ah*-גָּאָה גָּאָה) refers to the innerness (*Pnimityut*) of the Crown-*Keter*. [That is, ‘arrogant-*Ga’ah*-גָּאָה’ refers to the *Sefirah* of the Crown-*Keter* which is higher than all the *Sefirot*, including the *Sefirah* of Wisdom-*Chochmah*, which is the beginning of the *Sefirot*.

About this the verse states,⁶⁴⁴ ‘Your hand will be raised,’ this being in a way of an uplifting and elevated separateness from them. However, He is arrogant above the arrogant (*Ga’oh Ga’ah*-גָּאָה גָּאָה)’ refers to the innerness (*Pnimityut*) of the Crown-*Keter*.]⁶⁴⁵ Its root is in the aspect of the innerness of the Essential Self of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. And what is His arrogance? [As the verse continues],⁶⁴⁶ ‘He hurled horse and rider into the sea.’ That is, the root of victory (*Netzach*) is in the innerness (*Pnimityut*) of the Crown-*Keter* etc.”

⁶⁴² See Pardes Rimmonim, Shaar 1 (Shaar Eser v'Lo Teisha) Ch. 7; Shaar 23 (Shaar Erchei HaKinuyim) Ch. 1 there; Me'orei Ohr, Ma'arechet Aleph, Section 153.

⁶⁴³ Exodus 15:1

⁶⁴⁴ Micah 5:8

⁶⁴⁵ See Ohr HaTorah, Megillat Esther (5750 edition) p. 180.

⁶⁴⁶ Exodus 15:1 *ibid*.

This may be understood based on the explanation in Torah Ohr, on the verse, “He hurled horse and rider into the sea.” To explain, the verse states,⁶⁴⁷ “You ride upon Your horses; Your chariots were [our] salvation,” and it is written,⁶⁴⁸ “I have compared you, My beloved, to My horse in Pharaoh’s chariots.”

The matter of horses (*Sooseem*-סוסים) refers to the letters (*Otiyot*-אותיות).⁶⁴⁹ The one who rides upon the horse, (as it states “Horse and rider”) refers to the intellect and the matter of understanding and comprehending the letters (*Otiyot*).

Now, in the letters (*Otiyot*-אותיות) themselves, there are various categories. However, there are two general categories. One category is the letters of prayer (*Tefillah*), which are fashioned by the hands of man, being that prayer is man’s service of *HaShem*-יהו"ה, blessed is He, from below to Above. Then there is the category of the letters of the Torah, about which the verse states,⁶⁵⁰ “Behold, My word is like fire,” this being the matter of drawing down from Above to below. (This is why the verse, “You ride upon Your horses; Your chariots were [our] salvation,” was stated about the giving of the Torah.)⁶⁵¹

⁶⁴⁷ Habakkuk 3:8

⁶⁴⁸ Song of Songs 1:9

⁶⁴⁹ Introduction to Tikkunei Zohar (8a); Tikkun 5 (20b); Also see introduction to Tikkunei Zohar 3b; Tikkun 47 (84b).

⁶⁵⁰ Jeremiah 23:29; Talmud Bavli, Brachot 22a

⁶⁵¹ See Torah Ohr, Megillat Esther 90a; Likkutei Torah, Shir HaShirim 33c, and elsewhere.

About this it states, “He hurled horse and rider into the sea.” The word “hurled-*Ramah*-רמה” has two meanings. It is a word of “elevation-*Hitrommemut*-התרוממות”⁶⁵² indicating ascent (like the letters of prayer) and it is a word that means “to hurl” or “cast down-*Hashlachah*-השלכה,”⁶⁵³ from Above to below (like the letters of the Torah). This is caused by the aspect of “He is arrogant above the arrogant (*Ga’oh Ga’ah*-גאה גאה),” which is the aspect of the revelation of the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, who transcends and surrounds all worlds (*Sovev Kol Almin*), for Whom above and below are equal.

Now, the explanation of the elevation brought about in the letters (“horse and rider”) through the matter of “He is arrogant above the arrogant (*Ga’oh Ga’ah*-גאה גאה),” may be understood according to the explanation of his honorable holiness, the Rebbe Maharash, in the discourse entitled “*v’Atah Yigdal Na Ko’ach Adona’y*,”^F on the teaching of our sages, of blessed memory,⁶⁵⁴ “When Moshe ascended on high, he found the Holy One, blessed is He, tying crowns to the letters.”

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

⁶⁵² See Rashi (citing Mechilta) to Exodus 15:1

⁶⁵³ See Rashi to Exodus 15:1 *ibid*.

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

⁶⁵⁴ Talmud Bavli, Shabbat 89a

This is why only Rabbi Akiva, whose soul was extremely lofty, would expound mounds and mounds of Torah laws from every thorn [of the letters] (which are the aspect of the crowns (*Tagin*)).⁶⁵⁵ This is because, in and of themselves, they are concealed, and how much more is this so the matter of the cantillations (*Taamim*), which are even higher than the crowns (*Tagin*) etc. This then, is the meaning of “the Holy One, blessed is He, tying crowns to the letters,” since it only is the Holy One, blessed is He, who knows their matter.

Yet, even so, (as in the continuation of the above-mentioned teaching), “The Holy One, blessed is He, said to Moshe, ‘In your city, do they not greet one another?’ Moshe said before Him, ‘Does a servant greet his master?’ He said to him, ‘You should have [at least] assisted Me.’ Moshe immediately said to Him,⁶⁵⁶ ‘And now, may the strength of my Lord-*Adona*”י-”י²⁷⁸ be magnified as You have spoken to say.” That is, it is through saying words of praise etc., that he drew down the revelation of the above-mentioned crowns (*Ketarim*).

The same is so of the matter of prayer (in which there also is the matter of praise. For, before requesting one’s needs one must set forth the praise of the Ever Present One).⁶⁵⁷ As he brings in the discourse, this refers to the teaching of our sages, of blessed memory,⁶⁵⁸ “[The angel] Metatron ties crowns for his Maker from the prayers of the Jewish people.”

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

⁶⁵⁵ Talmud Bavli, Menachot 29b; See Likkutei Torah, Zot HaBrachah 95d

⁶⁵⁶ Numbers 14:17

⁶⁵⁷ Talmud Bavli, Brachot 32a; Mishneh Torah, Hilchot Tefillah 1:2

⁶⁵⁸ See Sefer HaMaamarim 5708 p. 202, note 1.

draw down [the aspect of], “Let it be desirable-*Yehiy Ratzon* יהי רצון,” meaning that there should be a new desire etc. This is accomplished through the angels, “who hug and kiss [the letters of the prayers].”⁶⁵⁹ That is, it comes about through the angels refining the prayers from their physicality (as explained in Torah Ohr).⁶⁶⁰

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

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

(This is as explained before, that the word “*Ramah*-רמה” indicates ascent from below to Above of the letters of prayer, as well as indicating the matter of “hurling” from Above to below, referring to the letters of the Torah.) This is because to Him, blessed is He, above and below are totally equal, this being the matter of “He is arrogant above the arrogant” (*Ga’oh* גא’ה-גאה).⁶⁶⁰

⁶⁵⁹ See Zohar I 23b; Zohar II 201b

⁶⁶⁰ Torah Ohr, Mikeitz 42b

As he continues in the discourse, the matter of “and now, may the strength of my Lord-*Adona*” *יְיָ אֲדֹנָי* be magnified,” is not just in regard to the matter of [His quality of being] slow to anger (*Erech Apayim*). [As stated in Tractate Sanhedrin,⁶⁶¹ “When Moshe ascended on high, he found the Holy One, blessed is He, sitting and writing, ‘Slow to anger-*Erech Apayim*-*אֶרֶךְ אַפַּיִם*’ etc. He said before Him, ‘Master of the world, did You not tell me that [this is an attribute that is even extended to the wicked?’ This is the meaning of the verse, ‘And now, may the strength of my Lord-*Adona*” *יְיָ אֲדֹנָי* be magnified as You have spoken, to say.’” This refers to the aspect of the Long Patient One-*Arich Anpin*. However, as explained in Zohar to the Torah portion of Shlach,⁶⁶² the “strength of my Lord-*Ko’ach Adona*” *יְיָ אֲדֹנָי כֹּחַ*” is drawn from the Holy Ancient One-*Atika Kadisha*, the Concealed of all concealments, this being the innerness (*Pnimityut*) of the Crown-*Keter*.

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

⁶⁶¹ Talmud Bavli, Sanhedrin 111a

⁶⁶² Zohar III 161b

Now, it can be said that the ascent brought about in the letters (*Otiyot*) (“He elevates and hurls (*Ramah*-רמה) horse and rider in the sea”) through the aspect of “He is arrogant above the arrogant” (*Ga’oh Ga’ah*-גאה גאה), is to the aspect that transcends the matter of names (*Shemot*-שמות). (This is because names (*Shemot*-שמות) are composed of letters (*Otiyot*-אותיות).)⁶⁶³ Moreover, [the elevation is] even to higher than the aspect of “His Name-*Shmo*-שמו” as it is “alone-*Bilvad*-בלבד.”

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

As explained in the above-mentioned discourse of the Alter Rebbe, the Kabbalists called the Godly emanations by the term “lights-*Orot*-אורות” ([or] “lights-*Nehorin*-נהורין” [in Aramaic]), and they also are called “the Mystery of the Holy Name” (*Raza d’Shma Kadisha*). Likewise, in the Kabbalah of the Arizal, all the particulars of the ten *Sefirot* are [included] in the matter of the Names (*Shemot*-שמות) etc.⁶⁶⁴

⁶⁶³ Also see *Hemshech* 5672 Vol. 3 p. 1,417.

⁶⁶⁴ Also see *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate One (*Malchut*) through Gate Ten (*Keter*).

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

In contrast, this is not so of the matter of the Name (*Shem*-שם), in that through it, even this cannot be known. Proof for this, is that many people are called by the same name, such as Avraham, or the like, and yet they all are completely different from each other. Even in the matter of drawing down and revelation of vitality through the Name (*Shem*-שם),⁶⁶⁵ it is in a way that we do not perceive it in an openly revealed manner, but we only know that this is the way it is.

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

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

⁶⁶⁵ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1; Ohr Torah of the Rav, the Maggid of Mezhritch, 4b and on; Likkutei Torah Behar 41c *ibid.*, and elsewhere.

“light-*Ohr*-אור,” and not just the revelation and spreading forth of the light itself, but even the essence of the light (*Etzem HaOhr*), their true matter is that they only are in the way of a name (*Shem*-שם),⁶⁶⁶ since they utterly are of no comparison, not even like the comparison of light (*Ohr*) in relation to its Luminary (*Ma’or*), to the point that from them it is not possible to know His Essential Self,⁶⁶⁷ except what His Essential Self desires to reveal in any event.⁶⁶⁸

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

12.

Now, this treasury that is “high above to no end,” such that even before the restraint of the *Tzimtzum*, this is even higher than the aspect of “His Name-*Shmo*-שמו” (as it is) [in the aspect of] “alone-*Bilvad*-בלבד,” but rather, only the aspect of “Him-*Hoo*-הוא” (as He is) “alone-*Bilvad*-בלבד,” can be drawn down to

⁶⁶⁶ Also see *Hemshech* 5666 p. 462 and on.

⁶⁶⁷ See at length in *Hemshech* 5666 *ibid.* p. 463 and on; *Sefer HaMaamarim* 5679 p. 440; 5705 p. 186 and on.

⁶⁶⁸ [Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and on.]

each and every Jew, being that it relates to the Legions of *HaShem-Tzivot HaShem*-יהו"ה. That is, [a person who] has the matter of accepting the yoke, which is the matter of fear (*Yirah*), such that even its lowest level is a receptacle for the fear of *HaShem* 's-יהו"ה exaltedness (*Yirat HaRommemut*) (as in the above-mentioned teachings of the Baal Shem Tov and the Rav, the Maggid of Mezhritch (mentioned in chapter eight)).

It is through the power of these treasures that the soldiers bring victory in the war, thus returning the essential root of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, to the lower worlds, [as the verse states], "I will dwell within them (*b'Tocham*-בתוכם)," meaning in each and every Jew, as well as, "I will dwell within them," according to its simple meaning, in the Tabernacle (*Mishkan*) and subsequently in the Holy Temple (*Mikdash*) (in that the "Holy Temple (*Mikdash*) is also called the Dwelling (*Mishkan*)"),⁶⁶⁹ up to and including the construction of the third Holy Temple, which should be constructed and revealed⁶⁷⁰ speedily in our times, with the coming of our righteous Moshiach, with the true and complete redemption!

⁶⁶⁹ Talmud Bavli, Eruvin 2a

⁶⁷⁰ See Rashi to Talmud Bavli, Sukkah 41a; Rosh HaShanah 30a; Tosefot to Sukkah ibid.; Shevuot 15b, section entitled "*Ein*"; Also see Likkutei Sichot, Vol. 11, p. 98; Vol. 13 p. 84; Vol. 18 p. 418; Vol. 27 p. 204 and on.

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

Delivered on Shabbat Parshat Beshalach,
11th of Shvat, 5728
By the grace of *HaShem*, blessed is He,

This discourse has not been located or published as of
the date of this publication.

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

Delivered on Motzei Shabbat Parshat Beshalach,
11th of Shvat, 5728⁶⁷¹
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁶⁷² “I have come to My garden, My sister, My bride.” In the discourse of the day of his Hilulah,⁶⁷³ the Rebbe whose Hilulah we are celebrating, brings the teaching in Midrash Rabbah (on the verse),⁶⁷⁴ “I have come to My garden-*Gani*-גני,” meaning, “to My wedding canopy-*Genuni*-גנוני” – to the place where I primarily was at first,⁶⁷⁵ in

⁶⁷¹ This discourse was edited by the Rebbe and published as a pamphlet for the 10th of Shvat, 5748. In the introduction there it states, “*Hemshech ‘Bati LeGani’* 5710 is the discourse that was given by his honorable holiness the Rebbe Rayatz, whose soul is in Eden, to be studied on the day of the 10th of Shvat 5710 [a] the day of his passing. It includes twenty chapters, and each year it is the custom of the Rebbe to explain in his [own] discourse entitled “*Bati LeGani*” one chapter of the continuum (*Hemshech*) [b]. The discourse above-mentioned discourse ‘*Bati LeGani*’ 5728 is **primarily** founded upon the eighteenth chapter of the continuum (*Hemshech*), and is being published for the 10th of Shvat of this year, during which the above-mentioned chapter is being studied for the second time.” [a. And its continuation, the discourse entitled “*HaYoshevet BaGanim*,” the discourse for Purim (chapters 11-15), and the conclusion of the discourse (Ch. 16-20) for the 2nd day of Nissan.] [b. Many people have the custom to study a chapter of the twenty chapters in their order (including) year after year. Then, after concluding the first twenty years, (from 5711-5730), they also begin the count of the second twenty years, with those twenty chapters, each year another chapter.]

⁶⁷² Song of Songs 1:5

⁶⁷³ In the discourse entitled “*Bati LeGani*” 5710 (printed in Sefer HaMaamarim 5710 p. 111 and on), which was given out by the Rebbe who said the discourse for the 10th of Shvat, 5710, the day of his passing.

⁶⁷⁴ [Midrash Shir HaShirim Rabba to Song of Songs 5:1]

⁶⁷⁵ [See Midrash Bereishit Rabba 19:7]

that the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, was in the lower worlds. However, because undesirable matters (beginning with the sin of the tree of the knowledge of good and evil) His Indwelling Presence, the *Shechinah*, was withdrawn from below to above, until the seventh firmament. Afterwards, there arose righteous *Tzaddikim* (beginning with our forefather Avraham, [about whom the verse states],⁶⁷⁶ "Avraham was one") and they brought His Indwelling Presence, the *Shechinah*, down from Above to below, until our teacher Moshe came, who was the seventh (and "all sevens are beloved")⁶⁷⁷ and brought it down to below, to the earth.

This matter, (the descent and drawing down of His Indwelling Presence, the *Shechinah*, below in earth) is brought primarily about through the Tabernacle (*Mishkan*)⁶⁷⁸ that Moshe made, as the verse states,⁶⁷⁹ "They shall make a Sanctuary for Me and I shall dwell within them."

This is why⁶⁸⁰ the Tabernacle (*Mishkan*) was made of "acacia-wood-*Sheeteem*-שטי"ם." This is because the drawing down of the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikkar Shechinah*, is through the toil of self-

⁶⁷⁶ Ezekiel 33:24

⁶⁷⁷ Midrash Vayikra Rabba 29:11; See the discourse entitled "*Bati LeGani* – I have come to My garden," 5711 Ch. 2 and on (Torat Menachem, Sefer HaMaamarim, Bati LeGani Vol. 1, p. 7 and on, [translated in The Teachings of The Rebbe 5711, Discourse 1]).

⁶⁷⁸ Even though at the giving of the Torah it already took place that "*HaShem*-יהו"ה descended upon Mount Sinai," nevertheless, the matter of "he brought it down to the earth" was (primarily) in the Tabernacle (*Mishkan*), and after the giving of the Torah – See Sefer HaMaamarim 5644 p. 222.

⁶⁷⁹ Exodus 25:8

⁶⁸⁰ In regard to the coming section see the third chapter of the continuum (*Hemshech*) and on.

restraint (*Itkafiya*) and self-transformation (*It'hapcha*), as in the teaching,⁶⁸¹ “Through the restraint (*Itkafiya*) of the side opposite holiness, the glory of the Holy One, blessed is He, is elevated (*Istalek*) in all worlds.”

[This refers to] the drawing down and revelation of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One who transcends relation to worlds. [This is why this drawing down is called by the word “elevated-*Istalek*-אֶסְתַּלֵּק,” since it is a revelation of the light in a way of elevated exaltedness (*Romemut*).]⁶⁸² [This is the meaning of] the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikkar Shechinah*.

Now, since this drawing down comes about through the toil of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*), therefore the Tabernacle (*Mishkan*) was made of “acacia-wood-*Sheeteem*-שֵׁטִים.” This is because the word, “acacia-wood-*Sheeteem*-שֵׁטִים” is of the same root as the word “folly-*Shtut*-שְׁטוּת,”⁶⁸³ meaning the folly (*Shtut*-שְׁטוּת) of the side opposite holiness, (about which it states,⁶⁸⁴ “A person does not transgress except if a spirit of folly (*Shtut*-שְׁטוּת) enters him”). It is through the toil of the verse,⁶⁸⁵ “And you shall make the boards (*Kerashim*-קֶרָשִׁים) for the Tabernacle of acacia-wood (*Sheeteem*-שֵׁטִים) standing erect,” that we transform the “folly-

⁶⁸¹ See Tanya, Ch. 27 and Likkutei Torah, beginning of Pekudei (citing Zohar II 128b; Also see 67b there, and 184a); Torah Ohr, Vayakhel 89d; Likkutei Torah, Chukat 65c.

⁶⁸² Torah Ohr *ibid*.

⁶⁸³ See Sanhedrin 106a; Sifri to the beginning of Balak; Bamidbar Rabba 20:22; Tanchuma Balak 16.

⁶⁸⁴ Sotah 3a; Also see Maamarei Admor HaEmtza'ee, Devarim Vol. 2, p. 645.

⁶⁸⁵ Exodus 26:15

Shtut-שטות” of the side opposite holiness to “holy folly-*Shtut d’Kedushah*-שטות דקדושה (שטיים-*Sheeteem* “acacia-wood (standing erect”), and thereby bring about that “I shall dwell within them,” [meaning], the drawing down of the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikkar Shechinah*, in the lower worlds.

2.

In the discourse he continues [and explains]⁶⁸⁶ that this is also why one of the services, [and it can be said that the meaning of “one of the services” is that it is the special unique and primary [mode of] service⁶⁸⁷ in the Holy Temple], is the service of offering sacrifices (*Korbanot*).⁶⁸⁸ This is because the service of sacrificial offerings involves taking an animal (whose vitality is from the shiny husk (*Kelipat Nogah*)),⁶⁸⁹ and sacrificing it to *HaShem*-יהו"ה.

This is especially so according to the explanation of the Alter Rebbe⁶⁹⁰ on the verse,⁶⁹¹ “When a man brings an offering of you etc.” That is, when the verse states, “When a man brings an offering of you,” (rather than, “When a man of you brings an

⁶⁸⁶ In chapter two.

⁶⁸⁷ This is further elucidate by Tosefot entitled “*Ad Achat*” – Menachot 18a

⁶⁸⁸ For, the substance matter of the Holy Temple is – “A House for *HaShem*, prepared for sacrifices to be offered within” (Rambam, beginning of Hilchot Beit HaBechirah). Also see chapter three in the continuum (*Hemshech*): **The primary** service in the Tabernacle (*Mishkan*) and Holy Temple (*Mikdash*)... is the service of offering sacrifices (*Korbanot*).”

⁶⁸⁹ Tanya, beginning of Ch. 7; beginning of Ch. 37 there; and elsewhere.

⁶⁹⁰ Sefer HaMaamarim, Kuntreisim Vol. 2, p. 450a and on; HaYom Yom for the 12th of Adar Sheini; Also see Likkutei Torah, Vayikra (discourse entitled “*Adam Ki Yakriv*”) 2c; Kuntres Limud HaChassidus, Ch. 12, and elsewhere.

⁶⁹¹ Leviticus 1:2

offering”) this comes to hint that the offering must be (not only of the animal, in the literal sense, but also) **of you**, from you alone, that is, from the animal in a person’s heart. That is, when he makes the animal within himself (the animalistic soul) into an offering to *HaShem*-יהו"ה, this is the matter of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*).

It is through transforming the animal, [both the animal in the literal sense, and the animal in his heart] into holiness, that this reaches the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends relation to worlds, (“the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikkar Shechinah*”). This is because “the mystery of the sacrificial offerings reaches to the mystery of the Unlimited One,”⁶⁹² and it is this light that is drawn down below.

This is because about the sacrifices the verse states,⁶⁹³ “A pleasing aroma (*Rei'ach Nicho'ach*-ריח ניחוח),” in which the word “aroma-*Rei'ach*-ריח” refers to the ascent to Above, and the word “pleasing-*Nicho'ach*-ניחוח” (which is of the same root as, “descend a level-*Chot Darga*-חות דרגא”)⁶⁹⁴ refers to the drawing down to below.⁶⁹⁵ That is, through the ascent of the “aroma” of the sacrifices until the mystery of the Unlimited One (*Ein Sof*), there thereby is caused to subsequently be a drawing

⁶⁹² See Zohar II 239a; Zohar III 26b – cited later in the continuum (*Hemshech*) chapter eighteen.

⁶⁹³ Leviticus *ibid.* [1]:9 and elsewhere.

⁶⁹⁴ As per the language of our sages, of blessed memory – Yevamot 63a; See Sefer HaBahir, Section 46 (109): “[The word] ‘pleasing-*Nicho'ach*-ריח ניחוח’ means only descent, as it is written (Leviticus 9:22), ‘He descended-*VaYeired*-וירד’ which Targum translates as ‘*Nacheit*-נחית etc.’” Also see Bachaye to Leviticus 1:9.

⁶⁹⁵ Likkutei Torah, Pinchas 76a; Drushim L’Shmini Atzeret 92d and elsewhere.

sown from there to below, “I have come to My garden,” [meaning], “to My wedding canopy,” that is, the drawing down of the essential root of the Indwelling Presence of *HaShem*-יהוה, the *Ikkar Shechinah*, in the lower worlds.

It can be said that the fact the discourse explains the matter of the sacrifices (*Korbanot*) (at length), even though (at first glance) through making the Tabernacle (*Mishkan*) it already is caused that “I shall dwell within them,” - is because the drawing down to below of the essential root of the Indwelling Presence of *HaShem*-יהוה, the *Ikkar Shechinah*, is primarily through serving [Him] in the Tabernacle (*Mishkan*) **after** its erection.⁶⁹⁶ This is because even though the drawing down that happened when the Tabernacle (*Mishkan*) was erected by Moshe, is very lofty, nonetheless, the drawing down brought about through the service of the sacrifices (by the Jewish people)⁶⁹⁷ is much loftier.

It can be said that this is also why at the beginning of the discourse he brings the verse,⁶⁹⁸ “The righteous shall inherit the earth and dwell (ו'ישכנו-*v'Yishkenu*) upon it forever,” and explains that it is the righteous (*Tzaddikim*) who cause the dwelling (and draw down)⁶⁹⁹ the aspect of “He who dwells

⁶⁹⁶ This is as is also understood from the fact that the entire matter of making the Holy Temple is that it be “A House [for *HaShem*], **prepared** for sacrifices to be offered within” (Rambam in the preceding note 15 [in the original; beginning of Hilchot Beit HaBechirah].

⁶⁹⁷ To elucidate, the Tabernacle (*Mishkan*) is called “the work of Moshe” (Sotah 9a; Shemot Rabba 35:3), but to its praise, and on the contrary, the entire Tabernacle (*Mishkan*) was [built] of the gifts of the children of Israel.

⁶⁹⁸ Psalms 37:29

⁶⁹⁹ See Matnat Kehunah and Maharzu to Bamidbar Rabba 13:2; Maharzu to Bereishit Rabba 19:7

forever-*Shochen Ad*-עֹד שׁוֹכֵן,⁷⁰⁰ who is exalted and holy,”⁷⁰¹ so that this will be openly revealed below.

Through this he hints that the drawing down of the *Shechinah* to below is not only through the seven righteous *Tzaddikim* from Avraham until Moshe, but even through regular righteous individuals (*Tzaddikim*), which includes every single Jew, [as the verse states],⁷⁰² “Your people are all righteous (*Tzaddikim*). This is because after the drawing down brought about through the seven righteous *Tzaddikim*, especially through Moshe, who drew the *Shechinah* down to the earth, there thereby is the granting of empowerment to each and every Jew to draw it even further down, and it specifically is through doing so, that *HaShem*’s-ה' Supernal intent for “a dwelling place for the Holy One, blessed is He, in the lower worlds,” is fulfilled.⁷⁰³ That is, this lowest world, of which there is no lower,⁷⁰⁴ is made into a dwelling **for Him**, blessed is He, meaning for His Essential Self.⁷⁰⁵

⁷⁰⁰ In regard to this matter – See Zohar II beginning of Va’era and Biurei HaZohar there; Likkutei Torah, Pekudei 4d and on; 7b-c; See Biurei HaZohar of the Tzemach Tzedek there (p. 193) that “forever-*Ad*-עֹד” refers to the aspect of Kingship-*Malchut*, which is the *Shechinah*, (Tanya, Ch. 52 and elsewhere). This, then, is the meaning of “He who dwells forever-*Shochen Ad*-עֹד שׁוֹכֵן”... that is the essential root of the Indwelling Presence of *HaShem*-ה' the *Ikkar Shechinah*, in the lower worlds. See Maharzu to Bamidbar Rabba ibid.

⁷⁰¹ This is as it is cited in the *Hemshech* of the Hilulah, and is based on the liturgy of the prayers; In Shir HaShirim Rabba here it states, “He who dwells forever and Whose Name is holy” (Isaiah 57:15).

⁷⁰² Isaiah 60:21

⁷⁰³ Midrash Tanchuma, Naso 16; Bechukotai 3; Bereishit Rabba, end of Ch. 3; Bamidbar Rabba 13:6; Tanya, Ch. 36.

⁷⁰⁴ Tanya ibid.

⁷⁰⁵ Discourse entitled “*Mi Yitencha*” 5565 (Sefer HaMaamarim 5565 Vol. 1 p. 489; and with the glosses in Ohr HaTorah, Shir HaShirim, Vol. 2, p. 679 and on); Ohr HaTorah, Balak p. 997; Sefer HaMaamarim 5662 p. 338; 5678 p. 193; *Hemshech* 5666 p. 3; p. 445; Sefer HaMaamarim 5699 p. 84, and elsewhere.

About this he continues in the discourse⁷⁰⁶ [and explains] that the Jewish people are called “the Legions of *HaShem-Tzivot HaShem*-יהו"ה-צבאות.”⁷⁰⁷ He explains that the word “Legion-*Tzava*-צבא” is (also) of the same root as “colorful-*Tzivyon*-צביון.”⁷⁰⁸ The matter of “colorfulness-*Tzivyon*-צביון” (beauty) as it is in the Jewish people, is that there are different categories within them, masters of Torah etc.,⁷⁰⁹ up to and including simple folk, [including those about whom the sages said,⁷¹⁰ “They are filled with *mitzvot* as a pomegranate [is filled with seeds]”]. That is, every single Jew is a soldier in the Legions of *HaShem-Tzivot HaShem*-יהו"ה-צבאות, (the word “*Tzava*-צבא” means “army”) who goes out to war to conquer the world and make it into a dwelling place for *HaShem*-יהו"ה, blessed is He.

3.

Now, just as a literal war involves self-sacrifice (*Mesirat Nefesh*), so does this war. That is, to battle against the folly of the side opposite holiness, one’s service of *HaShem*-יהו"ה, blessed is He, must transcend measure and limitation, this being holy folly (*Shtut d’Kedushah*) which transcends reason

⁷⁰⁶ In chapter ten.

⁷⁰⁷ As it states (Exodus 12:41), “It was on that very day that all the Legions of *HaShem-Tzivot HaShem*-יהו"ה-צבאות left the land of Egypt.”

⁷⁰⁸ As our sages, of blessed memory, expounded (Rosh HaShanah 11a), “All the acts of creation etc., were created in their unique forms-*Tzivyonan*-צביונן, as it states, ‘And the heavens and earth were finished, and all their hosts,’ do not read it as ‘their hosts-*Tzeva’am*-צבאם,’ rather read it, ‘their unique forms-*Tzivyonan*-צביונן.’”

⁷⁰⁹ Introduction to Tikkunei Zohar 1b

⁷¹⁰ Eruvin 19a; end of Chagigah

and intellect, and in general, is the matter of self-sacrifice (*Mesirat Nefesh*), which transcends intellect.

[Based on what Ramban wrote,⁷¹¹ this can also be connected to the service of the sacrifices (*Korbanot*) in the literal sense. Namely, that when offering the sacrifice, the one offering it, must contemplate [in himself] that he sinned against his God both in body and soul, and it therefore is fitting for his own blood be spilled and his own body to be burned, but for the benevolence of the Creator, who accepts the exchange etc. - the blood (of the sacrifice) instead of his own blood, the soul [of the sacrifice] instead of his own soul etc., - this being the matter of self-sacrifice (*Mesirat Nefesh*)].

In the discourse he continues⁷¹² [and explains] that just as it is in a physical war, that to be victorious, all the treasures are squandered. For, although they are not ordinarily used (even for a great need), and moreover, they are hidden and concealed from the eyes of all beholders, nonetheless, for victory over the enemy, all the treasures are squandered.⁷¹³

That is, not only are the treasures used, but they are squandered, “squandering” meaning in a way that transcends calculation, measure, and limitation. The reason is because the

⁷¹¹ [Ramban] to Leviticus 1:9

⁷¹² In chapter eleven.

⁷¹³ In explanation of the specific wording “the treasures he amassed and the treasures amassed by his ancestors” (in *Torat Chayim* and *Ohr HaTorah* there) – in the first discourse (of Shabbat day) the Rebbe said: The likeness to this Above [is that] “his treasures” refers to the light of *HaShem*-ה' that surrounds all worlds (*Sovev Kol Almin*) which is in the category of having relation to worlds, “and the treasures of his forefathers” – which transcends the category of having relation to worlds, not even in a way of “surrounding” (*Sovev*) [them]. (*Sefer HaArachim Chabad*, Vol. 2, section on “*Otzer Elyon*” in the note) [note by the original publisher.]

quality of victory (*Netzach*) is rooted in the very essence of the soul, and there (in the essence of the soul) no calculations apply.

The same is so Above, that the root of Victory-*Netzach* is in the innerness (*Pnimiyut*) of the Crown-*Keter*. Thus, for the Legions of *HaShem-Tzivot HaShem* יהו"ה צבאות to be victorious in the war, they are given the upper treasury (that transcends light and revelation) about which the verse states,⁷¹⁴ “no eye has seen it,” in a way of squandering it, in order to be victorious in the war and make the world “a dwelling place for Him, blessed is He.”

Now, it can be said that what he explains in the discourse, that the reason for this is because the root of Victory-*Netzach* is in the innerness (*Pnimiyut*) of the Crown-*Keter*, is primarily about the fact that the granting of the treasury is in a way of squandering.

That is, about the fact that the treasury is granted in order to make the world a dwelling place for Him, blessed is He, it can be said that this is because the intention for the dwelling place is in His Essential Self, blessed is He.

This is as in the teaching of the Alter Rebbe⁷¹⁵ about the precise wording of our sages, of blessed memory,⁷¹⁶ “[The Holy One, blessed is He] lusted (*Nit'aveh*-נתאוה) etc., for a dwelling place.” The matter of “lusted-*Nit'aveh*-נתאוה” is higher than reason, and therefore, the granting of the empowerment to fulfill this intention is from His Essential Self, blessed is He,

⁷¹⁴ Isaiah 64:3; Brachot 34b; See Sefer HaArachim Chabad Vol. 2, section on “*Otzer Elyon*,” Ch. 1 and end of S”K 1 (p. 400).

⁷¹⁵ Brought in Ohr HaTorah, Balak p. 997; *Hemshech* 5666 p. 7 and elsewhere.

⁷¹⁶ Midrash Tanchuma, Naso 16; Bechukotai 3; Bereishit Rabba, end of Ch. 3; Bamidbar Rabba 13:6; Tanya, Ch. 36.

this being the treasury that transcends light and revelation. Thus, the reason [given] that the root of Victory-*Netzach* is in the inner aspect (*Pnimiyyut*) of the Crown-*Keter*, is (primarily) about the fact that the granting of the treasury is by way of squandering it.

Now, we can add that the granting of the treasury in a way of squandering, [which is given] to the Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות in order to be victorious in the war, is not only from Above (since the root of Victory-*Netzach* is in the inner aspect (*Pnimiyyut*) of the Crown-*Keter*), but it also relates to the Legions of *HaShem-Tzivot HaShem*-צבאות יהו"ה. For, since their toil too is in a way of squandering, (transcending calculations), this being holy folly (*Shtut d'Kedushah*) that transcends reason and intellect, they therefore are aligned with and are receptacles for the Supernal treasury to be drawn to them in a way of squandering.

4.

In the discourse he continues in the eighteenth chapter, (which is the chapter that corresponds to this year),⁷¹⁷ that the explanation (of the root of Victory-*Netzach* being in the innerness (*Pnimiyyut*) of the Crown-*Keter*), may be understood according to the verse,⁷¹⁸ “Moreover, the Eternal One of Israel (*Netzach Yisroel*) does not lie and does not relent, for He is not

⁷¹⁷ 5728 (the year that this discourse was said) – the eighteenth year of the study of the continuum (*Hemshech*). This year (5748) is the eighteenth year of the study of the continuum (*Hemshech*) for the **second** time. See the introduction to the discourse ([in the first note] Sefer HaMaamarim 5728 p. 109).

⁷¹⁸ Samuel I 15:29

a man that He should relent.” That is, the fact that “The Eternal One of Israel (*Netzach Yisroel*) does not relent,” is because the root of Victory-*Netzach* is in the aspect of “He is not a man” (which is the innerness (*Pnimiyut*) of the Crown-*Keter*) and in the aspect of “He is not a man,” relenting and remorse does not apply.

The explanation is that this verse, (“Moreover, the Eternal One of Israel... does not relent etc.”), was Shmuel’s response to Shaul’s request that the kingdom be returned to him. That is, after the Holy One, blessed is He, gave the kingship to Dovid (“He has given it to your fellow who is better than you”)⁷¹⁹ it does not apply for Him to go back on His word and take the kingship away from Dovid, “for He is not a man that He should relent.”

About this, the Alter Rebbe points out in Torah Ohr⁷²⁰ that from the very fact that He first gave the kingship to Shaul, and when he sinned, the kingship was taken away from him, this proves that even Above, it applies for there to be a matter of relenting. This is as expressly stated in Scripture,⁷²¹ “I have reconsidered My having made Shaul king etc.” This being so, why (about the kingship of Dovid) does it state, “He is not a man that He should relent?”

The essential point of the explanation is that the meaning of the verse, “For He is not a man etc.,” is not only that the Holy One, blessed is He, is not like man below, no comparison intended, but rather, and primarily, that He is not

⁷¹⁹ Ibid. [Samuel I 15]:28

⁷²⁰ Torah Ohr, Yitro 73c

⁷²¹ Samuel I ibid. [15]:11

even in the category of the form of the Supernal Man (*Adam HaElyon*). This is why about the kingship of Shaul it is written, “I have reconsidered My having made Shaul king etc.,” whereas about the kingship of Dovid it is written, “He is not a man that He should relent.”

This is because the kingship of Shaul was from the aspect of “man” (*Adam-אדם*), which is an aspect in which relenting is applicable. In contrast, the kingship of Dovid is from the aspect of “He is not a man” (*Lo Adam-לא אדם*), which is an aspect in which no relenting or change is applicable, as explained in Torah Ohr.

We can add that when it states, “He is not a man,” in which “man-*Adam-אדם*” is mentioned simply (even though the intention of the verse is that He is not in the category of the form of the Supernal Man (*Adam HaElyon*)), is because the true and primary matter of “man-*Adam-אדם*” is in the Supernal Man (*Adam HaElyon*). That is, the reason that man below is called by the name “man-*Adam-אדם*,” (as in,⁷²² “I am **similar** to the Supernal One-*Adameh L'Elyon-אדמה לעליון*”) is because he is similar to the Supernal Man (*Adam HaElyon*) [about whom the verse states],⁷²³ “Upon the likeness of the throne there was a likeness like the appearance of man.”

Beyond this, even “the man upon the throne” is only “**like** the appearance of man-*K'Mareh Adam-כמראה אדם*,” (with the prefix letter *Khaf-כ* [only] indicating similarity – *Khaf HaDimyon*), and not “man-*Adam-אדם*” himself. This is because

⁷²² Asarah Maamarot (of Rabbi Menachem Azariyah de Fano), Maamar “*Eim Kol Chai*,” Part 2, Section 33 (193b); Shnei Luchot HaBrit 3a; 20b; 301b, and elsewhere; Maamarei Admor HaEmtza’ee, Devarim Vol. 1, p. 122.

⁷²³ Ezekiel 1:26

the true and primary matter of “man-Adam-אדם” is in the world of Emanation (*Atzilut*). In contrast, “the man upon the throne” is in the world of Creation (*Briyah*) (being that, as known, the Throne of Glory is in the world of Creation-*Briyah*),⁷²⁴ and is only “a likeness like the appearance of man.”⁷²⁵

More specifically, even in the world of Emanation (*Atzilut*) there are these two matters. That is “man-Adam-אדם” is *Zeir Anpin* of the world of Emanation (*Atzilut*) and Kingship-*Malchut* of the world of Emanation (*Atzilut*) is “like the appearance of man.”⁷²⁶ Higher still, even *Zeir Anpin* is only “like the appearance of man,” whereas actual “man-Adam-אדם” is in the Long Patient One-*Arich*.⁷²⁷

This then, is the meaning of, “For He is not a man that He should relent,” in which “man-Adam-אדם” simply refers to the Supernal Man (up to the “man-Adam-אדם” of the Long Patient One-*Arich*), whereas “He is not a man-Lo Adam-לא אדם” refers to the Ancient One-*Atik*, and in the Ancient One-*Atik*, relenting and remorse do not apply.

5.

Now, the reason that relenting is applicable in man, is as explained in the discourse, that man consists of intellect

⁷²⁴ Etz Chayim, Shaar 46 (Shaar Kiseh HaKavod); Tanya, Ch. 39; Likkutei Torah, Ha’azinu 74d, and elsewhere.

⁷²⁵ Shaarei Teshuvah of the Mittler Rebbe, Vol. 2, Chinuch Ch. 18 (34a and on); See Sefer HaArachim Chabad, section on Adam HaElyon, Ch. 1 (and in the “*Milu’im*” there).

⁷²⁶ Ohr HaTorah, Va’etchanan, end of p. 86.

⁷²⁷ Ohr HaTorah, Noach, Vol. 3 p. 616a; Va’etchanan p. 87; Shir HaShirim Vol. 1, p. 323.

(*Mochin*) and emotions (*Midot*). He explains that about “man-*Adam*-אדם” consisting of intellect (*Mochin*) and emotions (*Midot*), what is meant is that the emotions (*Midot*) (within him) accord to his intellect (*Sechel*) and the intellect (*Sechel*) (within him) relates to his emotions (*Midot*).

It can be said that the reason the discourse states that man consists of intellect (*Mochin*) and emotions (*Midot*), and that his intellect and emotions relate to each other, is not just to explain why relenting applies in man (as will be explained), but also to explain the great elevation of man. [This is because the fact that man consists of intellect and emotions, and that his intellect and emotions relate to each other, is because of his great elevation, as will be explained] and we thereby will better understand the great elevation of the aspect of “He is not a man-*Lo Adam*-לא אדם,” who transcends the elevation of “man-*Adam*-אדם.”

This may be understood according to what is known,⁷²⁸ that man includes all levels. For, in addition to including all the emotional qualities (*Midot*), as Rambam writes,⁷²⁹ that animals and trees have only one or two functions, whereas man does many deeds that are different from each other, meaning that in all other creations, each has a specific quality (the eagle is merciful, and the raven is cruel,⁷³⁰ and likewise in the angels, Michael is [in the quality of] love (*Ahavah*) and Gavriel is [in

⁷²⁸ See Sefer HaArachim Chabad, section on “Man-*Adam*-אדם,” Ch. 1 (p. 127 and on).

⁷²⁹ In his introduction to Pirush HaMishnayot, section beginning “*Acharei Khein Ra’ah Lehistapek*,” cited in Likkutei Torah, Emor 37c

⁷³⁰ Talmud Yerushalmi, Pea’h 1:1 (3a); Kiddushin 1:7 (17b); Tanchuma Eikev 2; Also see Sifri and Rashi to Deuteronomy (Ha’azinu) 32:11.

the quality of] fear (*Yirah*)), whereas man includes all the emotions (*Midot*).

[This inter-inclusion in man is that he includes all matters on the one level of emotions (*Midot*).] However, in addition, he also includes all levels, from the highest level to the lowest level. This is as stated in Midrash,⁷³¹ that “man is created from the upper and the lower” (both together). Thus, the matter of man is not intellect (*Mochin*) alone and emotions (*Midot*) alone, but the matter of man is intellect (*Mochin*) and emotions (*Midot*).

This is⁷³² also why the emotions (*Midot*) of man accord to intellect (*Sechel*) and the intellect (*Sechel*) of man relates to emotions (*Midot*) (even though intellect (*Sechel*) and the emotions (*Midot*) are two different matters that also are opposites). This is because every matter within him, both intellect (*Sechel*) as well as emotions (*Midot*), stems from his essential point of perfection, which includes both, and they therefore relate to each other. This is why the discourse states that “man consists of intellect (*Mochin*) and emotions (*Midot*) etc.” For, in this there is the recognition of the great elevation of man (*Adam*-אדם), [that he is] the point of perfection [within] the upper and lower [beings].

⁷³¹ Bereishit Rabba 8:11 and elsewhere

⁷³² See what is stated **similar to this** in Likkutei Torah, Emor ibid.; Sefer HaMaamarim 5699 p. 180; 5702 p. 20.

Now, in Torah Ohr there,⁷³³ (in the discourse that explains the matter of “He is not a man that He should relent”), he explains the matter of man consisting of three lines. That is, this matter in man (that he is in the form of three lines) also indicatives his great elevation. For, as explained elsewhere,⁷³⁴ the primary difference between the world of Chaos-*Tohu* and the world of Repair-*Tikkun* is that in the world of Chaos-*Tohu*, the *Sefirot* were in the aspect of two lines (right and left), whereas in the world of Repair-*Tikkun* they are in the aspect of three lines (right, left, and center).

Now, the superiority of the world of Repair-*Tikkun* in which there are three lines, is (not just that there is an additional line within it, the middle line, but also) that through the middle line (*Kav HaEmtza'ee*) a bond and inter-inclusion is caused between the right and left lines. The reason that the middle line bonds and unifies the two lines of Kindness-*Chessed* [on the right] and Might-*Gevurah* [on the left] is⁷³⁵ because it is rooted in the limitless light of the Unlimited One, the perfection of all, who includes the perfection of both lines. We thus find that the fact that man is in the form of three lines indicates the perfection of man.⁷³⁶

⁷³³ 71b and on; Also see 72d

⁷³⁴ Torah Ohr, Vayishlach 24d; Torat Chayim, Vayishlach 51c and on, and elsewhere.

⁷³⁵ See Iggeret HaKodesh, Epistle 12; Likkutei Torah, Tazriya 23c, and elsewhere.

⁷³⁶ And on the contrary, since the two columns of Kindness-*Chessed* and Might-*Gevurah* are opposites – the matter of the three columns (the inter-inclusion of Kindness-*Chessed* and Might-*Gevurah*) is a loftier perfection than the fact that man consists of intellect (*Mochin*) and emotions (*Midot*).

In regard to the fact that in the discourse he explains that man consists of intellect (*Mochin*) and emotions (*Midot*), and does not explain the matter of the three lines, it can be said that the reason he explains the matter of “man-*Adam*-אדם” here, is (primarily) to explain why in man it applies for there to be relenting and remorse. This is because relenting and remorse is a matter of changing and overturning.

That is, it is not just that sometimes he is in the mode of Kindness-*Chessed*, and sometimes he is in the mode of Might-*Gevurah*, and sometimes he is in the mode of Splendor-*Tiferet*, [and similarly, the first millennium was conducted according to the quality of Kindness-*Chessed*, the second millennium was conducted according to the quality of Might-*Gevurah* etc.].⁷³⁷

Rather, it is that even at the very same time and state, he changes from Kindness-*Chessed* to Judgment-*Din* and from Judgment-*Din* to Kindness-*Chessed*, and moreover, the change is in a way of relenting and regret. That is, it is not just so that from now on, his conduct will be with a different quality (even though presently he is in the same state and standing), but, **he regrets** of his previous conduct.

This is why the discourse explains that “man-*Adam*-אדם” consists of intellect (*Mochin*) and emotions (*Midot*) and does not explain the matter of the three lines. This is because the reason change is caused in the emotions and in a way of relenting and remorse, is because man consists of intellect (*Mochin*) and emotions (*Midot*), and his emotions (*Midot*) accord to his intellect (*Sechel*).

⁷³⁷ See Ramban and Bachaye to Genesis 2:3; Torat Chayim, Bereishit 8d, and elsewhere.

The explanation is that the verse states,⁷³⁸ “According to his intellect will a man (*Ish-שׂא*) be praised.” Now, as known⁷³⁹ when man is called by the word “*Ish-שׂא*,” this is because of the emotions (*Midot*) within him. [This is the difference between the word “man-*Adam-אדם*” and the word “man-*Ish-שׂא*.” That is, when he is called “man-*Adam-אדם*” this is because of the intellect (*Sechel*) within him, whereas when he is called “man-*Ish-שׂא*” this because of the emotions (*Midot*) within him.] Thus, the meaning of, “According to his intellect will a man (*Ish-שׂא*) be praised,” is that the emotions (*Midot*) in man (“*Ish-שׂא*”) accord to his intellect (*Sechel*).

In other words,⁷⁴⁰ even his natural emotions (*Midot Tiviyot*), though their essential existence is because of the natural order [and they are unlike the intellectual emotions (*Midot Sichliyyot*) the existence of which is due to the intellect], nonetheless, they are roused by the intellect (*Sechel*).

About this the verse states,⁷⁴¹ “Let your heart not be faint, do not be afraid etc.” Now, at first glance, to be fearful in war is a natural thing, and this being so, how does it apply for there to be a commandment about this, “do not be afraid?”

The explanation is that since the natural emotions (*Midot Tiviyot*) are awakened by the intellect (*Sechel*),

⁷³⁸ Proverbs 12:8

⁷³⁹ Discourse entitled “*Chaviv Adam*” 5700 (Sefer HaMaamarim 5700 p. 97).

⁷⁴⁰ In regard to the coming section, also see *Hemshech Rosh HaShanah* 5703, Ch. 29 and on (Sefer HaMaamarim 5703 p. 77 and on).

⁷⁴¹ Deuteronomy (Shoftim) 20:3

therefore, when a person does put his mind and thought into this, his heart will then not become faint nor will he be fearful at all. This is as stated by Rambam,⁷⁴² “Whosoever starts thinking and ruminating in the midst of battle, such that he frightens himself, violates a negative commandment, as the verse states, ‘Let your heart not be faint, do not be afraid etc.’” That is, even natural fear is awakened and activated when a person thinks and ruminates about it.

The same is so of the Godly soul, that its natural emotions also are awakened through the intellect (*Sechel*). This is the meaning of the verse,⁷⁴³ “You shall love *HaShem*-יהו"ה your God.” That is, even though by nature every single Jew loves *HaShem*-יהו"ה, as in the teaching of the Alter Rebbe,⁷⁴⁴ that every single Jew has no desire whatsoever, nor is he capable of separating himself from Godliness, Heaven forbid, there nevertheless is a commandment about it.

This is because his natural love of *HaShem*-יהו"ה is awakened through contemplation (*Hitbonenut*), and thus, the commandment is to contemplate matters that awaken this love. This matter (that the love is awakened through contemplation (*Hitbonenut*)), is not just because of the concealment and hiddenness [brought about] by the animalistic soul, but is also because of the Godly soul [itself]. This is because the emotions

⁷⁴² [Mishneh Torah] Hilchot Melachim, end of Ch. 7; See Likkutei Torah, Va’etchanan 6d; Sefer HaMaamarim 5703 p. 78.

⁷⁴³ Deuteronomy 6:5

⁷⁴⁴ Also see the *Hemshech*, Ch. 3, and Ch. 4 there; HaYom Yom for the 25th of Tammuz; Igrot Kodesh of the Rebbe Rayatz, Vol. 4, p. 384; Sefer HaMaamarim 5684 p. 215; p. 243 and elsewhere.

(*Midot*) in man, and this certainly so of [the emotions of] his Godly soul, accord to the intellect (*Sechel*).

On the other hand, even after the Godly soul manifests in the body and animalistic soul, contemplation (*Hitbonenut*) etc., necessitates that the natural love of his Godly soul will come be revealed. For, from the very fact that every single Jew is commanded to love *HaShem*-יהו"ה, this necessitates that it depends on his choice. One should therefore not say that the commandment is only in regard to the contemplation (*Hitbonenut*), and as the Alter Rebbe wrote⁷⁴⁵ that he received from the Baal Shem Tov, that “the *mitzvah* of ‘you shall love’ is to affix one’s mind and knowledge... into matters that awaken the love, and what comes of this is not the primary [element] of the *mitzvah*.” This is because the simple meaning of “you shall love,” is “you shall love *HaShem*-יהו"ה.” This proves that when every Jew contemplates this (and puts his heart and mind into it), he necessarily will ultimately come to love of *HaShem*-יהו"ה.⁷⁴⁶

This then, is the meaning of the statement in the discourse that the emotions (*Midot*) in man can undergo change from Kindness-*Chessed* to Judgment-*Din* and from Judgment-*Din* to Kindness-*Chessed*. For, since the emotions (*Midot*) in man accord to the intellect (*Sechel*), therefore, when the intellect (*Sechel*) necessitates an alternate way, change is also caused in the emotions (*Midot*).

⁷⁴⁵ Brought in *Shnei HaMe'orot*, Vol. 2, beginning of section 2 (30b).

⁷⁴⁶ See at length in *Sefer HaMaamarim* 5701 p. 116 and the notes there.

To explain this in greater detail, this may be understood according to what the Mittler Rebbe explained in *Torat Chayim*,⁷⁴⁷ that in the emotions (in general) there are three levels [of growth], gestation (*Ibbur*), suckling (*Yenikah*), and intellect (*Mochin*), which is why the emotions (*Midot*) are called “vegetation” (*Tzome’ach*).

[As known about the matter of inanimate (*Domem*), vegetative (*Tzome’ach*), animal (*Chai*), and speaker (*Medaber*) as they are in man; the aspect of the animal (*Chai*) in man is the intellect (*Sechel*), whereas the emotions (*Midot*) are the aspect of the vegetative (*Tzome’ach*) in man.⁷⁴⁸ This is because the growth and maturation of the emotions (*Midot*) is in a way of change from level to level, [first] gestation (*Ibbur*), then suckling (*Yenikah*), and then intellect (*Mochin*).

The aspect of gestation (*Ibbur*) is as the emotions (*Midot*) are still hidden within the intellect (*Sechel*), like a fetus in the womb of its mother. The aspect of suckling (*Yenikah*) is as the emotions (*Midot*) are drawn into the heart, at which time they are caused to grow from the brain and intellect (*Mochin*), and on the contrary, that is their primary time of growth. This is comparable to an infant, in that even after it is born and becomes an existence unto itself, it suckles the milk of its mother by which its limbs and organs are caused to grow (such that that the primary growth and development of the baby is during the time of suckling (*Yenikah*)). The aspect of the

⁷⁴⁷ [*Torat Chayim*], Shemot 161b and on [Bo 128d and on in the new edition].

⁷⁴⁸ Torah Ohr, Bereishit 4a; *Torat Chayim*, Bereishit 21d and on

intellect (*Mochin*) is when the emotions come to be in a mature state (*Gadlut*), similar to the child after the time of suckling (*Yenikah*). These emotions also receive from the intellect (*Mochin*), [but they receive] from the aspect of the mature intellect (*Gadlut HaMochin*), as explained in Torat Chayim there.

With the above in mind, we can understand why when the intellect (*Sechel*) necessitates an alternate way, change is caused in the emotions (*Midot*) (as explained before from the discourse of the Hilulah). For, since even after the emotions are drawn into the heart and are caused to be an existence unto themselves, they still receive from the intellect, similar to the baby, in that even after it is born and comes into the air of the world, it still suckles the milk of its mother, [and moreover, even the mature emotions (*Midot d'Gadlut*) receive from the intellect (*Sechel*)], therefore, when change is caused in the intellect (*Sechel*), the emotions (*Midot*) also change.

9.

In the discourse he continues [and explains] that even in the intellect (*Mochin*) the matter of relenting applies. He brings an example from the fact that it first is written,⁷⁴⁹ “*HaShem-יהוה* saw that the evil of man was great in the earth and all the inclination of the thoughts of his heart were only evil all day long etc.,” and He therefore said,⁷⁵⁰ “I will blot out etc.” It later

⁷⁴⁹ Genesis 6:5

⁷⁵⁰ Genesis 6:7

is written,⁷⁵¹ “*HaShem*-יהו"ה said in His heart, I will not continue to curse the ground anymore because of man, for the inclination of the heart of man is evil from his youth and I will not continue to further smite every living being as I had done.”

That is, the very same reason that at first was given to convict, became the reason to acquit. He thus explains that the change in the intellect (*Sechel*) comes about because of the desire (*Ratzon*), and when change is caused in the desire (*Ratzon*), the intellect (*Sechel*) also changes.

Now, the reason (that through the desire (*Ratzon*) change is caused in the intellect (*Sechel*)) is because the intellect (*Sechel*) always relates to the desire (*Ratzon*) (even after it already has been drawn down from the desire (*Ratzon*)). Therefore, when change is caused in the desire (*Ratzon*), the intellect (*Sechel*) also changes. This is similar to what was explained before about the matter of the intellect (*Sechel*) and the emotions (*Midot*).

However, this must be better understood. This is because desire (*Ratzon*) and intellect (*Sechel*) are two different matters. That is, the intellect (*Sechel*) is inner (*Pnimi*) [and though it sometimes is explained that the intellect (*Sechel*) is an encompassing aspect (*Makif*), what is meant is that it is not sensed as inwardly as the emotions (*Midot*)],⁷⁵² and it affects the brain in a way of inner manifestation (*Hitlabshut*). This is to such an extent that through much occupation in intellectual concepts, change is caused in the brain, in that it comes to have

⁷⁵¹ Genesis (Noach) 8:21

⁷⁵² Sefer HaMaamarim 5671 p. 112

more creases.⁷⁵³ The same so of the effect of the intellect (*Sechel*) on the emotions (*Midot*) of the heart, that it has an effect on them by manifesting in them.

In contrast, this is not so of the desire (*Ratzon*), which is encompassing (*Makif*) and not in a way of inner manifestation (*Hitlabshut*). The same is so of the effect of the desire (*Ratzon*) on the intellect (*Sechel*), [that the desire (*Ratzon*) causes change in the intellect (*Sechel*). This is why the sages said,⁷⁵⁴ “A person should always study from a place [in Torah] that his heart desires.] That is, the desire is not in a way of inner manifestation (*Hitlabshut*), but is in the way of a cause (*Seeba*).

Accordingly, this matter requires explanation. For, at first glance, in regard to the intellect (*Sechel*) and the emotions (*Midot*), since the intellect manifests in the emotions, therefore even after the emotions are drawn from the intellect, they depend on the intellect, and when a change comes about in the intellect, the emotions also are caused to undergo change.

In contrast, this is not so of the desire (*Ratzon*) and the intellect (*Sechel*). For, since the desire is only the cause (*Seeba*) for the drawing down and revelation of the intellect, what is the connection between the intellect (after it already has been drawn down) and the desire, such that through a change in the desire a change in the intellect is also caused?

10.

⁷⁵³ See the discourse entitled “*Seemeinee k'Chotem*” 5690 (Sefer HaMaamarim, Kuntreisim Vol. 1 p. 97a); Discourse entitled “*Al Shloscha Dvarim*” 5704 toward the beginning (Sefer HaMaamarim 5704 p. 243).

⁷⁵⁴ Avodah Zarah 19a

This may be understood by prefacing with the lengthy explanation of the Tzemach Tzeddek in Ohr HaTorah, on the Torah portion of Naso,⁷⁵⁵ and explained in short in his Sefer HaMitzvot, in Mitzvat Binyan Mikdash,⁷⁵⁶ on the verse,⁷⁵⁷ “All that *HaShem*-יהו"ה desired, He did,” that this must understood. This is because the creations were brought into being from the ten *Sefirot* below the Crown-*Keter*, and more specifically, from the seven emotions (*Midot*). This being so, why does the verse attribute all the deeds to the desire (*Ratzon*), which is the Crown-*Keter*?

Now at first glance, we can add that a person should not say that what was brought into being from the ten *Sefirot* is the particulars of the creations, whereas when the verse states, “All that *HaShem*-יהו"ה desired, He did,” (specifying “All-*Kol*”-כל), this refers to the general totality of creation. This is because even the general totality of creation is brought into being from Wisdom-*Chochmah*, as explained in various places⁷⁵⁸ on the verse,⁷⁵⁹ “You made them all with Wisdom-*Chochmah*.” That is, the division in the creations stems from Understanding-*Binah*, whereas the coming into being stemming from Wisdom-*Chochmah* is in general (“You made **them all**-*Kulam*”-כולם with Wisdom-*Chochmah*”). This being so, why does this verse state, “All that *HaShem*-יהו"ה desired, He did,” indicating that the creation is from the desire (*Ratzon*)?

⁷⁵⁵ P. 229 and on.

⁷⁵⁶ Ch. 1 (Derech Mitzvotecha 85b and on)

⁷⁵⁷ Psalms 135:6

⁷⁵⁸ Sefer HaMaamarim 5710 p. 15 and on.

⁷⁵⁹ Psalms 104:24

He explains this based on an analogy from man's deeds.⁷⁶⁰ That is, even though each deed comes from a particular power, nevertheless, the fact that the powers are activated to act, is brought about by the desire (*Ratzon*), and without the desire (*Ratzon*) there would be no action.

An example of this is the movement of the hand and foot, that although the movement itself comes from the power of movement in the hand, nevertheless, for the movement **to be**, this comes about specifically from the desire (*Ratzon*) and without the desire, the hand would rest like an inanimate stone, (even though the power to move is within it).

The same is so with the Supernal Man, that the drawing down of bestowal from the ten *Sefirot* to vitalize the worlds is because of the desire (*Ratzon*). This is why all the deeds are attributed to the desire (*Ratzon*), [as the verse states], “All that *HaShem*-יהו"ה desired, He did.” It can be said that the fact that all deeds are attributed to the desire, even though the deeds themselves are drawn from the ten *Sefirot*, whereas the desire is only so that the *Sefirot* will bestow, is because (as seems to be indicated by Ohr HaTorah there) the fact that the activation of the inner manifest powers is brought about by the desire is because they only are a ray and radiance from the soul, whereas the desire is of the essence of the soul. This is why the deeds are attributed to the desire, even though they are drawn from the inner manifest powers, being that the desire (*Ratzon*) is (like) their essence.

⁷⁶⁰ See Ohr HaTorah *ibid.* p. 228; Also see *Hemshech* 5666 p. 277-278; *Hemshech* 5672 Vol. 1, Ch. 51 (p. 91).

Based on this, we also can understand the connection of the intellect (*Sechel*) with the desire (*Ratzon*) (even after it has been drawn down). This is because the fact that through the desire the drawing down and revelation of the intellect is caused, is because the desire (*Ratzon*) is from the essence of the soul, the essence of all the powers. The same is so of the reasoning that “all the inclination of the thoughts of his heart etc.,” that the change brought about in this reasoning, which at first was the reason to convict, and then (the very same reason itself) became the reason to acquit, is because of the change that took place in the desire (*Ratzon*), so to speak, (as mentioned before in the discourse of the Rebbe whose Hilulah we are celebrating).

11.

Now, about the reason that caused the change in the desire (*Ratzon*), he explains in the discourse that after “*HaShem* - יהוה smelled the pleasing aroma (*Rei'ach Nichoach* - ריח ניחוח)” [of Noach’s sacrifice, in that] “the mystery of the sacrifice ascends to the mystery of the Unlimited One,” there then was a drawing down of a new desire (*Ratzon*).

This matter is as explained by the Rebbe Maharash in *Hemshech* “*Mayim Rabim*,”⁷⁶¹ that scent awakens the essential self of the soul. This is why when a person faints, may the Merciful One protect us, when he is given a potent scent to smell he thereby is roused from his faint. This is because fainting is the withdrawal of the spreading forth of vitality, and

⁷⁶¹ 5636 – Ch. 6 (p. 11).

through the potent scent, the essential self of his soul is roused and vitality is drawn down anew (from the essential self of the soul).

The same is understood regarding [how it is] Above, in that the matter of “He was saddened in His heart,”⁷⁶² (the opposite of, “God saw all that He had made, and behold it was very good”),⁷⁶³ is a motion of withdrawal (like the matter of fainting) but through the scent of the “pleasing aroma” of the sacrifices, in that “it is pleasing before Me that I spoke and My will was done,”⁷⁶⁴ there is a drawing down of new desire (*Ratzon*) from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, who transcends revelation (*Gilyu*).

12.

Now, the reason that even in the desire (*Ratzon*) (which transcends intellect (*Sechel*)), the matter of relenting and remorse (change) applies, is because even desire (*Ratzon*) is included in the general form of man, intellect (*Mochin*) and emotions (*Midot*). This is because the desire (*Ratzon*) has emotions (*Midot*) and it has reason (*Ta'am*) called, the hidden reason (*Ta'am Kamus*). Thus, since the intellect (*Sechel*) (which also includes the hidden reason (*Ta'am Kamus*)) can be overturned, [as understood from the reasoning, “all the inclination of the thoughts of his heart were only evil etc.,”

⁷⁶² Genesis 6:6

⁷⁶³ Genesis 1:31

⁷⁶⁴ Rashi to Leviticus 1:9; Sifri (cited in Rashi) to Numbers (Pinchas) 28:8; Also see Rashi to Exodus (Tetzaveh) 29:25

which can be understood to lean in two opposite ways, either to convict or to acquit], therefore, when change is caused in the hidden reason (*Taam Kamus*), change takes place in the desire (*Ratzon*) (that is, in the emotions (*Midot*) of the desire-*Ratzon*) similar to change in the revealed intellect (*Sechel*), which causes change in the emotions (*Midot*).

However, all the above is about a desire (*Ratzon*) that has a reason. In contrast, in a desire that transcends reason (and does not even have a hidden reason) change does not apply. This is also the meaning of the verse, “Moreover, the Eternal One of Israel (*Netzach Yisroel*)... does not relent, for He is not a man that He should relent.” That is, the root of “the Victor of Israel-*Netzach Yisroel*-נִצָּחַ יִשְׂרָאֵל” is in the desire (*Ratzon*) that transcends reason, and therefore relenting does not apply in it.

13.

Now, to explain the matter (that the root of “the Victory of Israel-*Netzach Yisroel*-נִצָּחַ יִשְׂרָאֵל” is in the desire that even transcends the hidden reason (*Taam Kamus*)) in greater detail, we must preface with the explanation in the discourses of the Rebbe Rashab, whose soul is in Eden, in which he explains these two desires (desire that has reason and desire that has no reason), in two ways.

That is, it is sometimes explained⁷⁶⁵ that the desire that has no reason is higher than the desire that has a reason (as explained in the discourse of the Hilulah). However,

⁷⁶⁵ *Hemshech* 5666 p. 35; *Hemshech* 5672 Vol. 1, Ch. 193 (p. 393)

sometimes⁷⁶⁶ it is explained that the desire that has no reason is the externality (*Chitzoniyut*) of the encompassing light (*Makif*), whereas the desire that has a reason is the innerness (*Pnimiyyut*) of the encompassing light (*Makif*), (the innerness (*Pnimiyyut*) of the desire (*Ratzon*)).

The essential point of the explanation, is that when it sometimes is explained that the desire that **has** a reason transcends the desire that has no reason, the meaning of “reason” here, is that *HaShem*’s יהו"ה inner Supernal intention is sensed in it, namely, that He specifically desires the Jewish people. This is because in the desire that has no reason, all are equal, “and I do not know which of them He desires.”⁷⁶⁷ In contrast, the desire that has a “reason” (*Ta’am*-טעם) is when *HaShem*’s יהו"ה inner Supernal intention is sensed in it, that He specifically desires the deeds of the righteous (*Tzaddikim*).

14.

This may be understood based on the teaching of the Rav, the Maggid of Mezhritch,⁷⁶⁸ on the teaching of our sages, of blessed memory,⁷⁶⁹ “What is written in the Tefillin of the

⁷⁶⁶ Sefer HaMaamarim 5658 p. 138

⁷⁶⁷ Talmud Bavli, Brachot 6a

⁷⁶⁸ In his book *Ohr Torah* (Kehot) 98c (Section 393 in the 5740 and later editions).

⁷⁶⁹ Brachot 6a

Master of the world?⁷⁷⁰ [The verse],⁷⁷¹ ‘Who is like Your people Israel one nation on earth etc.’” Now, it states in the writings of the Arizal⁷⁷² that the Tefillin are called “brains-*Mochin*-מוחיין,” and that the meaning of “*Mochin*-מוחיין” (here) is “pleasure-*Taanug*-תענוג.” For, the pleasure of the Jewish people, in that we adhere to *HaShem*-יהו"ה, blessed is He, until “all the peoples of the earth will see that the Name *HaShem*-יהו"ה is proclaimed over you,”⁷⁷³ is called our Tefillin. The pleasure that He, blessed is He, has from our adhering to Him, in that “Who is like Your people Israel, one nation on earth,” is called His Tefillin.

Now, this pleasure (*Taanug*) (both the pleasure of the Holy One, blessed is He, and the pleasure of the Jewish people) which comes by our adhering to Him, blessed is He, transcends reason, as also understood from the fact that this pleasure (*Taanug*) is called Tefillin, in that all the *mitzvot* are equated to Tefillin,⁷⁷⁴ in that *HaShem*’s-יהו"ה desire (*Ratzon*) in the *mitzvot* is an essential desire (*Ratzon Atzmi*) that transcends reason.

[That is, in addition to the fact that the reasons of the *mitzvot* (as they are to their ultimate truth) are higher than human intellect and understanding, and as stated in Iggeret

⁷⁷⁰ [Here it is written “Master-*Maarei*-מארי”] whereas in Brachot ibid. it is written as “Master-*Marei*-מרי” and this is likewise how it is written in Ohr HaTorah ibid. However, in various places in Chassidus it is brought as “Master-*Maarei*-מארי,” as it is here, and this is likewise the version of the text in Ein Yaakov to Brachot ibid.

⁷⁷¹ Chronicles I 17:21; See the citations in the discourse entitled “*Et HaShem He'emarta etc.*,” 5730 (Torat Menachem, Sefer HaMaamarim Elul p. 257), note 4.

⁷⁷² See the citation in the aforementioned discourse, Ch. 4.

⁷⁷³ Deuteronomy 28:10; In Brachot ibid. [it states]: These are the Tefillin of the head.

⁷⁷⁴ Kiddushin 35a; See Likkutei Sichot Vol. 6 p. 277 in the note.

HaKodesh,⁷⁷⁵ the reasons of the *mitzvot* were not revealed and transcend intellect and understanding, and even in those places where there was a revelation and explanation of some reason that we seem to understand, it is not the ultimate reason, except that within it, the innerness and concealed aspects of Wisdom-*Chochmah*, that transcend intellect and understanding, is manifest.

Thus the desire (*Ratzon*) in the *mitzvot* is the essential desire (*Ratzon Atzmi*) that transcends reason, transcending even the reason in the inner recesses and concealed aspects of Wisdom-*Chochmah*. This is why in fulfilling the *mitzvot* one must have two intentions (*Kavanot*); the general intention and the particular intention.⁷⁷⁶

That is, from the perspective of the reasons of the *mitzvot* there must be the particular intention relating to that particular *mitzvah*, whereas from the perspective of the desire (which transcends reason) there must be the general intention, which is to fulfill *HaShem*'s יהו"ה's desire, blessed is He.

This is especially so of the *mitzvah* of Tefillin, in that even after the desire (*Ratzon*) manifests in reason (*Taam*), up to and including a reason that is understood in human intellect, it is recognized [in the *mitzvah* of Tefillin] that its root transcends the reason. This is because the particular intention of the *mitzvah* of Tefillin is to subjugate one's heart and mind to

⁷⁷⁵ Epistle 19 (128a); Also see the discourse entitled "*Tanu Rabbanan Mitzvat Ner Chanukah* etc.," 5738, Ch. 4 (Torat Menachem, Sefer HaMaamarim Kislev p. 165).

⁷⁷⁶ Tanya, beginning of Ch. 41 (56b); Shaar HaEmunah, Ch. 13; Ateret Rosh, Drush L'Aseret Yemei Teshuvah 58b and on; *Hemshech* 5666 p. 57.

HaShem-יהו"ה, blessed is He.⁷⁷⁷ However, this itself demonstrates that the Tefillin transcends the mind and heart, which is why it is able to subjugate the mind and heart.

Now, based on what was mentioned before from the discourse, that even the desire (the externality-*Chitzoniyut* of the desire-*Ratzon*) has a (hidden) reason in it, as well as the emotions (*Midot*) within it, it thus must be said that Tefillin are even higher than the “mind and heart” of the desire (*Ratzon*).

15.

Now, based on the above it is understood that when the Tefillin are called “brains-*Mochin*-מוחין,” and “the meaning of ‘*Mochin*-מוחין’ [here] is ‘pleasure-*Taanug*,’” what is meant is not that the pleasure (of the Holy One, blessed is He, and the Jewish people), which is called Tefillin, is [a pleasure] that is a composite (*Murkav*) with reason, but rather, that this pleasure is an essential pleasure (*Taanug Atzmi*) which transcends reason (*Taam*), transcending even the hidden reason (*Taam Kamus*), and the matter of the “brains-*Mochin*-מוחין” within it, is that *HaShem*’s-יהו"ה Supernal intent is sensed in it, namely, that His pleasure is specifically in the Jewish people.

This may be understood in greater detail based on the explanation in the discourses of the Rebbe Rashab, whose soul is in Eden,⁷⁷⁸ that *HaShem*’s-יהו"ה desire for the *mitzvot* is an essential desire (*Ratzon Atzmi*) in which change does not apply,

⁷⁷⁷ Shulchan Aruch, Orach Chayim, Hilchot Tefillin 25:5; Shulchan Aruch of the Alter Rebbe there, Section 11; Tanya *ibid*.

⁷⁷⁸ *Hemshech* 5672 Vol. 1, Ch. 193 (p. 393 and on)

and that even though through repentance (*Teshuvah*) the blemishes that one caused in Torah and *mitzvot* come to be repaired, this is not in a way that He relents or changes, Heaven forbid to think so. Rather, through repentance (*Teshuvah*) we reach the essential pleasure (*Taanug Atzmi*) of the innerness (*Pnimityut*) and Essential Self of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which is His pleasure in the Jewish people, in and of themselves, (in addition to His pleasure stemming from their fulfilling His Torah and *mitzvot*), and when His essential pleasure (*Taanug Atzmi*) is drawn down, His desire (*Ratzon*) is also drawn down.

With the above in mind, we can better understand why the Tefillin are called “brains-*Mochin*-מוחין.” For, the fact that “Israel” is “one nation-*Goy Echad*-גוי אחד on the earth” (as written in the Tefillin of the Master of the world), in that even when they are on the earth, they adhere and are bound to “*HaShem* is One-*HaShem Echad*-יהו"ה אחד,”⁷⁷⁹ this is due to the fact that the root of the Jewish people is in the essential pleasure (*Taanug Atzmi*) of the innerness of the Essential Self of the Unlimited One, *HaShem*-יהו"ה, blessed is He, (which is why it does not apply for earthly matters to change this) and by fulfilling the *mitzvah* of Tefillin this is drawn into revelation.

This is also why “a skull that has not donned Tefillin,” which has a unique Halachic category,⁷⁸⁰ is specifically when he never has donned Tefillin,⁷⁸¹ and through putting on Tefillin, even once, he comes out of that category. For, through donning

⁷⁷⁹ See Iggeret HaKodesh, Epistle 9 (114a)

⁷⁸⁰ See Rosh HaShanah 17a

⁷⁸¹ Rambam, Hilchot Teshuvah 3:5; Similarly see Rabbeinu Chananel and the Rif to Rosh HaShanah ibid. See Likkutei Sichot Vol. 6 p. 272.

Tefillin (even once) the revelation of the essential pleasure (*Taanug Atzmi*) is drawn down in him. It can be said that through this, there also is a drawing down of the desire for Torah and *mitzvot*, similar to the explanation before about the matter of repentance (*Teshuvah*).

16.

This then, is the meaning of the verse, “Moreover, the Eternal One of Israel (*Netzach Yisroel*) does not lie and does not relent, for He is not a man that He should relent.” That is, the root of the Jewish people is in the aspect of “He is not a man-*Lo Adam*-לא אדם,” which even transcends the hidden reason (*Taam Kamus*) and no change applies to it, Heaven forbid to think so. [In addition, there also is the superiority of “man-*Adam*-אדם,” in the matter of the “flavor-*Ta’am*-טעם,” the essential pleasure (*Taanug Atzmi*).]

Now, through man serving *HaShem*-יהו"ה, blessed is He, in a way of Victory-*Netzach*, in that the words “*Netzach*-נצח, *Selah*-סלה, and *Va’ed*-ועד indicate [that the matter] has no end,”⁷⁸² such that how it should be, and what it should be, stand in full strength, such that even “on the earth” he be bound to “*HaShem* is One-*HaShem Echad*-אהד יהו"ה,” they then give him the treasures of Above, for they too are drawn down from that which transcends the matter of change, “there is no left side in this Ancient One-*Atika*,”⁷⁸³ and automatically, the drawing

⁷⁸² Eruvin 54a

⁷⁸³ Zohar III 129a

down from there is in a way of “*Netzach*-נצח, *Selah*-סלה, and *Va’ed*-וְעַד” which has no end.

Moreover, this is given in a way of squandering without any calculations. Even though the granting of the treasures is through the ministers and officers of the war, the leaders of the Jewish people in every generation, up to and including the leader of our generation, whose Hilulah we are celebrating, the primary intention in this is for the treasures be drawn down and given to the soldiers, the Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות יהו"ה, through whom the actual victory will be brought about, so that “the Kingdom will be *HaShem*’s-יהו"ה,”⁷⁸⁴ and,⁷⁸⁵ “*HaShem*-יהו"ה will be King over all the earth; on that day *HaShem*-יהו"ה will be One and His Name One,” with the true and complete redemption, in the near future and in the most literal sense, through our righteous Moshiach!

⁷⁸⁴ Obadiah 1:21

⁷⁸⁵ Zachariah 14:9

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

Delivered on the 10th of Shvat, 5729⁷⁸⁶
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁷⁸⁷ “I have come to My garden, My sister, My bride.” In the discourse of the day of his passing, the day of his Hilulah,⁷⁸⁸ his honorable holiness, my father-in-law, the Rebbe, brings that in Midrash Rabbah it states (on the verse),⁷⁸⁹ “I have come to My garden-*Gani*-גני,” meaning, “to My wedding canopy-*Genuni*-גנוני” – to the place where I primarily was at first,⁷⁹⁰ in that the essential root of the Indwelling Presence of *HaShem*-יהוה, the *Shechinah*, was in the lower worlds. However, because of undesirable matters, His Indwelling Presence, the *Shechinah*, was withdrawn from below to above, until the seventh firmament. Afterwards, seven righteous *Tzaddikim* arose and drew down the *Shechinah* from

⁷⁸⁶ The original discourse was edited by the Rebbe and given out as a pamphlet for the 10th of Shvat 5749. This discourse is primarily founded upon the 19th chapter of the [*“Bati LeGani”*] *Hemshech*, and is being published for the upcoming 10th of Shvat of this year [5749] during which we are learning the above-mentioned chapter for the second cycle.* [* See the “opening words” to the discourse by this title of the year 5728 – Torat Menachem, Sefer HaMaamarim Shvat p. 306, and note 2 in the glosses.]

⁷⁸⁷ Song of Songs 5:1

⁷⁸⁸ The discourse entitled “*Bati LeGani*” 5710 (printed in Sefer HaMaamarim 5710 p. 111 and on), which was given out by the author of the discourse for the 10th of Shvat 5710, the day of his passing.

⁷⁸⁹ [Midrash Shir HaShirim Rabbah to Song of Songs 5:1]

⁷⁹⁰ [See Midrash Bereishit Rabbah 19:7]

Above to below, until Moshe came, him being the seventh, and “all sevens are beloved,”⁷⁹¹ and he drew it down to the earth.

This matter, (the drawing down and descent of the *Shechinah* below to the earth) was primarily brought about⁷⁹² through the Tabernacle (*Mishkan*) made by Moshe, as the verse states,⁷⁹³ “They shall make a Sanctuary for Me and I will dwell within them.” This is the meaning of the verse,⁷⁹⁴ “The righteous will inherit the earth and dwell (וַיִּשְׁכְּנוּ *v’Yishkenu*) upon it forever.” That is, the fact the righteous (and [as the verse states],⁷⁹⁵ “Your people are all righteous (*Tzaddikim*)”)⁷⁹⁶ will inherit the earth, which is the Garden of Eden (*Gan Eden*), is because they “cause to dwell” (draw down)⁷⁹⁷ the aspect of “He who dwells forever-*Shochen Ad*-שׁוֹכֵן עַד, who is exalted and holy,”⁷⁹⁸ so that it is revealed below.

Now, it can be said that based on what it states in the discourse, that “they will dwell (וַיִּשְׁכְּנוּ *v’Yishkenu*) upon it

⁷⁹¹ Midrash Vayikra Rabba 29:11

⁷⁹² As opposed to at the giving of the Torah – see the discourse entitled “*Bati LeGani* – I have come to My garden” 5728 [translated in The Teachings of The Rebbe 5728, Discourse 16], note 5 (Torat Menachem, Sefer HaMaamarim Shvat p. 306).

⁷⁹³ Exodus 25:8

⁷⁹⁴ Psalms 37:29

⁷⁹⁵ Isaiah 60:21

⁷⁹⁶ Based on what it says in the discourse (also see the above-mentioned discourse entitled “*Bati LeGani*” Ch. 2 – p. 308), that the intention in “righteous-*Tzaddikim*” here is (not only to the seven righteous *Tzaddikim* from Avraham until Moshe, but) also to “Your people are all righteous (*Tzaddikim*),” this sweetens the fact that in the discourse he brings the verse “The righteous (*Tzaddikim*) shall inherit the earth etc.,” after (and in continuation to) stating “it does not say ‘within it-*b’Tocho*-בְּתוֹכִי,’ but states ‘within them-*b’Tocham*-בְּתוֹכֵם,’ meaning within each and every Jew.”

⁷⁹⁷ See Matnot Kehunah and Maharzu to Midrash Bamidbar Rabba 13:2, and Maharzu to Bereishit Rabba 19:7

⁷⁹⁸ This is as cited in the *Hemshech* of the Hilulah. Also see the above-mentioned discourse entitled “*Bati LeGani*” and notes 27-28 there (p. 308).

forever” refers to the righteous *Tzaddikim* who draw down the aspect of “forever-*Ad-עד*” to be revealed **below**, it must be said that the “earth-*Aretz-אֶרֶץ*” referred to in this verse is the earth in the literal sense, [since the word “upon it-*Alehah-עליה*” refers to the earth here below].

However, about the fact that the discourse states that “the righteous will inherit the earth” refers to the Garden of Eden (*Gan Eden*), what is meant is not the world of disembodied souls, but rather the Garden of Eden (*Gan Eden*) as it is in the physical earth, in which Adam, the first man, was (in his physical body) before the sin, at which time the essential root of the Indwelling Presence of *HaShem-יהוה*, the *Shechinah*, was in the lower worlds.

2.

In the discourse he continues that the work by which the drawing down of the essential root of the *Shechinah* to below is brought about (after it was caused to be withdrawn due to the seven undesirable matters) is the toil of self-restraint (*It'kafiya*) and self-transformation (*It'hapcha*). This is as in the teaching, “through the restraint (*Itkafiya*) of the side opposite holiness, the glory of the Holy One, blessed is He, is elevated in all worlds,”⁷⁹⁹ this being the drawing and revelation of the Essential Self of the limitless light of the Unlimited One who transcends relation to worlds, and is present in all worlds

⁷⁹⁹ Tanya, Likkutei Amarim, Ch. 27 (34a); Likkutei Torah, beginning of Pekudei (citing Zohar II 128b; Also see there on p. 67b & 184a); Torah Ohr, Vayakhel 89d; Likkutei Torah, Chukat 65c.

equally. [This is why this drawing is called “elevated-*Istalek-אסתלק*,” since it is a revelation of light that is in a state of exaltedness.]⁸⁰⁰ This is because in the worlds there are a multiplicity of levels to no end.⁸⁰¹

Now, the fact that in various places it is explained that there are two worlds, as in the verse,⁸⁰² “From the world to the world,” these being the concealed world (*Alma d’Itkasiya*) and the revealed world (*Alma d’Itgaliya*),⁸⁰³ is [only] in general.⁸⁰⁴ However, more specifically, they divide into the four worlds of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*).

[It can be said that this is why in the beginning of the discourse, at the beginning of the matter, he brings the teaching of the Midrash,⁸⁰⁵ “He put His right hand forth and created the heavens, and He put His left hand forth and created the earth,” and then explains “the differences between **the four** worlds.”

That is, the worlds are generally divided into two general levels, the upper worlds (“the heavens”) and the lower worlds (“the earth”), similar to the concealed world (*Alma d’Itkasiya*) and the revealed world (*Alma d’Itgaliya*). However, more specifically, they are the four worlds of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah,*

⁸⁰⁰ Torah Ohr *ibid*. Also see later in the discourse, Ch. 14.

⁸⁰¹ Also see Tanya, Ch. 49 (69a).

⁸⁰² Psalms 106:48

⁸⁰³ Zohar I 158b; Likkutei Torah, Kedoshim 29c (see the citations there); p. 32d, **and elsewhere**.

⁸⁰⁴ Also see Shaar HaYichud VeHaEmunah [translated as The Gate of Unity and Faith] Ch. 11 (88b), that “they are two **types** of worlds.”

⁸⁰⁵ See Pirkei d’Rabbi Eliezer, Ch. 18; Zohar II 20a; 37a; 85b

Asiyah)] and even more specifically there are countless worlds to no end.

This then, is the novelty and elevation of this light that “is in all worlds.” That is, even though there is an abundance of multiplicity and division in the worlds - from the beginning of all levels until the end of all levels - nonetheless, [this light] is in all worlds equally, since it transcends relation to worlds. The drawing down of this light that is equally in all worlds is brought about through serving Him with self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*).

3.

Now, the reason it is through the toil of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*) that this light that transcends relation to worlds is drawn down, is as the discourse explains, that this is because there specifically is “an advantage to light [that comes] out of darkness.”⁸⁰⁶ That is, when darkness is transformed to light, an advantage is caused in the light.

Based on this, we can say that presently the drawing down of the essential root of the *Shechinah* in the lower worlds (after it was withdrawn through the seven undesirable matters, beginning with the sin of the tree of the knowledge of good and evil) brought about through the toil of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*), is higher than the drawing down of the essential root of the *Shechinah* brought about

⁸⁰⁶ Ecclesiastes 2:13; See at length in Sefer HaArachim Chabad, Vol. 2, section on “light-*Ohr*-אור” – “In relation to darkness” Ch. 8 (p. 575).

through the work of Adam, the first man,⁸⁰⁷ in the Garden of Eden (*Gan Eden*) before the sin. For, at that time the work was to affect a drawing down of Godliness from Above. In contrast, presently, the work is to transform the darkness into light, and the drawing down brought about by this is much higher.

This⁸⁰⁸ is why the Tabernacle (*Mishkan*) was made of “acacia wood-*Atzei Sheeteem*-עֲצֵי שֵׁטִים,” in which the word “acacia-*Sheeteem*-שֵׁטִים” is of the same root as “folly-*Shtut*-שְׁטוּת.”⁸⁰⁹ This is because the work of “They shall make a Sanctuary for Me,” is to transform the folly of the side opposite holiness into holy folly (*Shtut d’Kedushah*), thus bringing about that “I will dwell within them,” this being the drawing down of the essential root of the *Shechinah* into the lower worlds, which is higher than how it was before the sin.

The empowerment for this is given to each and every Jew, in that through him battling with the folly (*Shtut*-שְׁטוּת) of the side opposite holiness and transforming it to holy folly (*Shtut d’Kedushah*), there thereby is caused to be the drawing down of the essential root of the *Shechinah* into the lower worlds, up to and including the highest level of the essential root of the *Shechinah*, up to and including drawing down the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He.

⁸⁰⁷ See Sefer HaMaamarim 5670 p. 215-217, that the fact that at the beginning of the creation the essential root of the *Shechinah* was in the lower worlds – is because the world was created in a way that it **was fitting** that the essential root of the *Shechinah* be drawn down in it. However, the drawing down itself was brought about through the toil of “to work it and to guard it.”

⁸⁰⁸ In regard to the coming section, see the *Hemshech*, Ch. 3 and on.

⁸⁰⁹ See Talmud Bavli, Sanhedrin 106a; Sifri to the beginning of Parshat Balak; Bamidbar Rabba 20:22; Tanchuma Balak 16

It is specifically through this⁸¹⁰ that the intention in [making] “a dwelling place for Him, blessed is He, in the lower worlds,”⁸¹¹ is fulfilled, so that this lowest world, of which there is no lower world⁸¹² is made to be a dwelling place for Him, blessed is He, meaning, for His Essential Self.⁸¹³

4.

He continues in the discourse⁸¹⁴ [and explains] that this is why the Jewish people are called “the Legions of *HaShem-Tzivot HaShem*” **צבאות יהו"ה**.⁸¹⁵ That is, each and every Jew is a soldier in the “Legions of *HaShem-Tzivot HaShem*” **צבאות יהו"ה** (in which the word “*Tzava*” **צבא** means “army”) who goes out to war to conquer the world and make it a dwelling place for *HaShem*” **יהו"ה**, blessed is He.

Now, for the Jewish people to be victorious in the war, He granted special powers for this from Above. This is similar to a physical war, that to win the war they squander the

⁸¹⁰ As opposed to through the drawing down brought about by the work of Adam, the first man, before the sin. There are two matter in this, namely, that presently, after the descent in the world brought about through the sin of the tree of knowledge etc., [the world] is caused to be “lower”; and it is through the transformation of the darkness, specifically, that there is caused to be the **advantage** in the light, up to and including the drawing down of His Essential Self, this being [the matter of] the “dwelling place.”

⁸¹¹ See Midrash Tanchuma, Naso 16; Bechukotai 3; Bereishit Rabba end of Ch. 3; Bamidbar Rabba 13:6; Tanya, beginning of Ch. 36.

⁸¹² Tanya *ibid*. See the prior note [22 in the original discourse].

⁸¹³ *Hemshech* 5666 p. 3 and elsewhere; Also see the citations in the discourse entitled “*Bati LeGani*” 5728, note 32 (Torat Menachem, Sefer HaMaamarim Shvat p. 308).

⁸¹⁴ In Ch. 10 and on.

⁸¹⁵ As it states (Exodus 12:41), “It was on that very day that all the legions of *HaShem-Tzivot HaShem*” **צבאות יהו"ה** left the land of Egypt.”

treasuries.⁸¹⁶ For, although they usually are hidden and sealed from the eyes of all beholders, (and they certainly are not used, even for a great need) nevertheless, to win the war against the opposition, all the treasuries are expended. The reason is because victory (*Netzach*) is rooted in the essential self of the soul, and there (in the essence of the soul) calculations do not apply.

The same is so Above, that the root of [the quality of] Victory-*Netzach* is in the innerness (*Pnimiyut*) of the Crown-*Keter*, in the aspect of “He is not a man.”⁸¹⁷ Therefore, for the legions of *HaShem-Tzivot HaShem*-יהו"ה to be victorious in the war, they are granted the aspect of the Supernal treasuries, and in a way of squandering them.

Now, to explain the matter of the Supernal treasury, he prefaces⁸¹⁸ with the teaching of Tikkunei Zohar that,⁸¹⁹ “the Unlimited Light (*Ohr Ein Sof*) is high above to no end⁸²⁰ and far below⁸²¹ without conclusion.” He explains⁸²² that these two matters (also) are two levels in the limitless light of the Unlimited One itself. That is, “far below to no conclusion” is

⁸¹⁶ Also see the citations later in the discourse in notes 70 & 92 (in the original discourse) and elsewhere.

⁸¹⁷ Samuel I 15:29

⁸¹⁸ In Ch. 12 there.

⁸¹⁹ See Tikkunei Zohar, end of Tikkun 57 (also see Tikkun 19 there – 40b); Zohar Chadash, Yitro 34c; Also see Sefer HaArachim Chabad, Vol. 4 (the completion of Vol. 3), section on “*Ohr Ein Sof*” (4) Section 7:106; Section 68; Also see the discourse entitled “*v'Nachah Alav Ru'ach HaShem* etc.,” 5714 (Torat Menachem, Sefer HaMaamarim Nissan p. 171 and on [translated in The Teachings of The Rebbe 5714, Discourse 14]).

⁸²⁰ In regard to the precise and repetitious wording “high above-*L'Maalah Ma'alalah* מעלה מעלה” and “far below-*L'Matah Matah* מטה מטה” – see the above-mentioned discourse Ch. 7 (p. 176).

⁸²¹ See the preceding note.

⁸²² In Ch. 16-17

the light that is the aspect of the revelation to His Essential Self, so to speak, from which revelation subsequently comes to the worlds, and “high above to no end” is the essence of the light (*Etzem HaOhr*) that is not within the category of revelation altogether, even in His Essential Self.

The matter of the Supernal treasury is His Essential Self that transcends light and revelation, even [transcending] the essence of the light (*Etzem HaOhr*). For, even though the essence of the light (*Etzem HaOhr*), which is not in the category of revelation even in His Essential Self (as mentioned above) is also called a “treasury,” nonetheless, from the fact that even the “essence of the light” (*Etzem HaOhr*) is called “light” (*Ohr*) (meaning revelation) it is understood that the primary matter of the treasury [the substance of which is that it is hidden and concealed] is His Essential Self, which altogether is not in the category of light (*Ohr*).⁸²³ This is the treasury that is given to the Legions of *HaShem-Tzivot HaShem*-יהו"ה, and in a way of squandering it in order to win the war.

5.

Now, in chapter nineteen [of the discourse] (which relates to this year),⁸²⁴ he continues [and explains] that since

⁸²³ In chapter 17 there [it states], “This aspect (the essence of the light-*Etzem HaOhr*) is called a ‘treasury.’” However, in the continuation of the matter there, it states that the “treasury” is the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. Also see the end and conclusion of the *Hemshech*, that “the drawing down of the Supernal treasury, is the revelation of the innerness and Essential Self of the Unlimited One, blessed is He.”

⁸²⁴ 5729 (the year this discourse was said) – the 19th year of studying the *Hemshech*. This year (5749) is the 19th year of the study of the *Hemshech* for the

Victory-*Netzach* is rooted in the essence of the soul, which transcends the revealed powers [and the same is so Above, that the root of Victory-*Netzach* is in the innerness (*Pnimiyut*) of the Crown-*Keter*, as mentioned above], therefore, through the quality of Victory-*Netzach* we can reach the Supernal treasury.

That is, the fact that to be victorious in the war, the Jewish people are given the Supernal treasury (in a way of squandering it) is not just because the root of Victory-*Netzach* is on such a level (the innerness (*Pnimiyut*) of the Crown-*Keter*) in which calculations do not apply [similar to squandering the treasures for the sake of victory in a physical war, in that since in the essence of the soul (the root of victory) there are no calculations, therefore the treasures are squandered for the sake of victory, but even so, the victory and the treasures are two [different] matters]. It rather is that through Victory-*Netzach* we reach the Supernal treasury.

In the discourse he adds stating, “The explanation is that the revelation and drawing down of the Supernal treasury is in the quality of Victory-*Netzach*.” This matter, that in the quality of Victory-*Netzach* there is the revelation and drawing down of the Supernal treasury, is a very great novelty, more than it is that through the quality of Victory-*Netzach* we attain the treasury, because the fact that through Victory-*Netzach* we attain the Supernal treasury, even though the treasury is concealed and hidden, we also find in the matter of repentance (*Teshuvah*).

second time, See the “opening words” to the discourse by this title of the year 5728 (Torat Menachem, Sefer HaMaamarim Shvat p. 306 and the glosses there).

This is as explained in Likkutei Torah⁸²⁵ in explanation of the verse,⁸²⁶ “In Your behalf, my heart has said, ‘Seek My face (*Panai*-פני).’ Your face (*Panecha*-פניך) *HaShem*-יהו"ה, do I seek.” That is, through repentance (*Teshuvah*) from the depths and innerness of the heart [as in the words], “Seek My face (*Panai*-פני),” we reach the aspect of the Supernal face, “**Your** face *HaShem*-יהו"ה.” For, although the Supernal face transcends revelation, as the verse states,⁸²⁷ “My face (*Panai*-פני) shall not be seen,” it nevertheless is in a state of being drawn down from Above to below, but in the aspect of ascent [indicated by], “Your face *HaShem*-יהו"ה, do I seek.”⁸²⁸

What is understood from this in regard to our subject, which is the quality of Victory-*Netzach*, is that the fact that through Victory-*Netzach* it is possible to reach the Supernal treasury - “to reach” from below to Above - is not such a novelty. Rather, the primary novelty is that in the quality of Victory-*Netzach* there is the revelation and drawing down of the Supernal treasury, the revelation and drawing down from Above.

Now, we must understand this. For, the matter of the treasury is that it is hidden and concealed, higher than the aspect of revelation. [This is especially so considering what we explained (in chapter four) that the primary matter of the treasury is the Essential Self, which is altogether not in the category of “light” (*Ohr*)]. This being so, how does it apply for

⁸²⁵ Likkutei Torah, Drushim L’Shabbat Shuvah 66c-d

⁸²⁶ Psalms 27:8

⁸²⁷ Exodus 33:23

⁸²⁸ Likkutei Torah *ibid.* 68a

there to be His drawing down and revelation in the quality of Victory-*Netzach*?

Now, it is explained in Likkutei Torah there,⁸²⁹ that through repentance (*Teshuvah*) we reach the aspect of “Your face (*Panecha*-פניך) *HaShem*-יהו”ה,” (the aspect of the Supernal Innerness (*Panim*-פנים) that transcends [the Name] *HaShem*-יהו”ה) and from there is a drawing down for there to be the revelation of *HaShem*-יהו”ה. [That is, to draw down the Name *HaShem*-יהו”ה anew, after having caused blemish in *HaShem*-יהו”ה, the drawing down must be from the Innerness (*Panim*-פנים) that transcends the Name *HaShem*-יהו”ה.]⁸³⁰

He explains there that when the verse states, “My face (*Panai*-פני) shall not be seen,” the innerness (*Panim*-פנים) itself does not come into revelation, but the revelation is drawn from there. Based on this, it seems possible to say about our subject, that when the discourse states, “The revelation and drawing down of the Supernal treasury is in the quality of Victory-*Netzach*,” what is meant is that in the quality of Victory-*Netzach* there is a drawing down of revelation from the Supernal treasury, and this revelation is the empowerment to be victorious in the war.

However, from the language of the discourse that “every precious treasure in the treasuries is given to the soldiers,” this seems to indicate that they are given the treasuries themselves, (as well as all the precious treasures within them) and not just a revelation from the treasuries. The same is understood from the

⁸²⁹ Likkutei Torah *ibid.* 68a

⁸³⁰ Likkutei Torah, Nitzavim 45d and elsewhere.

statement in the discourse,⁸³¹ that for the sake of victory they squander all the treasures. For, since squandering transcends all measure and limitation, it cannot be said that there is a limitation in the drawing down. It thus must be said that in the quality of *Victory-Netzach* there (even) is a drawing down and revelation of the treasury itself.

6.

Now, at first glance, it seems possible to say that the fact that the Supernal treasury is drawn down and revealed in the quality of *Victory-Netzach*, is similar to what is known⁸³² about the matter of the arousal from Above that cannot be reached by way of arousal from below, but comes in the form of a gift from Above.

That is, this does not manifest or come to be revealed except after the arousal from below and the arousal from Above that is awakened and drawn down through the arousal from below. For, even though this arousal comes in the form of a gift from Above, there nevertheless must be some receptacle for this, being that “the Holy One, blessed is He, only dwells in a place that is whole.”⁸³³ Thus, for there to be the revelation of this arousal from Above (which comes in the form of a gift) there first must be the perfection of the deeds of the lower one [this being the arousal from below and the arousal from Above drawn through it].

⁸³¹ Ch. 11

⁸³² Likkutei Torah Shir HaShirim 24a and on

⁸³³ See Zohar III 90b

Based on this, it seems possible to say that when the discourse states that the revelation and drawing down of the Supernal treasury is in the quality of Victory-*Netzach*, it is because Victory-*Netzach* is similar to perfection and wholeness (“a place that is whole”) in which there is the drawing down and revelation of the treasury.

However, based on the statement in the discourse, that “through the quality of Victory-*Netzach* it is possible to attain the Supernal treasury, **meaning** that the revelation and drawing down of the Supernal treasury is in the quality of Victory-*Netzach*,” this proves that the fact that the Supernal treasury is drawn down and revealed in the quality of Victory-*Netzach*, (not because Victory-*Netzach* is a place of perfection and wholeness, but) because Victory-*Netzach* reaches the Supernal treasury.⁸³⁴

We therefore must better understand this, since the Supernal treasury transcends the category of “revelation” (*Giluy*) and this being so, how does it apply that through the quality of Victory-*Netzach* we attain the treasury in a way that

⁸³⁴ One should not say that when it states that Victory-*Netzach* reaches the Supernal treasury, this is in a way that there thereby is a drawing down of **revelation** from the Supernal treasury, (similar to the revelation of *HaShem*-יהוה drawn down from the aspect of the “Face-*Panim*” פנים through repentance (*Teshuvah*) which reaches the aspect of the “Face-*Panim*” פנים), and that through this it becomes a “perfect and whole place” in which the treasury itself is revealed – since according to this we find that the revelation of the treasury **itself** stems **from Above** and is not because [the quality] of Victory-*Netzach* reaches there. However, from the fact that the discourse states, “**meaning** etc.,” it is saying that the revelation and drawing down of the treasury in the quality of Victory-*Netzach* is the explanation to what was stated before this, that “through the quality of Victory-*Netzach* it is possible to attain the Supernal treasury,” which proves that even the revelation and drawing forth of the treasury itself stems from the fact the Victory-*Netzach* reaches there, [**similar to** the arousal from Above that is drawn forth and aroused through the arousal from below, due to the fact that the arousal from below reaches there.]

the treasury itself comes to be in a state of being drawn down and revealed?

7.

Now, we can explain this with a preface of what the Alter Rebbe states in Torah Ohr, in the discourse entitled “*Patach Eliyahu*.”⁸³⁵ Namely, that the restraint of the *Tzimtzum* was only in the light (*Ohr*) but not in the Luminary (*Ma’or*). Additionally, in regard to what is stated in the writings of the Arizal,⁸³⁶ that through the *Tzimtzum*, the void and empty space for the worlds to be positioned in, was caused, meaning that it is void and empty of the light, such that no light and revelation remained in it, and for there to be the possibility for the existence of worlds, including even the loftiest worlds, it arose in His will, blessed is He, that the place where the worlds will be positioned will be empty of the light (*Ohr*). However, the Luminary (*Ma’or*) is present everywhere.

In Torah Ohr he adds that in the Luminary (*Ma’or*) no constriction (*Tzimtzum*) applies, Heaven forbid to think so. That is, not only was there no actual constriction (*Tzimtzum*), but beyond this, constriction (*Tzimtzum*) does not apply in Him, and on the contrary, the Luminary (*Ma’or*) is in a state of revelation.

That is, not only is it that the constriction (*Tzimtzum*) did not cause concealment in the Luminary (*Ma’or*) [being that

⁸³⁵ [Torah Ohr], Vayera 14b

⁸³⁶ Etz Chayim, Shaar 1 (Drush Iggulim v’Yosher) Anaf 2; Also see the beginning of Otzrot Chayim and Mevo She’arim.

the constriction (*Tzimtzum*) was only in the light (*Ohr*) and not in the Luminary (*Ma'or*), as mentioned before], but on the contrary, through the constriction (*Tzimtzum*) the revelation of the Luminary (*Ma'or*) is caused.⁸³⁷

He continues [and explains] there that this is why even children know there is a God, [or as in the terminology used elsewhere,⁸³⁸ “The Name of Heaven is frequent in the mouths of all”]. This is because the Luminary (*Ma'or*) is revealed below as it is Above, (and on the contrary, His primary revelation is below).⁸³⁹

8.

Now, the fact is that the Luminary (*Ma'or*) is openly revealed everywhere [but] in a way that He does not affect the place (and there only is the general knowledge that there is a God) because all actions come about through light (*Ohr*) and revelation.⁸⁴⁰ In contrast, the fact that **the Luminary (*Ma'or*)** is revealed [and that the Luminary (*Ma'or*) being in a state of revelation is not a matter of “revelation” (*Giluy*)]⁸⁴¹ does not have an effect upon the place. Rather, for this to be in a way of

⁸³⁷ See Sefer HaMaamarim 5662 p. 360; 5686 p. 35; 5688 p. 173.

⁸³⁸ Sefer HaMaamarim 5660 p. 43; Sefer HaMaamarim, Kuntreisim Vol. 2, p. 296a **and elsewhere**.

⁸³⁹ See Sefer HaMaamarim 5662 p. 360; 5686 p. 35; 5688 p. 173.

⁸⁴⁰ This is one of the reasons that the creation was brought about specifically through the light (*Ohr*). (Sefer HaMaamarim 5657 p. 51 and elsewhere.)

⁸⁴¹ For, the matter of “revelation” (*Giluy*) means that there is some grasp of it. In contrast, the fact that the Luminary (*Ma'or*) is in a state of revelation, is that He is revealed as He is **in His Essential Self**, and therefore, the knowledge that there is a God present, is not in a way of grasp, and it thus automatically follows that it is not a matter of “revelation” (*Giluy*) – see at length in Sefer HaMaamarim 5660, 5686, and Sefer HaMaamarim Kuntreisim *ibid*.

revelation and of having an effect on the place of the world, this comes about through mentioning the Name of Heaven [which comes about because of the Luminary (*Ma'or*) being in a state of revelation] in connection to worldly matters.

This may be connected to the famous story⁸⁴² that the Alter Rebbe heard from his teacher, the Rav, the Maggid of Mezhritch, about the great effort the Baal Shem Tov went to [in ensuring] that the Jewish people (men, women, and children) will speak words of praise about *HaShem*-יהו"ה, blessed is He, [such as [getting them to say] “Blessed is *HaShem-Baruch HaShem*,” or “Thanks to *HaShem*, blessed is He,” and the like] concerning the fact that He bestows health and livelihood upon them, and he would say that the praises of the Jewish people are the livelihood of the Holy One, blessed is He, so to speak, as the verse states,⁸⁴³ “You are the Holy One, enthroned upon the praises of Israel.”

That is, the praise of “You are the Holy One” (upon which He is “enthroned,” so to speak) are the “praises of Israel,” in that the Jewish people praise and laud Him, blessed is He, in connection to His bestowing them with children, health, and sustenance in abundance.

The Alter Rebbe explained⁸⁴⁴ that this is similar to the statement in Midrash on the verse,⁸⁴⁵ “I have likened you, my beloved-*Ra'ayati*-רעייתי,” that this means, “My benefactor-*Mefarnesati*-מפרנסתי – in that they are the ones who provide Me with two daily continual offerings.”

⁸⁴² Sefer HaMaamarim Yiddish p. 138 and on.

⁸⁴³ Psalms 22:4

⁸⁴⁴ Sefer HaMaamarim Yiddish ibid. p. 140

⁸⁴⁵ Song of Songs 1:9; Midrash Shir HaShirim Rabba 1:9:6

Based on the known⁸⁴⁶ explanation in the teaching of our sages, of blessed memory,⁸⁴⁷ “Israel sustain their Father in Heaven,” that just as when it comes to sustenance in the literal sense, in that through it the bond of the soul with the body is caused, the same is so of the sustenance Above, that its matter is for there to be a drawing down and manifestation of the limitless light of the Unlimited One within the *Sefirot*, which are called a “body.” It thus is understood that the fact that the sustenance of “You are the Holy One” is “the praises of Israel,” is that through the praises of the Jewish people a drawing down of the limitless light of the Unlimited One is caused in the *Sefirot*, and through them – in the bestowals that the Holy One, blessed is He, bestows to the Jewish people through the *Sefirot*, especially in those bestowals about which the Jewish people praise Him that He bestows them with those bestowals.

For, as the bestowals are in, and of themselves, (before serving Him through “the praises of Israel”), there [only] is a drawing down through the *Sefirot*, which are of no comparison to the limitless light of the Unlimited One. However, through the Jewish people praising Him, blessed is He, meaning [praising] His Essential Self, [in that their intention when they say “Blessed is *HaShem-Baruch HaShem*” or “Thanks to *HaShem*, blessed is He” is [directed] to His Essential Self, blessed is He], in regard to the fact that He bestows to them. They thereby draw the revelation of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and

⁸⁴⁶ Torah Ohr, Mikeitz 33d; Terumah 80a; Likkutei Torah, Ha’azinu 76b; Also see Likkutei Torah, Shir HaShirim, second discourse entitled “*L’Susati*” (12c) and discourse entitled “*Hinach Yafah*” Ch. 1 (13c and on), and elsewhere.

⁸⁴⁷ Zohar III 7b

Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, within those bestowals.

With the above in mind we can understand the statement in the (above-mentioned) teaching of the Baal Shem Tov, that “the praises of Israel” upon which the Holy One, blessed is He, is enthroned and sustained, these praises are about the fact that He physically bestows to them (“for the [physical] health and livelihood that He, blessed is He, gives him”). This is because for there to be the drawing down of the Essential Self of the limitless light of the Unlimited One in physical matters, there also must be praise of these matters.

9.

This may be understood based on what is known⁸⁴⁸ about the matter of the arousal from Above drawn through arousal from below. That is, even though the arousal from below that awakens the arousal from Above is not because of the greatness of the arousal from below, in and of itself, but solely because thus it arose in His will, blessed is He, nevertheless, the arousal from below must be akin to the arousal from Above that is drawn through it.

This is as in the teaching of the Rav, the Maggid of Mezritch,⁸⁴⁹ on the verse,⁸⁵⁰ “Upon the likeness of the throne there was the likeness like the appearance of a man from above.” (That is, the meaning of “the likeness of the appearance

⁸⁴⁸ Derech Mitzvotcha 123a-b; 159b and on, and elsewhere.

⁸⁴⁹ Me’ah She’arim 17b; Igrot Kodesh of the Tzemach Tzeddek, p. 21 and on.

⁸⁵⁰ Ezekiel 1:26

of a man” is that) according to the quality that man shows below, so likewise he is shown from Above.

Now, it can be said that the root of this matter is the teaching of Zohar,⁸⁵¹ “Come and see (in that it is possible to see this with the [physical] sense of sight)... If it is in a state of a radiant face below, so is the illumination to it from Above... the joy of man draws down upon him a different Supernal joy etc.”

Beyond this, from the fact that through man’s service [below] the matters above **are brought about**,⁸⁵² as in the teaching of the Rav, the Maggid of Mezhritch⁸⁵³ on the teaching of our sages, of blessed memory,⁸⁵⁴ “Know what is above you (*Mimcha*-ממך),” that “everything that is Above is from you (*Mimcha*-ממך),” [nevertheless], the service [from below] must be akin to the matter brought about through it Above.

It can be said that this is similarly so when it comes to the drawing down of the Essential Self of the limitless light of the Unlimited One brought about through service of Him by “the praises of Israel.” That is, even though when it comes to the drawing down itself, it seemingly is inapplicable to say that it is drawn through the service,⁸⁵⁵ nevertheless, in regard to the

⁸⁵¹ Zohar II 184b

⁸⁵² That is, **the bringing about** of matters is from the limitless light of the Unlimited One which transcends form, and it thus follows automatically that the fact that it was previously mentioned that the service [from below] awakens the arousal from Above is solely due to His will, blessed is He – in this aspect it is to an even greater extent, but even so, it must bear a likeness to the matter brought about through it.

⁸⁵³ Likkutei Amarim of the Rav, the Maggid of Mezhritch (Kehot edition), Section 198 (50c); Ohr Torah 112b (Kehot 5740 and on – Section 480); HaYom Yom for the 13th of Iyyar.

⁸⁵⁴ Avot 2:1

⁸⁵⁵ And as mentioned before in chapter five citing Likkutei Torah, Shabbat Shuvah, that the drawing down of the aspect of the Supernal “Face-*Panim*-פנים”

place where the drawing down will be, the service of Him (and the praise) must be in those matters that the drawing down will come.

We can add that in the drawing down brought about through the “praises of Israel,” there are two matters. There is the general drawing down, as in the explanation⁸⁵⁶ of “enthroned upon the praises of Israel,” that through the praises of Israel He is drawn down below, [in that “drawing down” is called “sitting” [or being “enthroned”] like a person who sits, thereby lowering his stature] this being the general drawing down and revelation⁸⁵⁷ brought about through (the general matter) of “praise-*Heelool*-הילול,” which is of the same root as in the verse,⁸⁵⁸ “When His flame shone-*b’Heelo*-בהלו.”⁸⁵⁹

which is due to the service [from below] reaching there, is only the revelation of the aspect of the “Face-*Panim*-פנים,” and not the “Face-*Panim*-פנים” itself. Also see later in note 69 [in the original discourse].

⁸⁵⁶ Likkutei Torah, Kedoshim 29c

⁸⁵⁷ Likkutei Torah *ibid.* (at the beginning of the matter) [states] “to draw down the revelation of **His qualities** (*Midot*), **blessed is He**... through praising and lauding Him in those qualities.” This matter, (the drawing down of the revelation of **His qualities** (*Midot*), **blessed is He**), is brought about through praising Him “**in those qualities**.” However, the matter of the “praise” (*Heelool*-הילול) itself is of the root [in the verse] “When His flame shone-*b’Heelo*-בהלו,” (as in the continuation of the matter in Likkutei Torah there), referring to revelation in general.

⁸⁵⁸ Job 29:3

⁸⁵⁹ Likkutei Torah *ibid.* Though Likkutei Torah there seems to indicate that even the drawing down **itself** is drawn through “the praises of Israel” – even though at first glance, it is inapplicable that the service of Him through “the praises of Israel” should reach the level of “You are the Holy One” (as mentioned before in the discourse and in note 65 [in the original discourse]) – it can be said that the matter of “You are the Holy One” in Likkutei Torah there, refers to the limitless light of the Unlimited One as it [already] has some relation to the *Sefirot*.^{*} [This is as also understood from the fact that the praises discussed in Likkutei Torah there, is “calling Him by His titles (*Sheimot*), **blessed is He**,” which relate to particular qualities (*Midot*).^{**}] It is in regard to this drawing down that it is applicable to say that it is brought about through “the praises of Israel,” which is not so in regard to drawing down His Essential Self. [^{*} To further explain based on what is explained in Torah Ohr, Hosafot 103c (cited in **Likkutei Torah *ibid.***) that the fact that through the

Then there is the drawing down which is like a manifestation within a particular matter (“the praises of Israel” as they relate to particular matters). This is like the explanation of the Baal Shem Tov on [the words] “enthroned upon the praises of Israel,” that “the praises of Israel” are like the sustenance and livelihood of the Holy One, blessed is He, so to speak, and that it is upon them that He “is enthroned.”

That is, the matter of livelihood and sustenance is like livelihood and sustenance in the literal since, in that through it the bond of soul and body is caused in an inner way (*b’Pnimiyut*), such that the body **is vitalized** by the soul.

10.

Now, based on this, we can also explain the statement in the discourse that the revelation and drawing down of the Supernal treasury is in the quality of Victory-*Netzach*. For, in order that the revelation of the Supernal treasury will be activated in the quality of Victory-*Netzach* of man, so that it will be in his power to be victorious over the opposition, this is through the revelation and drawing down of the treasury into the quality of Victory-*Netzach* (similar to inner manifestation – *Hitlabshut*).

praises there is caused to be a drawing down of the revelation, is because there already is the presence of the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*) – and the ten hidden *Sefirot* are specifically after the arousal of the desire (*Hemshech* 5666 p. 185 and elsewhere.) [^{**} In contrast, this is not so of the “praises of Israel” in the story of the Baal Shem Tov, wherein although the praises are for specific bestowals of particular matters (health, livelihood, and the like) – they are not connected to His titles, but are solely [in the form of] “Blessed is *HaShem-Baruch HaShem*” and the like, in that “**the Luminary** (*Ma’or*) is in a state of revelation.”]

Now, based on the explanation before about the matter of “You are the Holy One, enthroned upon the praises of Israel,” that for the drawing down to be similar to the inner manifestation (“enthroned” as it is of the matter of “sustenance”) in particular matters, this is through the toil which relates to that matter in which there is the drawing down. [This is so even though when it comes to the drawing down itself (the drawing down of His Essential Self), it does not apply to say that it is drawn down through toil that bears a likeness to it.] [Thus, based on this] it can be said that this similarly is so of the matter of drawing down and revealing the Supernal treasury. That is, for the revelation and drawing down to be in the quality of Victory-*Netzach* as it is in man, in a way that the revelation has an effect in it, this is through serving *HaShem*-יהוה, blessed is He, with the quality of Victory-*Netzach*.

It can be said that this is the meaning of [the words of] the discourse, “Through the quality of Victory-*Netzach* it is possible to attain the Supernal treasury, **meaning** that the revelation and drawing down of the Supernal treasury is in the quality of Victory-*Netzach*.” That is, the intention in [the words] “meaning etc.,” is that when we say that Victory-*Netzach* reaches the Supernal treasury, it is not that Victory-*Netzach* reaches the Supernal treasury in a way that it awakens the drawing down and revelation of the treasury [similar to the arousal from below that awakens the arousal from Above]. This is because when it comes to the aspect of the treasury, the arousal from below does not reach there. [Moreover, even when it comes to service of *HaShem*-יהוה, blessed is He, that stems from the essence of the soul, which reaches the innerness

of the Unlimited One, it only is in a way of ascent (*Ha'ala'ah*), whereas the drawing down is only in regard to the drawing down of a revelation **from** the innerness, but not the innerness (*Pnimiyyut*) itself.] He therefore explains that when it is said that Victory-*Netzach* reaches the Supernal treasury, it is (not that it awakens the revelation and drawing down itself, but) that the revelation and drawing down will be in the quality of Victory-*Netzach*.

11.

He continues in the discourse [and explains] that the reason for the opening of the treasuries in the time of war is because the primary aspect of war is victory. This may be better understood by what the Mittler Rebbe explains at length⁸⁶⁰ about the greatness and preciousness of the treasuries (but that, even so, the king squanders all the treasuries to win the war). That is, even though sometimes the king wants to show a great minister or a dear friend a precious object and the like, that he has in his possession, he nonetheless will not take them from those treasuries that have remained hidden for hundreds of years. Only on very rare occasions, such as on a day of feasting and joy, such as on his wedding or the wedding of his son, and the like, will he then command that they even take out the precious objects that have remained concealed for a long time, and he will display his great glory and the wealth and honor of his kingdom. However, even then, he does not show all the

⁸⁶⁰ In the discourse entitled “*Tzidkat Peerzono*” in *Torat Chayim*, Beshalach (322a and on [Vol. 1, p. 224b and on in the new edition]).

precious objects in his treasuries, but only a small portion of them (those that are not so hidden). Moreover, even in regard to those vessels, he only displays them to those at his feast (but does not give them to them).

In contrast, for achieving victory in the war, he takes all the precious treasures out (and sells them) to fund the expenditures of the war etc. Moreover, in this there are no limitations, meaning that if his own treasuries are insufficient, he will also take from the treasuries amassed by his fathers and ancestors.

He further explains there, that this fact, that to be victorious in the war he will squander all the treasuries, is not because he wants to expand the borders of his land through the conquest another land, or because he wants to increase his wealth through plunder. [For, in such case he would calculate the amount of treasure worth expending for such an endeavor, but he would not take out all his treasuries and certainly would not squander them.] He rather does this to be victorious over an opposing force that battles against him. This is because the victory in being victorious over an opposing force reaches the very innerness of his soul, as explained there at length.

Now, it can be said that when the discourse states that the reason [the king] opens the treasuries in a time of war is because the primary aspect of war is victory, the intention is that opening of the treasuries in a time of war is not for the sake of conquest, meaning to expand the border of his land by conquering another land, but is rather to achieve victory, being that (victory) is the primary matter of the war.

The same is so in the analogue, that the fact that the Jewish people are given the Supernal treasures (in a way of squandering)⁸⁶¹ to be victorious in the war, is not to conquer the world and make it a dwelling place for Him, blessed is He, by which there will be the fulfillment of His Supernal intent, in that “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.” It rather is for the sake of victory, to be victorious over the opposition.

12.

With the above in mind, we can understand what he cites in the discourse, that it states in Midrash Tehillim on the verse,⁸⁶² “Make the path of life known to me, [the fullness of joy in Your Presence etc.],” that, “The Holy One, blessed is He, responded to Dovid, ‘If it is life that you seek, look to the Torah etc.’” In Midrash Rabbah it states about,⁸⁶³ “‘the fullness (*Sova*-שׁוֹבֵעַ) of joy in Your Presence,’ (do not read it as “fullness-*Sova*-שׁוֹבֵעַ” but rather read it as “seven-*Sheva*-שֶׁבַע”)⁸⁶⁴ referring to the seven groups of righteous *Tzaddikim* that are destined to greet the face of the *Shechinah*... Who will inform us which group amongst them is most beloved and delightful (*Ne'imot*-נְעִימוֹת) etc., those who are destined to stand to the right of the

⁸⁶¹ In contrast, the giving of the treasures which is not in a way of squandering – is in order to fulfill the Supernal will of making a dwelling place in the lower worlds, as in the later note 84 [in the original discourse].

⁸⁶² Psalms 16:11

⁸⁶³ Midrash Vayikra Rabba 30:2; It should be pointed out that this matter* is also stated in Midrash Socher Tov *ibid.*, but in the discourse, it is cited from Midrash Vayikra Rabba, whereas in Midrash Tehillim (Buber edition) this is in shorter form.

⁸⁶⁴ Midrash Tehillim *ibid.*

Holy One, blessed is He. This is the meaning of the verse,⁸⁶⁵ ‘The delights (*Ne'imot*-נעימות) that are at Your right for eternity (*Netzach*-נצח).’”

Now, this requires explanation. For, at first glance, the proof of the relationship between “the Eternal Victor of Israel-*Netzach Yisroel*-נצח ישראל” is from the end of the verse, “The delights that are at Your right for eternity-*Netzach*-נצח,” which according to the Midrash refers to the Jewish people. This being so, why does the discourse also bring the explanation of the Midrash to the [first part of the] verse, “Make the path of life known to me, the fullness of joy in Your Presence?”⁸⁶⁶

However, based on the above, we can say that the explanation is that the three matters mentioned in the verse, (“Make the path of life known to me,” and “the fullness of joy in Your Presence,” and “the delights that are at Your right for eternity”) are three matters in the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people, through which the Supernal treasures are revealed.

[The words], “Make the path of life known to me,” refer to the matter of engaging in the study of Torah (“If it is life that you seek, look to the Torah”) in that it is like the giving of the Torah, ([as in the teaching],⁸⁶⁷ “Just as there [at Sinai] it was with awe and fear etc., so likewise here [during the study of the Torah] etc.”). For, at the time of the giving of the Torah, [about

⁸⁶⁵ Psalms 16:11 *ibid*.

⁸⁶⁶ This is especially so considering that in Midrash Vayikra Rabbah there, (in which it explains the matter of “The delights that are at Your right for eternity”) it explains [the words], “Make the path of life known to me” **in a different way**.

⁸⁶⁷ Talmud Bavli, Brachot 22a; See Torah Ohr, Yitro 67b; Torat Chayim, Yitro 370b and on [Vol. 2, p. 253b and on in the new edition]; Also see Torah Ohr, Vayetzzei 21b, 22b; Torat Chayim, Vayetzzei 24c and on, and elsewhere.

which the verse states],⁸⁶⁸ “‘His wedding day,’ this refers to the giving of the Torah,” the Supernal treasures were revealed, similar to a king of flesh and blood who reveals his treasures on his wedding day.⁸⁶⁹

[The words], “The fullness (*Sova*-שׁוּבַע) of joy in Your Presence,” which “refer to the seven (*Sheva*-שֶׁבַע) groups of righteous *Tzaddikim* etc.,” refers to the work of the Jewish people in making the world a dwelling place for Him, blessed is He. This is the meaning of the seven groups of righteous *Tzaddikim*, (in which [the number] seven is specified). For, since all matters of the world are seven in number, therefore, the work of the righteous *Tzaddikim* (and “Your people are all righteous-*Tzaddikim*”) in making the world a dwelling place for Him, blessed is He, is divided into seven, “seven groups of righteous *Tzaddikim*.”⁸⁷⁰

It can be said that this also is why in the writings of Tzemach Tzeddek on this verse in Tehillim,⁸⁷¹ he brings this teaching of our sages, of blessed memory, (that [the words], “The fullness (*Sova*-שׁוּבַע) of joy in Your Presence,” refer to “the seven (*Sheva*-שֶׁבַע) groups of righteous *Tzaddikim*”) in continuation of the teaching of our sages, of blessed memory,⁸⁷² that [these words] “the fullness (*Sova*-שׁוּבַע) of joy,” refer to the seven (*Sheva*-שֶׁבַע) strings of the harp used in the Holy Temple.

⁸⁶⁸ Song of Songs 3:11; Talmud Bavli, Taanit 26b (in the Mishnah); Also see Rashi to Song of Songs *ibid*.

⁸⁶⁹ See the discourse entitled “*Tzidkat Peerzono*” in *Torat Chayim* *ibid*. (326b [Vol. 1, p. 221b and on in the new edition]).

⁸⁷⁰ See Midrash Vayikra Rabba *ibid*., that the faces [of the seven groups] are compared to the sun, the moon etc. – seven matters of the world.

⁸⁷¹ Yahel Ohr (of the Tzemach Tzeddek) p. 49

⁸⁷² Talmud Bavli, Arakhin 13b; Midrash Bamidbar Rabba 15:11

This is because the intention in the [existence of the world] is for the Jewish people to make a Holy Temple for Him, blessed is He, (as also understood from the *Hemshech* of the Hilulah, in explanation of the verse, “They shall make a Sanctuary for Me”).

The seven strings of the harp of the Holy Temple are the perfection of the seven matters [that include] the whole world.⁸⁷³ This then, is why the matter of the seven groups of righteous *Tzaddikim* comes in continuation to the matter of the seven strings of the harp of the Holy Temple. This is because the work in service of *HaShem*-יהוה, blessed is He, of the seven groups of righteous *Tzaddikim*, is to make the world a Sanctuary for Him, blessed is He.

This matter, (that the world is made to be a Sanctuary and dwelling place for Him, blessed is He) is comparable to a war waged to expand the borders of his land, in that for this too the [king] makes use of His treasures,⁸⁷⁴ but not in a way of squandering them.

⁸⁷³ To further explain based on what is stated in Likkutei Torah, Tazriya 21d, the seven strings of the harp of the Holy Temple are the seven emotive qualities (*Midot*) called “**the days of the world (*Yemei Olam*)**.” In the continuation of the matter there, [it states] that Victory-*Netzach* is related to the eighth string, ([as in the verse (Psalms 12:1)], “For the Victor (*LaMenatze’ach* למנצח) on the eighth (*Shemeeneet* שמעניית)) which transcends “the days of the world.”

⁸⁷⁴ Even though the wealth that he takes [from the treasures] to expand the borders of his land is commensurate to the land that he wants to conquer (as explained before in chapter eleven). It can be said that, in the analogue, since “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds” – the matter of His “desire-*Nitaveh* נטאבה” transcending reason and limitation – therefore there is no measure whatsoever as to how much is worthwhile to invest in accomplishing this. However, even so, it is connected to the matter of “calculation,” (such that for the matter of “the dwelling place in the lower worlds” it is **worthwhile** to expend all the treasures), and it is not in a way of squandering. In contrast, the granting of the treasures for the sake of victory is not connected to “calculation,” but is a matter of squandering. This is further explained in the discourse entitled “*Bati LeGani*” 5728,

[The words], “the delights that are at Your right for eternity (*Netzach*-נצח),” refer to the matter of the victory (*Nitzachon*-נצחון) of the Jewish people over the opposition. This work in service of *HaShem*-יהו"ה, blessed is He, is the “most beloved and delightful (*Ne'imot*-נעימות)” of all seven forms of service, such that for this all treasures are granted, and in a way of squandering them (higher than calculation).

13.

He continues in the discourse [and explains] that it states in Midrash⁸⁷⁵ that [the words] “the delights that are at Your right for eternity (*Netzach*-נצח)” refer to the Lulav, which is taken in the right [hand], and that through this the victory (*Nitzachon*-נצחון) is brought into revelation. As it states in Midrash,⁸⁷⁶ “This is analogous to two litigants who came before a judge, and we do not know who was victorious. However, when one comes out with palm branches (the Lulav and Hadass-myrtle)⁸⁷⁷ in his hand, we then know that he was victorious. So it is between Israel [and the nations] etc., and we know that Israel are victorious.”

Ch. 3 (Torat Menachem, Sefer HaMaamarim Shvat p. 309 [translated in The Teachings of The Rebbe 5728, Discourse 16]).

⁸⁷⁵ Midrash Vayikra Rabba ibid. [30]:3

⁸⁷⁶ Midrash Vayikra Rabba ibid. [30]:2

⁸⁷⁷ In Midrash there it states “with their Lulavs and Etrogs.” In regard to why the discourse instead states “Lulav and Hadass,” it can be suggested that this matter is brought in the discourse to explain the matter of “the delights that are at **Your right** [hand] for eternity (*Netzach*-נצח)” (mentioned in Vayikra Rabba there [30]:3), and it therefore states “Lulav and Hadass” and **removes** the language of the Midrash “with their Lulavs and Etrogs,” since the Etrog is [held] in the left [hand]. In regard to why it [only] mentioned “Lulav and Hadass” and left out the Aravah (willow), see later in note 103 [in the original discourse].

Now, it can be said that the fact [the discourse] brings (the Midrash) of “we do not know who was victorious,” is because since all matters of victory mean victory over an opposition, thus to the greater degree that the opponent opposes with strength, to that degree the victory is greater. The discourse therefore brings [the teaching that] “we do not know etc.” That is, the opposition is so strong, such that there is doubt that he may prevail, Heaven forbid. However, when we are victorious over an opponent who is in his full strength, this is the true and primary matter of victory (*Nitzachon*-נצחון).

With the above in mind, we can also understand the statement at the end and conclusion of the chapter, that the victory is [the matter of] the restraint (*Itkafiya*) of the side opposite holiness, specifically “restraint” (*Itkafiya*), even though at the beginning of the discourse he mentions (several times) both “restraint (*Itkafiya*) and transformation (*It'hapcha*).”⁸⁷⁸ This is because the matter of “they shall make a Sanctuary for Me” which he discusses at the beginning of the *Hemshech*, is primarily brought about through the work of self-transformation (*It'hapcha*). That is, through a person transforming his animalistic soul into holiness, thereby this also

⁸⁷⁸ In Ch. 1. Similarly, at the beginning of Ch. 3 it states, “The restraint (*Itkafiya*) brings to and elevates the aspect of transformation (*It'hapcha*),” [and at the end of the chapter [it states], “Restraint (*Itkafiya*) **primarily** is that which brings to transformation (*It'hapcha*)”]. Also see the beginning of Ch. 3 and Ch. 5 (several times*) and also see the beginning of the discourse entitled “*HaYoshevet BaGanim*” (before ch. 6) in which he only brings the matter of “transformation” (*It'hapcha*). [*And at the end of Ch. 5 [where it states] “through the **restraint** (*Itkafiya*) of the side opposite holiness.” However, the intention there is to the **teaching** “through the restraint (*Itkafiya*) of the side opposite holiness,” to which he explains, “through which he affects **the transformation.**”]

is brought about in the world,⁸⁷⁹ so that the world is transformed into a Sanctuary and dwelling place for Him, blessed is He.

In contrast, the matter of Victory-*Netzach*, (in which the victory is greater relative to that which stands in opposition with greater strength, as mentioned before), this primarily is in the work of restraining (*Itkafiya*) the side opposite holiness while it still is in its full power and strength.⁸⁸⁰

This then, is why he also concludes the chapter [stating], “It is to this end that there is the revelation of the Supernal treasury.” That is, the primary revelation of the treasury, and in a way of squandering it, is specifically for the sake of the toil of self-restraint (*Itkafiya*).⁸⁸¹

Now, this may be connected to the explanation in the discourse,⁸⁸² that even though the bestowal of the treasures is specifically through the ministers and officers, nonetheless its inner intention is for the soldiers. This is because the difference between self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*) is as the Rebbe Maharash explained,⁸⁸³ that self-transformation (*It'hapcha*) means that he despises evil, and likewise his service of *HaShem*-יהוה, blessed is He, is in the mode of “do good” is as in the verse,⁸⁸⁴ “[He] desires them greatly,” in that he desires the *mitzvot* with great desire, this

⁸⁷⁹ See Likkutei Torah Bamidbar 5b

⁸⁸⁰ See Tanya, Likkutei Amarim, Ch. 27 (34a) cited in Ohr HaTorah in the next note.

⁸⁸¹ See Ohr HaTorah, Beshalach, discourse entitled “*Tzidkat Peerzono*” Ch. 5 (p. 679); Also see the discourse entitled “*Amar Rabbi Oshiya... Tzidkat Peerzono*” 5629 (Sefer HaMaamarim 5629 p. 58 and on).

⁸⁸² In Ch. 19. Also see earlier in Ch. 11.

⁸⁸³ Sefer HaMaamarim 5629 *ibid*.

⁸⁸⁴ Psalms 112:1

being something that only is present in the righteous *Tzaddikim* (“the ministers and officers”).

In contrast, self-restraint (*Itkafiya*) means that even though he does not despise evil, and even when it comes to “do good,” he does not have a great yearning and desire for the *mitzvot*, he nonetheless compels himself to “turn away from evil and do good” in a way of being victorious (*Nitzachon*), which is applicable to each and every Jew (“the soldiers”). This is as stated in Tanya,⁸⁸⁵ that “the subduing of the side opposite holiness while it still is at its strongest and most powerful, is the rank of the intermediates (*Beinonim*),” and “the rank of the intermediate (*Beinoni*) is attainable to every man.”⁸⁸⁶

Now, it can be said that this is also the connection between “The Eternal Victor of Israel-*Netzach Yisroel*- נצח ישראל” and the Lulav and its [associated] species. For, the [various species] of the Lulav indicate the various categories of Jewish people, and even the lowest category within the Jewish people, who are compared to the willow (*Aravah*) which neither has flavor nor scent have the power of victory (*Nitzachon*).

On the contrary, the power of victory (*Nitzachon*) is even greater in the “willow” (*Aravah*). [For, as known,⁸⁸⁷ Victory-*Netzach* and Majesty-*Hod* are the [two] branches of willow (*Aravot*) which have neither flavor nor scent.] It is through the “willows” (*Aravot*) rousing the power of victory (to be victorious over the [evil] inclination when he is in his full strength and power) that they thereby bond with the “myrtle”

⁸⁸⁵ Tanya, Likkutei Amarim, Ch. 27 (34a)

⁸⁸⁶ Tanya, Likkutei Amarim, beginning of Ch. 14

⁸⁸⁷ Zohar I 262a; Zohar III 193b and elsewhere.

(Hadassim) and the “palm branch” (Lulav),⁸⁸⁸ and through them, there is a drawing down in them of a likeness⁸⁸⁹ to the matter of self-transformation (*It’hapcha*),⁸⁹⁰ and “we thereby **know** that Israel has prevailed,”⁸⁹¹ such that the victory (*Nitzachon*) is openly revealed to all eyes.

14.

Now, to explain the greatness of the drawing down (of squandering the treasures) brought about specifically through the toil of self-restraint (*Itkafiya*) in greater detail, this may be understood according to what is explained by the Rebbe (Rashab), whose soul is in Eden,⁸⁹² on the teaching, “Through the restraint (*Itkafiya*) of the side opposite holiness, the glory of the Holy One, blessed is He, is elevated in all worlds.”

⁸⁸⁸ See Ohr HaTorah, Beshalach ibid. Ch. 3 (p. 676).

⁸⁸⁹ However, it is only a “likeness,” in that even then, they still have the toil of restraint (*Itkafiya*). To explain from what is stated at the end of Ch. 27 of Tanya, “In the end he will truly be holy and removed from the side opposite evil,” which does not contradict what was stated before this (34a) “perhaps this is what he was created for, and this is the service demanded of him, to constantly restrain the side opposite holiness” – in that the fact that “in the end he will truly be holy and separate” **is not** in regard to all matters.

⁸⁹⁰ For, it is through being bound to the righteous *Tzaddikim* (the Lulav and Hadassim) that there also is a drawing down in them of the revelations, and thereby their service also comes to have a likeness to the matter of self-transformation (*It’hapcha*).

⁸⁹¹ As opposed to before this. Based on this, we can explain what it states in the discourse, that the “palm branches-*Ba’ayan*-”^{ל”א} [mentioned in the Midrash] refer to the Lulav and Hadass (myrtle), and not the Aravah (willow) – since the discourse there states, “Then the victory **is seen**,” and the revelation of the Victory-*Netzach* (of the Aravah) in a way that is seen to the eyes of all, is brought about through the Lulav and Hadassim.

⁸⁹² In the discourse entitled “*Re’eh Hachiloti*” 5671 (Sefer HaMaamarim 5671 p. 157 and on).

That is, the reason that through the restraint (*Itkafiya*) of the side opposite holiness there is a drawing down of such a lofty light as this, which is called “elevated-*Istalek*-אסתלק” being that it is from the encompassing light (*Makif*) “that is removed (*Mesulak*-מסולק) from the inner manifest aspect (*Pnimityut*),”⁸⁹³ is specifically because of the advantage of light that comes out of darkness. That is, through refining the darkness, this causes a drawing down of additional light that transcends the light drawn down from the mystery of the root (*Shoresht*), which is measured according to the capacities of the worlds.

He explains there that this is why man receives his vitality from foods [that come from] the inanimate (*Domem*), the vegetative (*Tzome'ach*) and the animal (*Chai*). That is, through causing himself not to be drawn after the physical pleasure in the food, but that his intention [in eating] is instead for the sake of Heaven, in that he [intends to] study Torah and pray to *HaShem*-יהו"ה with the power of the food. [And to affect in himself that his intention in eating is truly for the sake of Heaven, he first must serve *HaShem*-יהו"ה, blessed is He, in prayer, with a contemplation (*Hitbonenut*) that even the animalistic soul understands, such that even his animalistic soul will understand and grasp that rather than [pursuing] the materiality of the world, it should desire Godliness], thereby refining the food and separating the evil from it, thus elevating it to good. Through this refinement additional light is drawn to him from the encompassing aspect (*Makif*).

⁸⁹³ See the language of Sefer HaMaamarim ibid. p. 159

This then, is the meaning of [the teaching], “through the restraint (*Itkafiya*) of the side opposite holiness, the glory of the Holy One, blessed is He, is elevated in all worlds.” This is because the drawing down of the encompassing light (*Makif*) is specifically through refining the darkness.

To further explain, from the fact that he explains there that “the restraint (*Itkafiya*) of the side opposite holiness” refers to the refinement of the darkness, [especially with the example of the refinement of food through eating for the sake of Heaven, which comes after refining the animalistic soul through serving *HaShem*-יהו"ה, blessed is He, in prayer], it is understood that in this discourse⁸⁹⁴ he also explains that the intention in “the restraint (*Itkafiya*) of the side opposite holiness” is (primarily) self-restraint (*Itkafiya*) that brings to self-transformation (*It'hapcha*).

In the discourse he continues that we must understand this better, because even through serving *HaShem*-יהו"ה, blessed is He, with the Godly soul in and of itself, such as in serving Him in prayer by contemplating (*Hitbonenut*) His Godliness in matters that have no relation to the animalistic soul, and likewise in studying Torah, there is a drawing down of additional light in the Godly soul. This is because every added light, [especially additional light drawn down through prayer and Torah study, which is addition beyond the principal], is from the encompassing light (*Makif*). This being so, what

⁸⁹⁴ As with the beginning of the *Hemshech* of the Hilulah (as mentioned before in note 89 [in the original discourse]), and as opposed to [what is explained] in Torah Ohr, Vayakhel 89c-d.

advantage is brought about specifically through refining the darkness?

[It can be said that the fact that the discourse brings an example from serving *HaShem*-יהו"ה, blessed is He, in prayer (*Avodah*) and in the study of Torah, rather than by fulfilling the *mitzvot* (*Gemilut Chassadim*), is because when it comes to the *mitzvot*, since their matter⁸⁹⁵ is that they are commandments **to man**, and their intention is to refine the creatures,⁸⁹⁶ it must be said that the refinement of the body and animalistic soul brought about through them is revealed to an extent, (even though he fulfills the *mitzvot* in a manner of the service of the [Godly] soul, in and of itself).⁸⁹⁷

In contrast, when it comes to the Torah study, since the Torah is the **word of *HaShem***-יהו"ה, and is the wisdom of the Holy One, blessed is He, only that it descended below and manifested within human intellect, it therefore is possible for a person not to sense the refinement of his physical brain brought about through this. This is why when it comes to the study of Torah⁸⁹⁸ it applies more for one's occupation in it to stem from the soul.]

⁸⁹⁵ See Likkutei Sichot Vol. 9 p. 65 and elsewhere.

⁸⁹⁶ Midrash Bereishit Rabba, beginning of Ch. 44.

⁸⁹⁷ In other words, his intention in fulfilling the *mitzvot* with the limbs of the body is not in order to refine the body, and the body (for him) is only an "intermediary medium" through which **the soul** fulfills the *mitzvot* – see Torat Shalom, p. 127; Discourse entitled "*Bati LeGani*" 5712, Ch. 4 (Sefer HaMaamarim Shvat p. 282 [translated in The Teachings of The Rebbe 5712, Discourse 8]).

⁸⁹⁸ The same is so when it comes to service of *HaShem*-יהו"ה, blessed is He, in prayer, since the contemplation (*Hitbonenut*) is **into Godliness**.

About this he explains that in the encompassing light (*Makif*) there are two levels. For, as known,⁸⁹⁹ in concealment (*He'elem*) [the encompassing light (*Makif*) being the aspect of concealment] there are two aspects. There is concealment that has [actual] existence, such as how fire is in a [hot] coal, in that although it is concealed and hidden in the coal, its existence is fire, and thus water will extinguish the fire in the coal. There then is concealment that has no [actual] existence, such as fire as it is in a flint stone, which can never be extinguished, being that it is not the existence of fire.

The difference between these two aspects is also in the way they are revealed from their concealment. That is, to bring out and reveal the fire from the coal, one blows upon it with a bellows. In contrast, to bring out fire from the flint one specifically strikes it, with much toil.

This then, is the advantage of the encompassing light (*Makif*) drawn down specifically by refining the darkness. This is because the encompassing light (*Makif*) drawn down through the toil of the Godly soul, is encompassing light (*Makif*) that relates to the inner manifest light (*Pnimi*), which in general, is concealment that has [actual] existence. This is why it is drawn down and revealed through the toil of the Godly soul, in and of itself, (in which the toil is not so great, like blowing with a bellows).

In contrast, the encompassing light (*Makif*) drawn down by refining the darkness, which is a very great toil, is the encompassing light (*Makif*) that does not relate to the inner

⁸⁹⁹ See at length in *Hemshech* 5666 p. 80 and on; Sefer HaMaamarim 5700 p. 23, and elsewhere.

manifest light (*Pnimi*) – this being concealment that has no [actual] existence, but is the concealment of the essential self (*He'elem HaAtzmi*).

This then, is the meaning of, “through the restraint (*Itkafiya*) of the side opposite holiness, the glory of the Holy One, blessed is He, is elevated-*Istalek*-אסתלק etc.,” referring to [that which is] essentially concealed (*He'elem HaAtzmi*) and is utterly separate (*Mesulak*-מסולק) from the inner manifest aspect (*Pnimi*yut).

With the above in mind, we can understand the greatness of the drawing down brought about through the restraint (*Itkafiya*) of the side opposite holiness. For, the toil in restraining the side opposite holiness when it still is in its full force and strength, [especially self-restraint (*Itkafiya*) in matters that come through difficult battle],⁹⁰⁰ is even higher than the concealment drawn down through the toil of affecting refinements (*Avodat HaBirurim*) (the “transformation” (*It'hapcha*) mentioned in the above-mentioned discourse).

15.

Now, about the superiority of the toil of self-restraint (*Itkafiya*), since that which is drawn down is through labor and toil,⁹⁰¹ (like bringing fire from a flint by striking it),⁹⁰² which is

⁹⁰⁰ See Tanya, Likkutei Amarim, Ch. 30 (39a)

⁹⁰¹ To explain based on Torah Ohr mentioned in note 106 [in the original discourse] (89c), the drawing down brought about through the restraint (*Itkafiya*), (“the glory of the Holy One, blessed is He, is elevated-*Istalek*-אסתלק”), is the matter of arousal from Above brought about through arousal from below.

⁹⁰² To explain, this analogy (of bringing forth fire from the flint through striking it) is brought in regard to different levels within the aspect of concealment

like the drawing down brought about through the toil of affecting refinements (*Avodat HaBirurim*), except that it is higher. However, the primary superiority of restraining the side opposite holiness is that the toil of restraining the side opposite holiness while it still is in its full strength and power, is that it is by way of victory (*Nitzachon*), through which the Supernal treasury is revealed, this being a revelation from Above, [from where] the arousal from below does not reach.

Moreover, this revelation is drawn down in an inner manifest way (*b'Pnimiyut*) (which is the superiority of arousal from Above that is drawn down through arousal from below).⁹⁰³ This is as mentioned before (in chapter ten), that the revelation and drawing down of the treasury is as it manifests in the quality of Victory-*Netzach* in man, except that presently the victory has yet to be revealed (since we still are in the middle of the war) so that what is sensed in man in a revealed way is not the treasury itself, but only its result, that it is in his power to be victorious over the opposition. However, upon the conclusion of the victory, when the victory will be revealed, the treasury itself will then be sensed, with the true and complete redemption by our righteous Moshiach, speedily and in the most literal sense!

(*He'elem*), (and it thus automatically follows, [that there are] also [different] ways of toil).

⁹⁰³ See Likkutei Torah, Vayikra 2c; Shir HaShirim 24b, and elsewhere.

*“HaYoshevet BaGanim... -
You who dwells in the gardens...”*

Delivered on Shabbat Parshat Beshalach,

13th of Shvat, 5729

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

1.

The verse states,⁹⁰⁴ “You who dwell in the gardens, the companions listen to your voice; let me hear [your voice].” In his discourse from the 13th of Shvat,⁹⁰⁵ (the second discourse in the *Hemshech* of the Hilulah), his honorable holiness, my father-in-law, the Rebbe, brings the commentary of Rashi on this verse, that “the Holy One, blessed is He, says to the congregation of Israel, ‘You who are scattered in exile, grazing in the gardens of strangers and sitting in synagogues and study halls, the companions listen to your voice, [which refers to] the ministering angels, your friends, children of God like you, they hear and come to listen to your voice in the synagogues.’”

He adds and brings the teaching of Midrash Rabbah,⁹⁰⁶ “The Holy One, blessed is He, says, ‘I and My entourage come to hear your voice.’” In other words, the “companions” not only refers to the angels (as in Rashi’s commentary) but also to the Holy One, blessed is He, (“I and My entourage”), in that He too comes to listen to the voice of the Jewish people.

⁹⁰⁴ Song of Songs 8:13

⁹⁰⁵ The discourse entitled “*Hayoshevet BaGanim*” (Sefer HaMaamarim 5710 p. 119).

⁹⁰⁶ Midrash Shir HaShirim Rabba to Song of Songs 8:13

Now, we must understand the connection between the matter of “the companions listen” and “You who dwell in the gardens,” [meaning], “grazing in the gardens of strangers,” and that it is specifically “when the congregation of Israel is scattered in exile and grazing in the gardens of strangers” that the Holy One, blessed is He, comes with His entourage to listen to their voices.

To explain, the general service of *HaShem*-יהו"ה, blessed is He, during the time of exile, is of no comparison to the service of Him during the time of the Holy Temple. For, since the work of the Jewish people is to have an effect in the world, and “he who wrestles with a filthy person is bound to [become soiled] etc.”⁹⁰⁷ it thus is understood that during the time of exile, and due to the great descent in the world, it likewise is so that the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people, including even the service of Him of the righteous *Tzaddikim*, is of no comparison to the service of Him during the time of the Holy Temple.

Now, we should add that the words “You who dwells in the gardens” indicate the greatness of the descent during the time of the exile itself, such [a descent] that we do not even sense that we are in exile, and on the contrary, we sense that we are in a garden (*Gan*), this being the matter of pleasure (*Taanug*).

In other words, during the time of exile itself the darkness is doubled and quadrupled, - not just doubled, but quadrupled - and this is to such an extent that “they make

⁹⁰⁷ Tanya, Likkutei Amarim, Ch. 28

darkness into light,”⁹⁰⁸ indicating the great strength of the darkness. This is like the known saying of his honorable holiness, my father-in-law, the Rebbe,⁹⁰⁹ that when we are in a dark cellar, in a state of darkness, for a long time, because we have grown accustomed to it, we imagine it is bright.

This is also the meaning of the verse,⁹¹⁰ “Hide, I shall hide (*Haster Asteer*-הסתר אסתיר) My face on that day,” stating “hide, I shall hide-*Haster Asteer*-הסתר אסתיר” twice, indicating that the concealment itself is concealed, meaning that we do not at all even sense that it is dark.

However, with all this, there is the matter of “the companions listen to your voice,” in that the Holy One, blessed is He, and His entourage, come and listen to the voices of the Jewish people, and this is specifically when the congregation of Israel is scattered in the exile and grazing in the gardens of strangers.

2.

Now, there is another explanation of “You who dwell in the gardens.” As his honorable holiness, my father-in-law, the Rebbe, cites,⁹¹¹ the word “gardens-*Ganim*-גנים” (in the plural, and the smallest plurality is the number two),⁹¹² refers to the

⁹⁰⁸ Isaiah 5:20

⁹⁰⁹ Sefer HaSichot 5701 p. 140; Igrot Kodesh of the Rebbe Rayatz, Vol. 1, p. 482.

⁹¹⁰ Deuteronomy 31:18; See Toldot Yaakov Yosef, beginning of Bereishit; Keter Shem Tov, Hosafot, Section 42.

⁹¹¹ In the aforementioned discourse entitled “*Hayoshevet BaGanim*,” Ch. 10 (Sefer HaMaamarim p. 124 and on).

⁹¹² See Likkutei Sichot Vol. 21 p. 111

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*).⁹¹³ For, as known, even though there are many levels to no end in the Garden of Eden (*Gan Eden*), nonetheless, they all are generally included in the two levels, the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*).⁹¹⁴ This is like how it is in the worlds, that although there are a many worlds to no end, they generally are included within two categories, “the concealed worlds that are not revealed, and the revealed worlds.”⁹¹⁵ Likewise, the many of levels of the Garden of Eden (*Gan Eden*) are included in the two levels of the upper Garden of Eden (*Gan Eden HaElyon*) and the lower Garden of Eden (*Gan Eden HaTachton*), corresponding to the two above-mentioned categories in the worlds.

However, the explanation of “the companions listen,” in that the Holy One, blessed is He, and His entourage, come and listen to the voices of the congregation of Israel, is not cited by his honorable holiness, my father-in-law, the Rebbe, in connection to the explanation that “You who dwell in the gardens” refers to the Garden of Eden (*Gan Eden*). It rather is specifically in connection to the explanation that “You who dwell in the gardens” refers to the congregation of Israel as they are scattered in exile, grazing in the gardens of strangers.”

Now, the two above-mentioned explanations of “You who dwell in the gardens” are related to each other. This may

⁹¹³ Zohar II 92a and Mikdash Melech there, cited in the discourse entitled “*Hayoshevet BaGanim*” in Ohr HaTorah, Shir HaShirim Vol. 2, p. 765 & p. 779.

⁹¹⁴ See Torah Ohr, Tetzaveh 81c and elsewhere.

⁹¹⁵ See introduction to Tikkunei Zohar 17a

be understood according to the teaching of our sages, of blessed memory,⁹¹⁶ “One hour of repentance and good deeds in this world is more precious than all the life of the coming world.” That is, it is specifically through the toil in serving *HaShem*-יהו"ה, blessed is He, in this world, that the highest level is possible to reach, and it is to this end that the soul descended into this world, “from a high peak to a deep pit,”⁹¹⁷ to thereby reach the greatest elevation. That is, to reach this greatest elevation the soul had to specifically descend below. For, being that the Holy One, blessed is He, is the essence of goodness, and “it is the nature of the good to bestow goodness,”⁹¹⁸ if there was a different way to reach this elevation, He would not have lowered the soul “from a high peak to a deep pit.”

The same is so in this world, that true elevation comes through toil in serving *HaShem*-יהו"ה, blessed is He, specifically in the time of exile. Moreover, in the time of the exile itself, true elevation is through toiling in service of Him while the strength of the exile is a doubled and quadrupled darkness.

This is as explained before⁹¹⁹ about the superiority of toil in self-restraint (*Itkafiya*) over and above toiling in self-transformation (*It'hapcha*). That is, it is specifically through breaking the side opposite holiness while it still is in its full

⁹¹⁶ Mishnah Avot 4:17

⁹¹⁷ See Talmud Bavli, Chagigah 5b

⁹¹⁸ See Emek HaMelech, Shaar 1 (Shaar Sha'ashu'ey HaMelech), Ch. 1; Tanya, Shaar HaYichud VeHaEmunah, Ch. 4; See the note of the Rebbe to Maamarei Admor HaEmtza'ee, Kuntreisim p. 5.

⁹¹⁹ In the discourse entitled “*Bati LeGani* – I have come to My garden” of the 10th of Shvat of this year, 5729, Discourse 16, Ch. 14 (Sefer HaMaamarim 5729 p. 117 and on).

strength and might, this being the toil of self-restraint (*Itkafiya*), that we draw down a much higher light.

With the above in mind, we can understand the relationship between the two explanations of “You who dwell in the gardens,” (the Garden of Eden (*Gan Eden*), and “grazing in the gardens of strangers”). That is, it is specifically through the work of the congregation of Israel at the time that she “grazes in the gardens of strangers” that we reach the highest level of the Garden of Eden (*Gan Eden*).

However, all the above is regarding the inner aspect (*Pnimiyut*) of the matters. Nevertheless, externally (*b’Chitzoniyut*), the matter of “grazing in the gardens of strangers” is the greatest descent. For, as mentioned above, it is the matter of “Hide, I shall hide-*Haster Asteer*-הסתר אסתר,” this being a doubled and quadrupled darkness, such that “they make darkness into light,” in that not only does he not sense that it is dark, but on the contrary, to him it seems to be bright. That is, to him the exile like a garden, this being the matter of pleasure (*Taanug*).

To explain, the world is divided into three categories. The first category is the desert, “[a land] that no man settled.”⁹²⁰ Spiritually, this refers to the place of the external husks (*Kelipot*) where the Supernal Man did not settle, as known.⁹²¹ The second category is settled places, like homes and fields that are necessary for the settlement of the world. The third category is the garden, which is a place of pleasure and delight, beyond what is necessary. Moreover, the pleasure in the garden is so

⁹²⁰ Jeremiah 2:6

⁹²¹ Likkutei Torah, Re’eh 32b and elsewhere

great that even if there undesirable matters, which are the opposite of pleasure, nonetheless, the pleasure of the garden nullifies them. This is as stated in the Megillah of Esther,⁹²² that when the king rose in his fury etc., in order to calm his wrath, he went to the palace garden.

This then, is the meaning of “grazing in the gardens of strangers.” That is, the darkness of the exile is so great that not only does he not sense that the exile is the matter of a desert, but on the contrary, to him it seems to be a garden, a place of pleasure and delight.

The substance of this as it is man’s service of *HaShem*-יהו"ה, blessed is He, is that engaging in physical matters during the time of the exile is a great pleasure for him. For, if he would sense that it is the aspect of a desert, or at the very least, a settlement, he would engage in them out of necessity, but not wholeheartedly,⁹²³ as the verse states,⁹²⁴ “by the toil of your hands,” meaning that the toil in physical things must solely be the aspect of “the toil of your hands,” rather than the toil of your head, meaning that a person should not invest his intellect into them, and certainly not invest his heartfelt feelings into them.⁹²⁵ However, since he thinks that the exile is a garden, he therefore engages in the physical matters of the time of exile with great pleasure.

Nevertheless, after all this, when the congregation of Israel does its work in serving *HaShem*-יהו"ה, blessed is He, at the time that she is “grazing in the gardens of strangers,” it

⁹²² Esther 7:7, and see Targum Sheini there.

⁹²³ Chronicles I 12:34

⁹²⁴ Psalms 128:2

⁹²⁵ See Likkutei Torah, Shlach 42d; Chukat 66c, and elsewhere.

specifically is then that the Holy One, blessed is He, says, “I and My entourage come to hear your voice.”

3.

This may be understood by prefacing with the discourse that was added to Chabad Chassidus two hundred years ago. For, as related in HaYom Yom,⁹²⁶ on Shabbat Parshat Beshalach of the year 5529, when the Alter Rebbe was in Mezhritch, the Rav, the Maggid of Mezhritch, called him to his chamber and said to him:

On Shabbat Parshat Beshalach of the year 5516, the Baal Shem Tov said a discourse on the verse,⁹²⁷ “Toward morning the sea returned to its strength-*L'Eitano*-לְאִיתָנוֹ,” meaning, “To its precondition-*L'Tna'o*-לְתִנְאוֹ,” as in the teaching of our sages, of blessed memory. [His intention was to the teaching of our sages, of blessed memory,⁹²⁸ “The Holy One, blessed is He, established a precondition with the sea, that it will split before Israel. This is the meaning of the verse, ‘The sea returned to its strength-*L'Eitano*-לְאִיתָנוֹ,’ – ‘To the precondition-*L'Tna'o*-לְתִנְאוֹ’ that was made with it.]

The Rav, the Maggid, then continued his words stating: In the year 5521 (a year after the passing of the Baal Shem Tov) my teacher (the Baal Shem Tov) was present with me and repeated the discourse, but he added an explanation of the matter of “actualizing the **will** of the Ever Present One,”⁹²⁹ that

⁹²⁶ Of Shabbat Parshat Beshalach, the 17th of Shvat.

⁹²⁷ Exodus 14:27

⁹²⁸ Midrash Bereishit Rabba 5:5; Shemot Rabba 21:6; Zohar II 198b

⁹²⁹ See Talmud Bavli, Brachot 35b

it specifies “His will-*Retzono*-רצונו,” specifically, and not “His word-*Devaro*-דברו” [as in the verse,⁹³⁰ “who actualize His word (*Devaro*-דברו), to obey the voice of His word (*Devaro*-דברו)”].

Today (in the year 5529), my teacher was present with me to repeat the discourse. The Rav, the Maggid of Mezhritch, then said the discourse before the Alter Rebbe, and added an explanation on the matter of the River Ginai,⁹³¹ and that it is akin to the matter of the splitting of the sea.

In the year 5565, his honorable holiness, the Alter Rebbe, related all this to his honorable holiness, the Tzemach Tzeddek, and in the year 5621 the Tzemach Tzeddek related this to his son and successor, the Rebbe Maharash, and added:

“Today, (on Shabbat Parshat Beshalach of the year 5621), the Baal Shem Tov, the Rav, the Maggid of Mezhritch, and my master, my grandfather, my teacher and rebbe [the Alter Rebbe] were present with me, and each one said the discourse to me in his own style.

Now, in HaYom Yom the matters of the above-mentioned discourse are only brought in short summary. However, this teaching is brought at greater length in Ohr Torah of the Rav, the Maggid of Mezhritch,⁹³² (even though, there too, it is not expansive in its explanation), as will be mentioned soon.

Now, it should be point out that the book Ohr Torah is brought in many places in Chassidus. This is to such an extent that it is known⁹³³ that his honorable holiness (the Rebbe

⁹³⁰ Psalms 103:19

⁹³¹ Talmud Bavli, Chullin 7a

⁹³² Ohr Torah, p. 31c-d

⁹³³ Sefer HaSichot 5709 p. 336

Rashab) whose soul is in Eden, would delve into the books Keter Shem Tov and Ohr Torah etc., prior to Yechidus [private audiences with Chassidim].

Likewise, in his discourse entitled “*Olat Tamid*,”⁹³⁴ his honorable holiness, the Tzemach Tzeddek, writes about the discourse entitled “*Olat Tamid*” in Ohr Torah,⁹³⁵ “There are those who say that it was written by the holy hand of my master, my grandfather, my teacher and rebbe [the Alter Rebbe], but this is not clear.” From this it is understood that there are various discourses in Ohr Torah that [indeed] were written by the holy hand of the Alter Rebbe.⁹³⁶

Now, with the above in mind, we can understand why we find in various places that they are exacting (not only in the content, but also) in the precise wording in Ohr Torah. For example, in Yahel Ohr,⁹³⁷ and in *Hemshech* 5672,⁹³⁸ they are exacting about the precise wording in Ohr Torah⁹³⁹ on the verse,⁹⁴⁰ “Make for yourself two silver trumpets.” They also are exacting⁹⁴¹ on the wording in Ohr Torah⁹⁴² on the verse,⁹⁴³ “They came to Marah.”

Now, although in Ohr Torah the [above-mentioned] discourse is said in its entirety as one continuum, nevertheless,

⁹³⁴ Ohr HaTorah, Pinchas p. 1,116

⁹³⁵ Ohr Torah, section 150

⁹³⁶ Also see Reshimot HaRav Baruch Shalom (Kehot 5761) p. 138.

⁹³⁷ Yahel Ohr, p. 357 and on.

⁹³⁸ *Hemshech* 5672, Vol. 2, p. 790 and on; Vol. 3, p. 1,349

⁹³⁹ Ohr Torah, Section 134

⁹⁴⁰ Numbers 10:2

⁹⁴¹ Ohr HaTorah, Tisa p. 2,000 and on; Masei p. 1,378 and on; p. 1,384; p. 1,387.

⁹⁴² Ohr Torah, Section 152

⁹⁴³ Exodus 15:23

based on what is related in HaYom Yom, it is understood at which time each part of the teaching was said, up to and including the part that was said to the Alter Rebbe two hundred years ago in the year 5529, at which time this matter was added to Chabad Chassidus.

It should be pointed out that even though a person only grasps the depth of his teacher's intention after forty years,⁹⁴⁴ and this being so, how can it be said that at the time that the discourse was said, in the year 5529, this matter was added to Chabad Chassidus, nevertheless, the story related by the Chassidim is well known⁹⁴⁵ about what the Alter Rebbe wrote in Iggeret HaKodesh,⁹⁴⁶ "My ear has heard, and I have understood etc.," that with these words he hints that "when my ear heard, I immediately understood." Nonetheless, it is understood that after forty years, even for him, the matter came to be in a different way.

4.

The following are the words of the discourse in Ohr Torah: [The verse states], "Toward morning the sea returned to its strength-*L'Eitano*-לְאִיתָנוּ," about which our sages, of blessed memory, explained, "To its precondition-*L'Tna'o*-לְתִנְאוֹ", in that

⁹⁴⁴ See Talmud Bavli, Avodah Zarah 5b

⁹⁴⁵ Also see Likkutei Hagahot L'Tanya (Kehot 5734) p. 81, cited in "Marei Mekomot, Hagahot, v'Ha'arot Ketzarot" 2nd edition, to Tanya, Iggeret HaKodesh, Epistle 27 (Kehot 5749).

⁹⁴⁶ Iggeret HaKodesh, Epistle 27 *ibid*.

the Holy One, blessed is He, made a precondition that the sea will split for Israel...” That is, at the time that He said the [creative] utterance, He made a condition that the sea would split, and if not, there would not be seas and they would not have been created in this place, since they would be nullified from the existence of the creation etc. (This concludes the passage that the Baal Shem Tov said in the year 5516.)⁹⁴⁷

It can be pointed out that in regard to the words, “they would be nullified from the existence of the creation,” this aligns with the explanation of the Baal Shem Tov on the verse,⁹⁴⁸ “Forever, *HaShem*-יהוה, your speech stands in the heavens” (brought at the beginning of Shaar HaYichud VeHaEmunah),⁹⁴⁹ that the speech of *HaShem*-יהוה is established and continuously stands within the firmament of the heavens to enliven it and bring it into being as something from nothing, and the same is so of all the creations etc. This is because if these letters of the [ten] utterances would be withdrawn from the creations, all the creations would return to absolute naught and nothingness, literally, and would be as if they altogether never were, like before the creation. In other words, it is not only that from now on, they would be nothing and naught, but it rather would be as if they never existed in the first place, (as will later be explained).

In the discourse he continues [and states]: It is with this [in mind] that we can understand what our sages, of blessed

⁹⁴⁷ In regard to the coming section, also see Likkutei Sichot, Vol. 6 p. 87 and on (also from this discourse).

⁹⁴⁸ Psalms 119:89

⁹⁴⁹ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1.

memory, taught,⁹⁵⁰ that the righteous-*Tzaddikim* “actualize the desire (*Retzono*-רצונו) of the Ever Present One,” and it does not say that they “actualize His word (*Dvaro*-דברו)” or “His utterance (*Ma’amaro*-מאמרו)...”

Now, the analogy for this is of a father who says a Halachic ruling or a novel idea in Torah to his son, and the son, on account of his great sharpness and astuteness, refutes his words. Now, even though the son opposes his father and refutes his words, nevertheless the father derives great satisfaction, pleasure, and joy from this... and this is more desirable to the father than had he remained silent and agreed to his words. Likewise, “the righteous (*Tzaddik*) rules with the fear of God,”⁹⁵¹ so to speak. This then, is the meaning of [the teaching that the righteous-*Tzaddikim*] “actualize the desire (*Retzono*-רצונו) of the Ever Present One,” even though they do not actualize “His word (*Dvaro*-דברו)” or “His utterance (*Ma’amaro*-מאמרו).” (This concludes the passage that was said in the year 5521.)

Now, the three terms used in Ohr Torah – “satisfaction” (*Nachat*-נחת), “pleasure” (*Taanug*-תענוג), and “joy” (*Simchah*-שמחה) – are precise. (For, as mentioned before, in Ohr Torah there is precision not only in the content, but also in the words and terms used.)

The explanation is that the son’s refutation of his father’s words is the matter of serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*). About one who returns in

⁹⁵⁰ See Talmud Bavli, Brachot 35b

⁹⁵¹ See Samuel II 23:3

repentance (*Baal Teshuvah*) the Rambam writes,⁹⁵² “He does the *mitzvot* and accepts them with satisfaction (*Nachat*-נחת) and joy (*Simchah*-שמחה)... and moreover, he lusts (*Mit’aveen*-מתאוין) for them etc.,” in which the matter of lust (*Ta’avah*-תאוה) is the matter of pleasure (*Taanug*-תענוג). We thus find that through repentance (*Teshuvah*) we draw down all three matters, satisfaction (*Nachat*-נחת), pleasure (*Taanug*-תענוג), and joy (*Simchah*-שמחה).

This then, is the meaning of the statement in Ohr Torah, that when the son refutes the words of the father, the father derives great satisfaction, pleasure, and joy from this. This is because the matter of refuting the words of the father, in that “the Holy One, blessed is He, issues a decree, and the righteous (*Tzaddik*) nullifies it,”⁹⁵³ (and similarly, “the righteous (*Tzaddik*) issues a decree and the Holy One, blessed is He, fulfills it,”⁹⁵⁴ as the verse states,⁹⁵⁵ ‘You would utter a decree and it would be done’”) is like the matter of serving *HaShem*-יהו"ה, blessed is He, in repentance (*Teshuvah*). This is because this is the matter of “actualizing the desire (*Retzono*-רצונו) of the Ever Present One,” in that they actualize and draw down a new desire (*Ratzon*).⁹⁵⁶

⁹⁵² Mishneh Torah, Hilchot Teshuvah 7:7

⁹⁵³ Talmud Bavli, Mo’ed Katan 16b

⁹⁵⁴ See Talmud Bavli, Taanit 23a; Zohar II 15a; Shabbat 59b; Also see the commentaries to Mishnah (Rabbi Ovadia Bartenura etc.) to Avot 2:4; Bava Metziya 85a, and elsewhere. Also see Sefer HaLikkutim of the Tzemach Tzedek, section on “*Tzaddik*-צדיק.”

⁹⁵⁵ Job 22:28

⁹⁵⁶ See Likkutei Torah, Emor 32d; Shlach 43a; Balak 68a; Zot HaBrachah 99c, and elsewhere.

In the discourse he continues – this being the passage that was added when the discourse was repeated in the year 5529, when the discourse reached Chabad Chassidus:

With this in mind, we can understand what Rabbi Pinchas ben Ya'ir said to the River Ginai (when he was on his way to rescue captives),⁹⁵⁷ “Part your water for me, since I am going to fulfill a *mitzvah*.” It responded to him, “I too am going to fulfill the will of My owner,” (as Rashi explains, “all the rivers flow to the sea⁹⁵⁸ by the decree of the King”). [The River Ginai continued], “About you, it is uncertain whether you will fulfill [His will successfully],” (as Rashi explains, “Since they may not give you the captives in exchange for the ransom”). [The River Ginai continued], “I, however, will certainly fulfill [His will successfully].” He responded to it, “If you do not part, I will decree upon you that water will never flow through you.”⁹⁵⁹

Now, at first glance, this poses a difficulty. For, did not (the river) respond to him with a proper response? However, this may be understood based on the explanation above, that the Holy One, blessed is He, established a precondition with the act of creation, that they [must] fulfill the will of the righteous (*Tzaddikim*), even though it is not in their nature, and from the positive said, one also understands the negative. Thus, what Rabbi Pinchas ben Ya'ir said to [the river] is, “if you do not part your waters, you are not fulfilling the precondition stated when the utterance [that brought you into being] was said, and it is as

⁹⁵⁷ Talmud Bavli, Chullin 7a

⁹⁵⁸ Ecclesiastes 1:7

⁹⁵⁹ [And as it continues there, “[The river] parted for him.”]

if you never were, and as if water was never created here, and thus, water has never flowed here.” (This concludes the quote [of this part of the discourse].)

This also explains the precise wording, “I will decree upon you that water will **never** flow through you.” At first glance, the word “never-*L'Olam*-לעולם” seems to be superfluous here (since if he decrees upon it that water will not flow through it, it follows automatically that water will never flow through it).

However, the explanation is that the words of Rabbi Pinchas ben Ya'ir, “I will decree upon you etc.,” are not only a decree, but with these words he answered the argument of the river. This is because the existence of the river stems entirely from the utterance that constantly brings it into being from nothing to something, and if the utterance withdraws from it, it then will revert to naught and nothingness, as it was before creation, as though it never was, as explained before.

Thus, since at the time that the utterance was [originally] said, the Holy One, blessed is He, established a condition with it, that it would not hinder the service of *HaShem*-יהו"ה of the Jewish people, we thus find that if it did not part its waters, and did not fulfill the condition that was established with it at the time the utterance was said, then it has no existence in the first place. Thus, the river cannot argue that it is going to fulfill the will of its Owner, in that “all the rivers flow to the sea by the decree of the King,” since if it does not fulfill the condition, there never was the existence of the river [in the first place].

In other words, since Rabbi Pinchas ben Ya'ir was on his way to fulfill the *mitzvah* of redeeming captives, and from the perspective of Rabbi Pinchas ben Ya'ir, there was no impediment to fulfilling the *mitzvot*, it therefore follows automatically that "I will decree upon you etc." For, when a Jew is prepared to fulfill the will of his Owner and does not take any obstacles or impediments into account, all matters of the creation are then forced to be nullified of their nature for him to be able to fulfill the will of his Owner.

In Ohr Torah he concludes: Whosoever is called a son of the Holy One, blessed is He, is capable of actualizing the desire of his Owner. And who is this? One who guards the covenant [of the circumcision] (*Shomer HaBrit*), and is called "the righteous (*Tzaddik*) is the foundation (*Yesod*) of the world."⁹⁶⁰ Understand this very well. (This matter is related to what we discussed in the recent past about studying Iggeret HaTeshuvah.⁹⁶¹ This is because the primary matter of Iggeret HaTeshuvah is to teach the matter of guarding the covenant [of the circumcision] (*Shemirat HaBrit*).)⁹⁶²

Now, about what was said before, that upon the withdrawal of the letters of the ten utterances from the creations, (and similarly, when they do not fulfill their precondition), they would return to naught and nothingness as though they never existed in the first place, this may be

⁹⁶⁰ Proverbs 10:25

⁹⁶¹ See the Sichah talk of the 10th of Shvat of this year, Ch. 52 (Torat Menachem, Vol. 55, p. 224)

⁹⁶² See the following Sichah talks: Shabbat Parshat Vayikra, Ch. 20, and Shabbat Parshat Pinchas, Ch. 8, of the year 5731 (Torat Menachem, Vol. 63 p. 393; Vol. 65 p. 38 and on); Also see the [Sichah talk of the] night of the holiday of Shavuot 5736.

understood based on the explanation of his honorable holiness, the Rebbe (Rashab), whose soul is in Eden, in various discourses⁹⁶³ about the matter of “a stream whose waters fail once in seven years.”⁹⁶⁴ That is, even though there presently is water in that flows well, nevertheless, since after seven years its waters cease, this retroactively reveals that its waters are false and are not living waters.

From this we can understand the matter as it relates to the creations, that since when the word of *HaShem* יהו"ה withdraws from them (or if they do not fulfill their precondition) their existence ceases, it thus follows automatically that even the existence they initially had, was a false existence etc. This is the meaning of the statement in Tanya there, that “it would be as though they never existed altogether etc.”⁹⁶⁵

5.

Now, the matters of “to its strength-*L'Eitano* לְאִיתָנוּ” meaning, “to its precondition-*L'Tna'o* לְתִנְאוֹ-” as well as the explanation of “actualizing the will of the Ever Present One,” were already said previously (as discussed above), and that which was newly introduced in the discourse at the time it was

⁹⁶³ Sefer HaMaamarim 5643 p. 96; 5656 p. 256 and on; Hagahot L'Dibur HaMatchil “*Patach Eliyahu*” ShebTorah Ohr, 5658 (p. 42 and on); *Hemshech* 5666 p. 432; Kuntres U'Maayon, Maamar 2, Ch. 2.

⁹⁶⁴ Mishnah Parah 8:9; Mishneh Torah, Hilchot Parah Adumah 6:12

⁹⁶⁵ Also see Ohr HaTorah, Va'etchanan p. 415 and on; Also see the Sichah talks that followed the discourse (Likkutei Sichot Vol. 6 p. 87 and on).

said to the Alter Rebbe, is the explanation of the matter of the River Ginai.

The explanation is that the nullification of the natural order of the creation for the sake of the Jewish people, as it is in the first two matters, (“to its strength-*L’Eitano*-לְאִיתָנוּ” meaning, “to its precondition-*L’Tna’o*-לְתִנְאוֹ,” and the explanation of “actualizing the will of the Ever Present One”) is that the natural order becomes nullified for the sake of the service of *HaShem*-יְהוָה, blessed is He, of the righteous (*Tzaddikim*), and for the sake of the service of Him of those who return in repentance (*Baalei Teshuvah*).

This is because the splitting of the sea before the Jewish people, which was brought about through our teacher Moshe, was the matter of the nullification of the natural order for the sake of the service of *HaShem*-יְהוָה, blessed is He, of the righteous (*Tzaddikim*).

The matter of “actualizing His will,” in that the Holy One, blessed is He, issues a decree, and the righteous *Tzaddik* nullifies it, and similarly, the righteous *Tzaddik* issues a decree [and the Holy One, blessed is He, fulfills it] etc., is the matter of the nullification of the decree that stems from service of Him through repentance (*Teshuvah*), as discussed before. These two matters relate [specifically] to singularly unique individuals (*Yechidei Segulah*).

However, the novelty of the matter of the River Ginai is that the natural order of the creation is nullified on behalf of every single Jew, provided that he guards the covenant [of the circumcision] (*Shomer HaBrit*). This is why this explanation

was added to the discourse when it was said to the Alter Rebbe, this specifically being the matter of Chabad Chassidus.

This is because the matter of Chabad Chassidus, especially after the 19th of Kislev, is “the spreading the wellsprings to the outside”⁹⁶⁶ (*Hafatzat HaMaayanot Chutzah*) (as explained in the famous Sichah talk of his honorable holiness, the Rebbe (Rashab), whose soul is in Eden).⁹⁶⁷

In other words, the wellsprings must reach every single Jew, even one who is found in “the outside,” so that he will be able to serve *HaShem*-יהו"ה, blessed is He, with no obstructions or impediments. To this end there is the explanation of the matter of the River Ginai. For, even though this matter took place in the time of exile, and in the time of exile itself, at a time when a Jew was in captivity, and moreover the captivity was such that there was doubt whether it was possible to redeem him, as the river said, “About you it is uncertain whether you will fulfill [His will successfully],” nonetheless, the river split for the sake of fulfilling the *mitzvah*. Moreover, it did not only do so for Rabbi Pinchas ben Ya’ir himself, but also for the people who accompanied him in his entourage.

It is from this that empowerment is drawn to each and every Jew, even those who are found in “the outside,” that they be able to serve *HaShem*-יהו"ה, blessed is He, in fulfilling Torah and *mitzvot* without any obstructions or obstacles, since all matters of the natural order are nullified on one’s behalf, so that he will be able to actualize the will of his Maker.

⁹⁶⁶ See the famous letter of the Baal Shem Tov, printed at the beginning of Keter Shem Tov, and translated in the beginning of The Way of the Baal Shem Tov, a translation of Tzava’at HaRivash, and elsewhere.

⁹⁶⁷ Sefer HaSichot, Torat Shalom p. 112 and on.

Now, this empowerment was drawn down through the discourse being said two-hundred years ago, and the words of the righteous (*Tzaddikim*) are eternally sustaining forever and ever.⁹⁶⁸ This is especially so when we review their words (in that the very fact that we review their words indicates [their] eternality). Thus, by the fact that “his seed is alive,” therefore “he too is alive,”⁹⁶⁹ and automatically the matter is again brought about anew.

As in the words of his honorable holiness, my father-in-law, the Rebbe, in a several of his Sichah talks,⁹⁷⁰ when we relate a story (and although it is revealed as a story and not Torah) and we describe all the details and times etc., we relive the matter.

6.

However, we still must understand the explanation in the discourse about the matter of the River Ginai, that it is akin to the splitting of the sea. For, at first glance, being that the Holy One, blessed is He, established a condition with the act of creation, that they must do the will of the righteous (*Tzaddikim*) even though it is not according to their nature, therefore, in and of himself, Rabbi Pinchas ben Ya’ir could have said, “I

⁹⁶⁸ See Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 576; Vol. 4 p. 339, and elsewhere.

⁹⁶⁹ See Talmud Bavli, Taanit 5b

⁹⁷⁰ See the Sichah talk of the holiday of Shavuot 5694, Ch. 9 and on (Likkutei Dibburim, Vol. 1, p. 164a and on); Sefer HaSichot 5707 p. 89 and on; 5708 p. 229; 5710 p. 345, p. 351, p. 373.

command you etc.” This being so, what relation does this have specifically to the splitting of the sea?

This may be understood by prefacing with the explanation of his honorable holiness, the Mittler Rebbe,⁹⁷¹ on the verse,⁹⁷² “He transformed the sea to dry land, they shall pass through the river on foot; there we shall rejoice in Him.” The words, “He transformed (*Hafach*-הפך) the sea to dry land,” in the past tense, refers to the splitting of the sea. The words, “They shall pass through (*Ya'avru*-יעברו) the river on foot; there we shall rejoice in Him,” in the future tense, refers to the coming redemption.

He explains the relationship between these two matters, that for the soul as it is in the body to be able to receive the revelations that will be in the coming redemption, at which time “we will rejoice in Him,” meaning, in His Essential Self, with the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, the empowerment for this was [given] at the time of the splitting of the sea.

This is because, at the exodus from Egypt empowerment for the coming redemption was also given. This is like the teaching of our sages, of blessed memory,⁹⁷³ that had the Jewish people been meritorious, the redemption from Egypt would have been a complete redemption. This is why the verse

⁹⁷¹ Torat Chayim, Beshalach 264a and on (Vol. 1, p. 185c and on)

⁹⁷² Psalms 66:6

⁹⁷³ See Talmud Bavli, Nedarim 22b; Midrash Shemot Rabba 32:1, and elsewhere.

states,⁹⁷⁴ “As in the days that you left the land of Egypt, I will show them wonders,” in which the word “As in the days-*Kiyemei*” כִּי־יָמֵי is in the plural.⁹⁷⁵ In other words, from the time of the exodus from Egypt, we are [continuously] going toward the wonders that will take place in the coming redemption, and every day we go and come closer to the coming of Moshiach, and there are those who see this in an openly revealed way.

It is in this regard that he connects the matter of the River Ginai with the matter of the splitting of the sea. For, the reason that the sea split before Moshe, even though the sea argued, “I was created on the third day, whereas you were created on the sixth day,”⁹⁷⁶ is because the Holy One, blessed is He, established a precondition with the act of creation that they must nullify their nature and not obstruct the children of Israel from actualizing the will of their Owner.

Since then, empowerment has been granted to each and every Jew, even during the time of the exile, to be able to do their work in service of *HaShem* יהו"ה, blessed is He, without any obstructions from worldly matters, and that their work in this regard, especially in the time of the footsteps of Moshiach, when there is doubled and quadrupled darkness etc., brings⁹⁷⁷ the coming redemption about.

⁹⁷⁴ Micah 7:15; Also see the beginning of the discourse entitled “*Kiyemei Tzeitcha*” 5708 (Sefer HaMaamarim 5708 p. 159).

⁹⁷⁵ See Zohar III 176a

⁹⁷⁶ Midrash Shemot Rabba 21:6 *ibid.*

⁹⁷⁷ There is a small portion of the discourse missing here.

This then, is the meaning of [the verse], “You who dwell in the gardens, the companions listen to your voice; let me hear [your voice].” That is, when the congregation of Israel “are scattered in the exile, grazing in the gardens of strangers,” which indicates the above-mentioned doubled and quadrupled darkness, but even so, she “sits in synagogues and study halls,” [and as the discourse specifies, “synagogues” (first and then) “study halls,” since the beginning of the daily order of serving *HaShem*-יהוה, blessed is He, is serving Him in prayer, as in the teaching of our sages, of blessed memory,⁹⁷⁸ “That my prayer should be adjacent to my bed,” and after prayer there must be Torah study, as it states in Shulchan Aruch,⁹⁷⁹ that one must go from the synagogue to the study hall], meaning that the conduct of a Jew is such that he engages in prayer and Torah study, and his study of Torah is for the sake of doing and fulfilling etc., thus, since “He does the will of those who fear Him,”⁹⁸⁰ the Holy One, blessed is He, assists him that his study will come into actualization.

Now, when he does this even during the time of the exile [in a state of] doubled and quadrupled darkness,⁹⁸¹ it is then that “the companions listen etc.,” in that the Holy One, blessed is He, and His entourage come and listen to his voice and they ask of him, “Let me hear [your voice].” In other words, since the

⁹⁷⁸ Talmud Bavli, Brachot 5b; See Likkutei Torah, Zot HaBrachah 96b

⁹⁷⁹ Shulchan Aruch of the Alter Rebbe 155:1

⁹⁸⁰ Psalms 145:19

⁹⁸¹ There was also mention of the matter of “my heart is awake” (Song of Songs 5:2 – there is a small portion of the discourse missing here.

Shechinah is also in exile,⁹⁸² therefore the Holy One, blessed is He, also asks of him, “Let me hear [your voice],” so that through this there will be the redemption of the *Shechinah* from the exile.

This is as our sages, of blessed memory, taught,⁹⁸³ “Whosoever engages in Torah study.... has redeemed Me and My children from amongst the nations,” with the true and complete redemption through our righteous Moshiach, speedily and in the most literal sense!

⁹⁸² See Talmud Bavli, Megillah 29a; Sifri to the end of Parshat Masei; Zohar I 120b

⁹⁸³ Talmud Bavli, Brachot 8a

*“Lehavin Inyan Ketivat Sefer Torah... -
To understand the matter of writing a Torah
Scroll...”*

Delivered on the afternoon of the 6th day of the week,
Erev Shabbat Kodesh, Parshat Bo, 5730⁹⁸⁴
By the grace of *HaShem*, blessed is He,

Upon the conclusion of the writing of the Torah Scroll to greet Moshiach,
which began being written at the behest of and in the presence of his
honorable holiness, [my father-in-law] the Rebbe, the leader of our
generation.

1.

In order to better understand the matter of writing a
Torah scroll, as stated by Rambam,⁹⁸⁵ “It is a positive
commandment for each and every Jewish man⁹⁸⁶ to write a

⁹⁸⁴ The original discourse was edited by his honorable holiness, the Rebbe, and published in proximity to the holiday of Shavuot 5746. This was printed together with “a short summary regarding the matter of the Sefer Torah to greet our righteous Moshiach” [printed at the end of Sefer HaMaamarim 5730, p. 381 and on].* [* This discourse was also printed in a pamphlet entitled “*Siyum v’Kenisat Sefer Torah*” that the Rebbe handed out to men, women, and children on the third day of the week, the 28th of Marcheshvan 5752.]

⁹⁸⁵ Mishneh Torah, Hilchot (Tefillin, Mezuzah v)Sefer Torah 7:1; See at length in Likkutei Sichot, Vol. 23, the 1st Sichah talk of the holiday of Shavuot (p. 17 and on); Vol. 24, the 2nd Sichah talk of Parshat Vayeilech (p. 207 and on).

⁹⁸⁶ Rambam writes[“each and every Jewish man-*Kol Ish v’Ish* ואיש ואיש”], whereas in Shulchan Aruch, Yoreh De’ah, beginning of Section 270 it states “Every Jewish man-*Kol Ish* ואיש” (only mentioning “man-*Ish* ואיש” once), but this is not the place to elaborate on this.

Torah scroll for himself,⁹⁸⁷ as the verse states,⁹⁸⁸ ‘And now, write down [this] song for yourselves.’⁹⁸⁹ A king is commanded to write another Torah scroll for himself, for the sake of his sovereignty, in addition to the scroll he possesses while a commoner, as it states,⁹⁹⁰ ‘It shall be that when he sits on the throne of his kingdom, he shall write two copies of this Torah for himself... It shall be with him, and he shall read from it all the days of his life etc.’⁹⁹¹

The first person to write a Torah scroll was our teacher Moshe, the faithful shepherd of all Israel,⁹⁹² and “there is an offshoot of Moshe in each and every generation.”⁹⁹³ He finished writing it on the eve before the holy Shabbat, as explained in various places.⁹⁹⁴ The Tzemach Tzeddek wrote

⁹⁸⁷ In Shulchan Aruch *ibid.*, it states “to write for him a Torah Scroll-*Lichtov Li-*לכתוב לו” [as opposed to “to write a Torah scroll for himself-*Lichtov Sefer Torah l’Atzmo-*לעצמו-ספר תורה לעצמו-*l’Atzmo-*”].

⁹⁸⁸ Deuteronomy 31:19

⁹⁸⁹ In Mishneh Torah *ibid.*, (he states the word “and now-*v’Atah-*וְעַתָּה” but leaves out the word “this-*HaZot-*הַזֹּאת”). However, in the continuation, “meaning, write down the [entire] Torah which contains **this** (*Zu-*זוֹ) song,” this seemingly indicates that this was a printing error, and that the word “this-*HaZot-*הַזֹּאת” should also be included [in the text]. This is especially so considering that the way it is written in the numeration of the *mitzvot* at the beginning of Sefer HaYad (positive *mitzvah* 17) is “Write down this (*HaZot-*הַזֹּאת) song, as well as in Sefer HaMitzvot, positive *mitzvah* 18. See Tzafnat Paane’ach to Mishneh Torah *ibid.*

⁹⁹⁰ Deuteronomy 17:18-19

⁹⁹¹ Mishneh Torah *ibid.* Halacha 2; Also see Mishneh Torah, Hilchot Melachim 3:1.

⁹⁹² See Tanya, beginning of Ch. 42.

⁹⁹³ Tikkunei Zohar, Tikkun 69 (114a); Also see p. 112a.

⁹⁹⁴ For, the passing of Moshe (on the 7th of Adar) was at Minchah time on Shabbat (Zohar II 88b; 156a; Tur, Orach Chayim 292 (in the name of Sar Shalom Ga’on).* Shulchan Aruch of the Alter Rebbe *ibid.*, Se’if 5, and elsewhere). Based on this we must say that he finished the writing of the Torah scroll on the eve before the holy Shabbat (*Erev Shabbat*), on the 6th of Adar (Tosefot entitled “*MiKan*” to Talmud Bavli, Menachot 30a) – explained at length in the Sichah talk of Shabbat Parshat Pekudei, 6th of Adar Sheni 5730 (Ch. 5 and on (Torat Menachem, Vol. 59 p. 287 and on)). [* Tur *ibid.* wrote “there are Midrashic teachings that prove that he

about this⁹⁹⁵ that the matter of writing a Torah scroll can be understood by what the Alter Rebbe explains about the matter of “Moshe wrote,”⁹⁹⁶ as will later be explained.

2.

Now, it is written,⁹⁹⁷ “These are the journeys of the children of Israel who went forth from the land of Egypt.” In the discourses on “*Eileh Masei* – These are the journeys,”⁹⁹⁸ the Alter Rebbe asks [stating] that we must understand why the verse states “These are the journeys” in the plural, but then concludes, “who went forth from the land of Egypt,” though the departure from Egypt was only the first departure and journey (in which they traveled from Ramses to Sukkot).

About this he explains⁹⁹⁹ that all forty-two journeys, until their encampment on the [river] Jordan across from Yericho - which is in the Holy Land, may it be rebuilt and firmly established by our righteous Moshiach speedily in our days - are called “going forth from the land of Egypt.” About this the

did not pass away at that time (see Ba”Ch there entitled “*u’Mah Shakatah*”). However, Shulchan Aruch of the Alter Rebbe *ibid.* cites that Moshe passed away on Shabbat and does not mention that there is anyone who disputes the matter. For the give and take regarding this, [see]: She’elat Ya’avetz Vol. 1, Section 33; Chatam Sofer Vol. 6, Section 29; Sefer Nefesh Chayah (of Rabbi Reuven Margoliot), Section 292; Makor Chessed (by the same author) to Sefer Chassidim, Section 356; Also see Sefer Asarah Ma’amarot, Maamar Chikur Din, Part 2, Ch. 13.]

⁹⁹⁵ In Ohr HaTorah, Vayeilech p. 1,457.

⁹⁹⁶ [Numbers 33:2]

⁹⁹⁷ Numbers 33:1

⁹⁹⁸ In Likkutei Torah, in the beginning of the second discourse entitled “*Eileh Masei*” (88c); Also see Ohr HaTorah, Masei *ibid.* p. 1,352 and p. 1,357.

⁹⁹⁹ In Likkutei Torah *ibid.* 89a; Also see 91a there; Ohr HaTorah *ibid.* p. 1,358.

verse states,¹⁰⁰⁰ “Moshe wrote their goings forth according to their journeys... and these were their journeys according to their going forth.”

His honorable holiness, the Alter Rebbe, asks a question about this.¹⁰⁰¹ That is, why is it that in regard to “Moshe wrote” the verse gives precedence to “their goings forth” before “their journeys” (“Moshe wrote their goings forth according to their journeys”) but it then reverses the order stating, “and these were their journeys according to their going forth.”

He explains that, as well known, *HaShem's*-יהו"ה ultimate Supernal intent in the descent of the soul into the body, in which the soul descended “from a high peak to a deep pit,”¹⁰⁰² this being the “Egypt-*Mitzrayim*”-מצרים (constraints-מיצרים) of the world, or at the very least, the “Egypt-*Mitzrayim*”-מצרים (constraints-מיצרים) of the side of holiness,¹⁰⁰³ is all for the sake of ascent.

Moreover, the ascent is to higher than where the soul descended from, as explained in various places,¹⁰⁰⁴ from which the purpose of the descent is understood. That is, through its descent the soul reaches higher than the level it descended from.

¹⁰⁰⁰ Numbers 33:2

¹⁰⁰¹ In the beginning of the third discourse entitled “*Eileh Masei*” (91a); Also see Ohr HaTorah *ibid.* p. 1,352.

¹⁰⁰² Per the language of our sages, of blessed memory, in Talmud Bavli, Chagigah 5b.

¹⁰⁰³ See Torah Ohr, Yitro 71c; Likkutei Torah *ibid.* 89c, and elsewhere.

¹⁰⁰⁴ See Torah Ohr, No'ach 9a; Beshalach 62d and on; Yitro 71a; Likkutei Torah, beginning of Balak, and elsewhere. In Likkutei Torah Masei *ibid.* 91d [it states], “When it comes to the souls, even though they arose in thought, they are nevertheless drawn from the aspect of the letters of the thought and through their descent into the body... there is the aspect of the revelation of the light of *HaShem*-יהו"ה that fills all world (*Memaleh Kol Almin*) and His light that surrounds all worlds (*Sovev Kol Almin*), the Master of the thought (*Baal HaMachshavah*).”

This then, is the meaning of “and these are their journeys according to their goings forth-*Maseihem l’Motza’eihem*-מוצאיהם למסעיהם,” this being the ascent from below to Above, to the aspect of “their original source-*Motza’eihem*-מוצאיהם.”¹⁰⁰⁵ The introduction and granting of empowerment for this was “Moshe wrote their goings forth according to their journeys.”

That is,¹⁰⁰⁶ Moshe [the faithful shepherd of all Israel in all generations] wrote (writing being the matter of drawing down)¹⁰⁰⁷ and drew down from the aspect of “their original source-*Motza’eihem*-מוצאיהם,” the source of the souls of the Jewish people, to “their journeys-*Maseihem*-מסעיהם,” this being that part of the soul that manifests in the body.

The verse uses the word “*Motz’eihem*-מוצאיהם” (rather than “their going out-*Yetziyatam*-יציאתם” or the like), in that it is like a “source-*Motza’eihem*-מוצאיהם,”¹⁰⁰⁸ and thus, that which is drawn from it is automatically like it. This is because “their original source-*Motza’eihem*-מוצאיהם” is a level about which it does not apply to say that there is a bestowal of a given matter from there, thus causing change in it, but it only is a “source-*Motza’eihem*-מוצאיהם,” in an automatic way.¹⁰⁰⁹ Nevertheless, it is specifically from

¹⁰⁰⁵ See Likkutei Torah ibid. 96a, “It is possible that the ascent to ‘their origins-*Motza’eihem*-מוצאיהם’ is higher than where the initial drawing forth was from in ‘their origins-*Motza’eihem*-מוצאיהם.’”

¹⁰⁰⁶ Likkutei Torah ibid. 92a; 92d; 93d; 96a; Ohr HaTorah ibid. p. 1,373.

¹⁰⁰⁷ Likkutei Torah ibid. 95d; Ohr HaTorah ibid. p. 1,358; p. 1,365.

¹⁰⁰⁸ Likkutei Torah ibid. 96a

¹⁰⁰⁹ This is similar to what is explained in various places regarding the difference between “[the terms] “[He] created-*Bara*-ברא” and “[It was] created-*Nivra*-נברא.” That is, the term “[He] created-*Bara*-ברא” indicates that there is a power of the Actor in the acted upon, and this is only applicable in relation to His titles, blessed is He. However, with respect to His Essential Self and Being, blessed is He, it is as though He merely “commanded and they were created-*v’Neevra*’oo-ונבראו”

there that the matter is drawn down to below. This is as the verse states,¹⁰¹⁰ “He blew into his nostrils the soul of life,” and “He who blows, blows from within himself.”¹⁰¹¹

Beyond this, in the matter of “He (Moshe) wrote-*Vayichtov*-ויכתוב” there also is the inclusion of the matter of the signature. This is as stated in Talmud¹⁰¹² in explanation of the verse,¹⁰¹³ “He shall write her [a bill of divorce] etc.,” that the view of Rabbi Meir [who is called such because “he illuminated-*Me’ir*-מאיר the eyes of the sages in Torah law (*Halachah*)”]¹⁰¹⁴ is that the meaning of “He shall write-*Katav*-כתב” is “He shall sign-*Chatam*-חתם.”¹⁰¹⁵ In other words, Moshe caused the matter of writing (*Kteevah*-כתיבה) and signing (*Chatimah*-חתימה) the aspect of “their original source-*Motza’eihem*-מוציאיהם” to “their journeys-*Maseihem*-מסעיהם.” Through this it then was possible for there to actually be “these are their journeys (*Maseihem*-מסעיהם) to their original source

automatically, in that they are of no level of comparison or relation to Him whatsoever, blessed is He.” See Torah Ohr, Megillat Esther 96c; This is likewise stated in Likkutei Torah, Re’eh 20c; 26d; Shir HaShirim 14c; 41d, and in the continuation of the matter there it states, “As it states, “Wisdom is found from nothing,” using a term of “finding-*Metziyah*-מציאה,” in which the one who finds, does not know where that which he found came to him from, this being one and the same matter as “they were created-*Nivra’oo*-נבראו.”

¹⁰¹⁰ Genesis 2:7

¹⁰¹¹ Tanya, beginning of Ch. 2, citing Zohar; See Iggeret HaTeshuvah, Ch. 5; Likkutei Hagahot I’ Tanya, Ch. 2 ibid.

¹⁰¹² See Talmud Bavli, Gittin 21b, 23a (and in Rashi there beginning “*Lav Milta Hoo d’Amree*”); Also see Rashi there 3b beginning “*Chatimah*.”

¹⁰¹³ Deuteronomy 24:1; Also note Likkutei Levi Yitzchak to Tanya p. 20.

¹⁰¹⁴ Talmud Bavli, Eruvin 13b

¹⁰¹⁵ Likkutei Torah, Masei ibid. 92d. There it states, “[The word] ‘and he wrote-*Vayichtov*-ויכתוב’ is like ‘the writing of a scribe-*Ktav Sofer*-כתב סופר’ in the Mishnah at the end of Tractate Gittin (87b), to which the Talmud (there 88a) explains ‘the sign of a scribe-*Chatam Sofer*-חתם סופר.’”

(*Motza'eihem*-מוצאייהם),” this being the ascent from below to Above, as explained before.

3.

Now, the explanation (according to the above-mentioned discourses) is that it states in Zohar¹⁰¹⁶ that the seventh fixture (*Tikkun*) of the “thirteen fixtures of the beard” (*Yod-Gimmel Tikkunei Dikna*) is the fixture (*Tikkun*) of “and Truth-*v'Emet*-ואמת.” For, although all thirteen “fixtures of the beard” (*Tikkunei Dikna*) are drawn from completely higher than the order of the chaining down of the worlds (*Seder Hishtalshelut*), which is why the thirteen attributes of mercy (*Yod-Gimmel Midot HaRachamim*) repair **all** blemishes, as explained in Iggeret HaTeshuvah,¹⁰¹⁷ they nevertheless are called “the fixtures of the beard” (*Tikkunei Dikna*), [in that they are similar to] the “hairs” (*Sa'arot*) of the beard.

The matter of hair is that¹⁰¹⁸ even though its vitality is derived from the brain within the skull, nevertheless, the way the vitality is drawn to the hair is through the the bone of the skull which separates and is the greatest constriction (*Tzimtzum*), to the extent that if the hair of one's head is cut, he feels no pain at all.

The likeness to this is understood Above, that even though the drawing down of the aspect of “the hairs of the beard” (*Tikkunei Dikna*) is from much higher than the order of

¹⁰¹⁶ See Zohar III 131a-b; Pri Etz Chayim, Shaar 12 (Shaar HaSelichot) Ch. 8, section entitled “*Amar Yitzhak*.”

¹⁰¹⁷ [Tanya], Iggeret HaTeshuvah, Ch. 8

¹⁰¹⁸ Likkutei Torah *ibid.* p. 92d and on.

the chaining down of the worlds (*Seder Hishtalshelut*), nevertheless, the way it is drawn down is only in the way of a glimmer of radiance, which comes down through a great constriction (*Tzimtzum*) that is called by the name “hairs” (*Sa’arot*).

In contrast, when it comes to the seventh of the thirteen fixtures of the beard (*Tikkunei Dikna*), which is the fixture (*Tikkun*) of “and Truth-*v’Emet* וֶאֱמֶת,” there is a drawing down and revelation in it that is not by way of the constriction (*Tzimtzum*) of the hairs (*Sa’arot*). The likeness to this in man below is that this is that part of the face that remains without hair, as explained in Zohar.¹⁰¹⁹

Furthermore, about this the verse states,¹⁰²⁰ “A man’s wisdom lights up his face.” That is, in the radiance of a person’s face there is recognition of the novelty of a new drawing down from the aspect of Wisdom-*Chochmah*. For example, Rabbi Avahu’s¹⁰²¹ face would shine when he found a new Tosefta,¹⁰²² and the change in his face was apparent to all. This is as stated in Talmud¹⁰²³ about Rabbi Yehudah, that even a non-Jew could recognize that his face was radiant, being that “a man’s wisdom lights up his face.”

This is one of the differences between the drawing down in the hairs (*Sa’arot*) and the drawing down in the face (*Panim*).

¹⁰¹⁹ Zohar III *ibid.* [131]a; 133b

¹⁰²⁰ Ecclesiastes 8:1; Likkutei Torah *ibid.* 93b; Also see 95d there.

¹⁰²¹ Talmud Yerushalmi, Shabbat 8:1; Pesachim 10:1; Shekalim 3:2; Midrash Kohelet Rabba 8:1:4.

¹⁰²² (In Talmud Yerushalmi and Kohelet Rabba *ibid.* it states, “and old Tosefta,” but) this is as stated in Likkutei Torah *ibid.* 93b, and elsewhere in the teachings of Chassidus.

¹⁰²³ Talmud Bavli, Nedarim 49b, and also see the preceding citation number 36 [in the original discourse, to Talmud Yerushalmi].

That is, even though the hairs are drawn from the brains in the head, and even after this, they receive vitality from the brains in the head, such that through this they sprout and grow, even so, all that is visible and revealed is the hairs, whereas the vitality within them is not apparent, such that even the fact that they receive vitality is not apparent in them. In contrast, when it comes to the drawing down in the face, in that “a man’s wisdom lights up his face,” the wisdom is apparent in his face.

This then, is why the seventh fixture (*Tikkun*) is called “and Truth-*v’Emet*-ואמת.” For, the matter of truth (*Emet*-ואמת) is that it is changing.¹⁰²⁴ That is, the novelty (superiority) of this fixture (*Tikkun*) is that the drawing down does not change (or conceal it) such that even when it is drawn down it shines in a revealed way.

Now, it can be said that the seventh fixture (*Tikkun*) called “and Truth-*v’Emet*-ואמת,” (truth being unchanging) is also because its root is in that from which the seventh fixture (*Tikkun*) comes, this being “I *HaShem*-יהוה have not changed.”¹⁰²⁵

4.

Now, according to what is known,¹⁰²⁶ that whatever is higher is drawn further down, it is understood that the seventh

¹⁰²⁴ See Likkutei Torah *ibid.*, citing Sefer Kol BaRamah.

¹⁰²⁵ Malachi 3:6; Likkutei Torah *ibid.*

¹⁰²⁶ See Likkutei Torah, Shlach 47b; Balak 73d; Shir HaShirim 23a; Shaarei Orah, discourse entitled “*Yaviyu Levush Malchut*” Ch. 12, Ch. 32 and on; Discourse entitled “*Bati LeGani*” 5719, Ch. 4 (Torat Menachem, Sefer HaMaamarim Shvat p. 297 and on [translated in The Teachings of The Rebbe 5719, Discourse 13]).

fixture (*Tikkun*), the fixture of “and Truth-*v’Emet*-ואמת,” is primarily drawn down below.

The explanation is that the true matter of “I *HaShem*-יהוה have not changed,” is in the Essential Self and Being of the Unlimited One, blessed is He, whose existence is intrinsic to Him¹⁰²⁷ and who is not caused by any cause that preceded Him, Heaven forbid to think so. For, about revelations (*Gilyim*)¹⁰²⁸ which are preceded by a cause and reason, the true matter of “I have not changed” cannot be said.

This is because the very fact that they were preceded by a cause and reason is itself a change, being that there is a change from before they were drawn down from the cause and reason, during their drawing down from the cause and reason, and after being drawn down from the cause and reason.

In contrast, regarding His Essential Self and Being, blessed is He, which is not caused by any cause that preceded Him, Heaven forbid to think so, there are no changes in Him, and thus this is the **true** matter of “I *HaShem*-יהוה have not changed.”

Now, this matter is primarily drawn down to below. This is as explained by his honorable holiness, the Mittler Rebbe,¹⁰²⁹ that the fact that the “something” (*Yesh*) below senses itself as having intrinsic existence, and does not sense that it has a cause that preceded it, is because it is rooted in the

¹⁰²⁷ [Tanya], Iggeret HaKodesh, Epistle 20 (130b)

¹⁰²⁸ In regard to the coming section also see Likkutei Sichot, Vol. 17 p. 153, note 43.

¹⁰²⁹ Biurei HaZohar, Beshalach 43c, and likewise also in the discourse entitled “*u’Lekachtem Lachem*” 5661 (Sefer HaMaamarim 5660-5662, p. 191 and on); Also see Shaarei Orach *ibid.* Ch. 45-51; Sefer Maamarei Admor HaZaken, Al Maamarei Rabboteinu Zichronam L’Brachah p. 483.

Essential Self of the Singular Preexistent Being whose existence **is** intrinsic to Him and who is not caused by any cause that preceded Him, Heaven forbid to think so. That is, the true existence of the created “something” (*Yesh HaNivra*) is the True Something (*Yesh HaAmeete*). This is as explained at length in the discourse entitled “*Mi Kamochah*” of his honorable holiness, the Rebbe Maharash.¹⁰³⁰

[About [that discourse] his honorable holiness, my father-in-law, the Rebbe, revealed¹⁰³¹ that each Rebbe had fixed discourses that he would repeat publicly once every two or three years, and one of these discourses of the Rebbe Maharash was the discourse entitled “*Mi Kamocha*.”]

This is also explained in his continuum (*Hemshech*) entitled “*Mayim Rabim*”¹⁰³² about the matter of “there is nothing besides Him.”¹⁰³³ [That is, in addition to the explanation there¹⁰³⁴ about the matter of “The Great (*HaGadol*), the Mighty (*HaGibor*) etc.”¹⁰³⁵ (about which our sages, of blessed memory, stated,¹⁰³⁶ “Greatness-*Gedulah* גדולה”¹⁰³⁷

¹⁰³⁰ 5629, printed in Sefer HaMaamarim 5629 p. 143 and on.

¹⁰³¹ HaYom Yom for the 28th of Tammuz; Sefer HaMaamarim 5659 p. 224; Igrot Kodesh of his honorable holiness, the Rebbe Rayatz, Vol. 6 p. 267.

¹⁰³² Of the year 5636

¹⁰³³ Deuteronomy 4:35 – This verse is amongst the verses recited in “*Atah Hareita*,” which at the time of concluding and bringing the Torah scroll into the Synagogue we “proclaim the verses of “*Atah Hareita*” like on Simchat Torah” – as per the letter of his honorable holiness, my father-in-law the Rebbe, printed in Kovetz Michtavim, Kovetz 3 (New York 5710) p. 7 and on, also copied in Kovetz “Yagdil Torah” (New York), Year 3, Notebook 3 (28), Ch. 31; Kuntres “Siyum v’Hachnasat Sefer Torah” (Kehot 5741), p. 25 and on; Igrot Kodesh of the Rebbe Rayatz *ibid.* p. 73 and on.

¹⁰³⁴ Ch. 8 and on (p. 15 and on).

¹⁰³⁵ Deuteronomy 10:17; Nehemiah 9:32

¹⁰³⁶ Talmud Bavli, Brachot 58a

¹⁰³⁷ Chronicles I 29:11

refers to the act of creation”) which is explained in Shaar HaYichud VeHaEmunah,¹⁰³⁸ that even though the soul descends to a place where there are “many waters and rivers” that cause confusion, nevertheless, “many waters cannot extinguish the love, nor rivers drown it,”¹⁰³⁹ it is in addition to this that it is explained there]¹⁰⁴⁰ that even though the world exists, notwithstanding all this, the **true** reality of its substance is Godliness, and it specifically is below [in this world] that this matter is apparent, as explained there at length.

The same is also explained in the discourses of his honorable holiness, the Rebbe Rashab, whose soul is in Eden,¹⁰⁴¹ that it specifically is below in this world that it is apparent and revealed that “none can compare to You,” and through this, we know that even the Supernal worlds cannot compare to His Essential Self. The same is so of the matter of “there is nothing besides Him.”

5.

Now, the matter that the true reality of the existence of the created “something” (*Yesh HaNivra*) is the True Something (*Yesh HaAmeete*) of His Essential Self, blessed is He, refers to the souls of the Jewish people as they are below. For, it is specifically about them that it applies to use the word “something-*Yesh-ו*” (being that they are in a state of

¹⁰³⁸ Ch. 4 [translated as The Gate of Unity and Faith]

¹⁰³⁹ Song of Songs 8:7

¹⁰⁴⁰ In Ch. 158 and on (p. 175 and on).

¹⁰⁴¹ *Hemshech* 5672 Vol. 1, Ch. 87 (p. 12); Vol. 2, Ch. 329 (p. 676) p. 1,155; Vol. 3, p. 1,442 and on; Sefer HaMaamarim 5680 p. 50, and elsewhere.

existence). In contrast, the nations of the world etc., are not in the aspect of existence,¹⁰⁴² since their existence is secondary to [and dependent on] the souls of the Jewish people¹⁰⁴³ (as explained in many places). Thus, the statement that “the created something (*Yesh HaNivra*) is the True Something (*Yesh HaAmeetee*,” refers to the souls of the Jewish people below, who are rooted in the Essential Self of *HaShem*-יהו"ה, blessed is He.

That is, even though “all beings in existence only exist from the truth of His Existence” (this being “the foundation of all foundations and the pillar of all wisdoms etc.”),¹⁰⁴⁴ even so, the souls [of the Jewish people] are “literally a part of God from on high.”¹⁰⁴⁵ The teaching of the Baal Shem Tov [on this] is well known,¹⁰⁴⁶ that when one takes hold of a part of the Essence, one takes hold of all of it.

With the above in mind, it is understood that even as the soul is below, “a Jew neither desires nor is he capable of being separated from Godliness, Heaven forbid.”¹⁰⁴⁷ For, even as he is below, nonetheless, in the reality of his own existence he

¹⁰⁴² Also see Likkutei Sichot, Vol. 18, p. 165 and on; Vol. 20 p. 139 and on.

¹⁰⁴³ As is so with **all** matters of the creation, including the upper worlds, that they themselves are not the ultimate purpose for their having been created, but rather “for the sake of Israel and the sake of the Torah” – see Midrash Bereishit Rabba 1:4; Midrash Tanchuma Buber, Bereishit 10; Otiyot d’Rabbi Akiva, Ot Beit; Rashi to the beginning of the Torah [Genesis 1:1] – also see Likkutei Sichot Vol. 10 p. 25, and Vol. 20 *ibid*.

¹⁰⁴⁴ Mishneh Torah, beginning of Hilchot Yesodei HaTorah [1:1].

¹⁰⁴⁵ Tanya, beginning of Ch. 2

¹⁰⁴⁶ *Hemshech* 5666 p. 522; *Hemshech* 5672 Vol. 1, p. 553; Also see there p. 415; Vol. 2, p. 1,081.

¹⁰⁴⁷ HaYom Yom for the 25th of Tammuz; Igrot Kodesh of his honorable holiness, the Rebbe Rayatz, Vol. 4, p. 384; Also see the discourse entitled “*Bati LeGani*” 5710 Ch. 3 (Sefer HaMaamarim 5710 p. 115), Ch. 4 (p. 117); Sefer HaMaamarim 5684 p. 215 and p. 243, and elsewhere.

senses, as it were, the true reality of the existence of *HaShem's*-יהו"ה Essential Self and Being, blessed is He, whose existence is intrinsic to Him, and who is not caused by any cause that preceded Him, Heaven forbid to think so.

6.

This then, is the meaning of [the verse], “Moshe wrote their goings forth according to their journeys... and these were their journeys according to their going forth.” That is, our teacher Moshe drew down the aspect of *HaShem's*-יהו"ה Essential Self and Being (“their original source-*Motza'eihem*-מוצאיהם”) into the soul as it is below (“their journeys-*Maseihem*-מסעיהם”) through which there then was caused to be the ascent of the soul, “and these were their journeys (*Maseihem*-מסעיהם) to their original source (*l'Motza'eihem*-למוצאיהם).”

As explained at length in the discourse of the Hilulah of the 10th of Shvat¹⁰⁴⁸ (and particularly in the twentieth chapter)¹⁰⁴⁹ about the matter of the descent of the soul, that since the Godly soul descended all the way down into the body and the natural soul, therefore, for it to be capable of withstanding all the tests and fulfill its mission and purpose, it it specifically requires the quality of victory (*Nitzachon*) and it is the quality of victory (*Nitzachon*) that brings about the

¹⁰⁴⁸ In the discourse entitled “*Bati LeGani*” 5710, printed in Sefer HaMaamarim there, p. 111 and on.

¹⁰⁴⁹ The chapter which corresponds to this year, (5730) – the twentieth year. It can be suggested that perhaps each chapter of the twenty chapters corresponds to a single year – and this chapter is explained at length in the discourse by the same title of Shabbat (and Motzei Shabbat) Parshat Bo – on p. 134 and on [in Sefer HaMaamarim 5730 – Discourse 17 and 18

drawing down and revelation of the Supernal treasury, this being the revelation of the innerness and Essential Self of the Unlimited One, blessed is He.

Beyond this, through man's service of *HaShem*-יהו"ה, blessed is He, elevation is cause even Above, so to speak. This is as in the known teaching of the Rav, the Maggid [of Mezhritch],¹⁰⁵⁰ in explanation of the Mishnah,¹⁰⁵¹ "Know what is above you-*Da Mah LeMa'alah Mimcha*-ממך למעלה מה," that "You should know that whatever is Above in the Supernal statures (*Partzufim*) and *Sefirot*, is all from you-*Mimcha*-ממך," in that it depends on one's toil.

More specifically, it is explained in his teaching¹⁰⁵² on the verse,¹⁰⁵³ "Make for yourself two silver trumpets (*Chatzotzrot*-חצוצרות)" [said to our teacher Moshe, the faithful shepherd] that the word "trumpets-*Chatzotzrot*-חצוצרות" means "two half forms-*Chatzi Tzurot*-חצי צורות," and that through ones's toil below he brings wholeness and perfection Above, so to speak, so that there is a whole form (*Tzurah*-צורה).

7.

Now, the drawing down of the aspect of "and Truth-*v'Emet*-ואמת," which is the seventh fixture (*Tikkun*), through the fixtures of the beard (*Tikkunei Dikna*), and then through the ten

¹⁰⁵⁰ Likkutei Amarim of the Rav, the Maggid of Mezhritch (Kehot edition), section 198 (p. 50c); Ohr Torah, p. 112b.

¹⁰⁵¹ Mishnah Avot 2:1

¹⁰⁵² Ohr Torah 45d and on, cited and explained in Yahal Ohr to Tehillim 98:7 (p. 357 and on), and at length in *Hemshech* 5672 Vol. 2, Ch. 384 and on (p. 874, p. 901).

¹⁰⁵³ Numbers 10:12 [10:2]

Sefirot of the world of Emanation (*Atzilut*) and the entire chaining down of the worlds (*Seder Hishtalshelut*) until this lowest world of which there is no lower,¹⁰⁵⁴ is through Torah.

This is as in the teaching of our sages, of blessed memory,¹⁰⁵⁵ “There is no truth (*Emet*-אמת) except for Torah.” About the Torah the verse states,¹⁰⁵⁶ “Behold, My word is like fire,” in that “just as fire does not contract ritual impurity, so too the words of Torah.”¹⁰⁵⁷ That is, the [fire of] Torah is drawn to every place, even all the way down [with no loss of its purity].

That is, not only is the Torah drawn all the way down, but beyond this, even as it is below, it is as it is Above, in a way that “My word is like fire.” This is the aspect of truth (*Emet*-אמת), the matter of which is as stated in Talmud Yerushalmi,¹⁰⁵⁸ [in explanation of the words, “the signet of the Holy One, blessed is He, is ‘Truth-*Emet*-אמת’”] that the letter *Aleph*-א is the beginning of all the letters, the letter *Tav*-ת is the end of all the letters, and the letter *Mem*-מ is their middle, and there are no changes in this whatsoever. This is the meaning of [the verse],¹⁰⁵⁹ “I am first and I am last, and besides Me (even in the middle) there is no God.” Therefore, through the Torah (which is Truth-*Emet*-אמת) there is the drawing down of the aspect of, “and Truth-*v’Emet*-ואמת,” the seventh fixture (*Tikkun*), into this lowest world of which there is no lower.

¹⁰⁵⁴ Tanya, beginning of Ch. 36

¹⁰⁵⁵ Talmud Yerushalmi Rosh HaShanah 3:8; Eicha Rabba, Petichta 2; Tikkunei Zohar, Tikkun 21 (50a); Also see Talmud Bavli, Brachot 5b

¹⁰⁵⁶ Jeremiah 23:29

¹⁰⁵⁷ Talmud Bavli, Brachot 22a; Mishneh Torah, end of Hilchot Kriyat Shema

¹⁰⁵⁸ Talmud Yerushalmi, Sanhedrin 1:1

¹⁰⁵⁹ Isaiah 44:6

This then, is the meaning of “Moshe wrote etc.,” which refers to the matter of Torah. This is because Moshe is the matter of Torah (as explained in Likkutei Torah) [as it states],¹⁰⁶⁰ “Moshe received the Torah etc.” Moreover, the Torah is named after him, as the verse states,¹⁰⁶¹ “Remember the Torah of My servant Moshe.” Thus, it is through Torah that he drew the aspect of, “and Truth-*v’Emet*-וְאֱמֶת,” from the thirteen fixtures of the beard (which are the thirteen attributes of mercy) from the desire of the Supernal One, blessed is He, all the way down, until and including by way of writing it (“He wrote-*Vayichtov*-וַיִּכְתֹּב”) with ink on parchment.

In other words, even though, in general, the writing of intellect - and how much more so the wisdom of the Holy One, blessed is He - is a great descent,¹⁰⁶² and there must be many constrictions until there is a drawing down of the 22 letters of the Torah with ink in a book, as explained in Tanya,¹⁰⁶³ nevertheless, with all this, no change comes about by its being drawn down, and its drawing down is all the way to this lowest world of which there is no lower. This is why in the writing (of Moshe) (according to the view of Rabbi Meir) the signature was also included, as explained above.

Now, about the signature there are two matters. The first is that a signature is placed upon a document so that it will

¹⁰⁶⁰ Mishnah Avot, beginning of Ch. 1.

¹⁰⁶¹ Malachi 3:22; See Midrash Shemot Rabba 30:4

¹⁰⁶² See Likkutei Torah, Masei ibid. 91d; 95d; Ohr HaTorah ibid. p. 1,358; 1,365.

¹⁰⁶³ Ch. 4 (8b)

not change,¹⁰⁶⁴ this being the matter of “I *HaShem*-יהו"ה have not changed.” [This also is present in every single Jew, as in [the complete verse],¹⁰⁶⁵ “I *HaShem*-יהו"ה have not changed, and you, the sons of Yaakov, have not perished.” One explanation of this [verse] is¹⁰⁶⁶ that since “I *HaShem*-יהו"ה have not changed,” therefore also you, “the sons of Yaakov, have not perished.”]

The second matter of a signature is that¹⁰⁶⁷ not only is it not the essential self of the person, but it only is his name and sign (a name having no measure of comparison to the essential self of the one who bears the name). Beyond this, when a signature is stamped in wax with a signet, [the wax] is separate and removed from the signet.

The analogue for this in the worlds, is that it refers to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), in which “He and His life force and a He and His organs **are not** one with Him.”¹⁰⁶⁸ This is especially so of the world of Action (*Asiyah*) of which there is no lower world. In other words, the aspect of “I *HaShem*-יהו"ה have not changed” (“their original source-*Motza'eihem*-מוצאיהם”) this being the first matter of the signet, is drawn down and signed all the way down (“in their journeys-*Maseihem*-מסעיהם”) and there likewise is also the second matter in the signet. All this is

¹⁰⁶⁴ Likkutei Torah, 3rd discourse entitled “*Eileh Masei*” 91d; Also see the explanation there 93c.

¹⁰⁶⁵ Malachi 3:6

¹⁰⁶⁶ *Hemshech* 5666 p. 246 and elsewhere.

¹⁰⁶⁷ Also see Likkutei Torah *ibid.* 91d

¹⁰⁶⁸ Iggeret HaKodesh, beginning of Epistle 20.

brought about through “Moshe wrote,” meaning, through our teacher Moshe, the faithful shepherd.

9.

This then, is the matter of the *mitzvah* of writing a Torah scroll, about which his honorable holiness, the Tzemach Tzedek, wrote that it is akin to the matter of “Moshe wrote etc.” As mentioned before, every single Jew has the aspect of Moshe within himself.¹⁰⁶⁹ [This is as the verse states,¹⁰⁷⁰ “Now, O’ Israel, what does *HaShem*-יהוה your God ask of you? Only to fear,” about which they asked in Talmud,¹⁰⁷¹ “Is fear of Heaven a minor matter?”] (This is especially so considering that the verse then enumerates several particulars,¹⁰⁷² such that our sages, of blessed memory, expounded,¹⁰⁷³ “Do not read it as ‘what-*Mah*-מה,’ but rather read it as ‘one hundred-*Me’ah*-מאה,’ which is the ultimate perfection¹⁰⁷⁴ - ten that include ten.¹⁰⁷⁵ It also is explained in various places¹⁰⁷⁶ that this verse contains

¹⁰⁶⁹ Tanya, Ch. 42

¹⁰⁷⁰ Deuteronomy 10:12

¹⁰⁷¹ Talmud Bavli, Brachot 33b

¹⁰⁷² See Midrash Tehillim and Yalkut Shimoni to Psalms 27:4, explained in Likkutei Torah, Masei, discourse entitled “*Eta b’Midrash Tehillim*” (96b and on), and with the glosses, in Ohr HaTorah, Eikev p. 578 and on; p. 583 and on; Masei p. 1,416 and on; Also see the discourse by the same title and its explanation in Sefer HaMaamarim 5563 (Vol. 2) p. 704 and on.

¹⁰⁷³ Beginning of Tanya Rabbati; Rashi (entitled “*Mah*”) and Tosefot (entitled “*Sho’el Me’imach*”) to Talmud Bavli, Menachot 43b; Shulchan Aruch of the Alter Rebbe, Orach Chayim 46:1; Also see Likkutei Torah, the third discourse entitled “*Eileh Masei*” Ch. 2 and on (92b and on).

¹⁰⁷⁴ See Likkutei Torah *ibid.* 91c citing Zohar I 123a.

¹⁰⁷⁵ Also see Torah Ohr, Toldot 20a (cited in Likkutei Torah *ibid.*); Ohr HaTorah, Eikev *ibid.* p. 584 and elsewhere.

¹⁰⁷⁶ Tosefot *ibid.*

one hundred (*Me'ah*-מאה) letters.) Now, they answered, “Yes, for Moshe it is a minor matter,” for since every single Jew has the aspect of Moshe in him, therefore fear is a small matter for every single Jew.]¹⁰⁷⁷

Now, since every single Jew has the aspect of Moshe in himself, it therefore is in his ability, that through writing a Torah scroll, he draws down the aspect of “and Truth-*v'Emet*-ואמת” as it is in the true reality of existence, [as stated by Rambam,¹⁰⁷⁸ “He alone is true, and no other entity has truth that compares to His truth”]. To draw this all the way down, and in way that “a man’s wisdom lights up his face,” so that the entire world recognizes in him that he has found a new Tosefta.

This is also drawn down into writing, with ink on parchment, parchment that comes from [the hide of] an animal (the class of animal (*Chai*) and ink made from the vegetative (*Tzome'ach*) and the inanimate (*Domem*), and from all this a complete Torah is made, up to [the very last words], “before the eyes of all Israel.”¹⁰⁷⁹

Now, it can be said that this is why his honorable holiness, my father-in-law, the Rebbe, the leader of our generation, began writing a Torah scroll (and we have merited to finish it).

This is because, our sages, of blessed memory, stated,¹⁰⁸⁰ “Moshe is the first redeemer and he is the last

¹⁰⁷⁷ Tanya ibid.

¹⁰⁷⁸ Mishneh Torah, Hilchot Yesodei HaTorah 1:4, cited in Likkutei Torah in the explanation to the aforementioned discourse – 93a.

¹⁰⁷⁹ Deuteronomy 34:12

¹⁰⁸⁰ See Midrash Shemot Rabba 2:4; Zohar I 253a; Shaar HaPesukim of the Arizal, Parshat Vayechi; Torah Ohr, beginning of Mishpatim.

redeemer.” This is why Shiloh-שִׁילֹה-345, which is a name for Moshiach,¹⁰⁸¹ has the same numerical value as Moshe-מֹשֶׁה-345,¹⁰⁸² and when we add “One-Echad-אֶחָד-13,”¹⁰⁸³ as explained there, in the well-known Sichah talk of his honorable holiness, my father-in-law, the Rebbe.¹⁰⁸⁴ In other words, when we draw down the aspect of “One-Echad-אֶחָד,” so that there is the illumination of the *Aleph*-א-1, referring to the Master of the world-*Alupho Shel Olam*-אֱלֹהֵי עוֹלָם, into the *Chet*-ח-8 and the *Dalet*-ד-4, these being the seven firmaments and the earth and the four directions of the world,¹⁰⁸⁵ and in a revealed way (“I am called as I am written”),¹⁰⁸⁶ this then is the revelation of Moshiach. Therefore, just as Moshe is the matter of writing a Torah scroll, as previously discussed at length, it can be said that this also is so of the matter of Moshiach.

We can add that our righteous Moshiach is called, “King Moshiach-*Melech HaMoshiach*-מֶלֶךְ הַמְּשִׁיחַ,”¹⁰⁸⁷ as the verse states,¹⁰⁸⁸ “My servant Dovid will be king over them.” About

¹⁰⁸¹ As it states (Genesis 49:10), “Until Shiloh will arrive,” to which Rashi explains, “King Moshiach, whose will be the kingdom.” Additionally, “Shiloh will arrive-*Yavo Shiloh*-יָבֹא שִׁילֹה-358” has the same numerical value as “Moshiach-מְשִׁיחַ-358” [as stated] in Baal HaTurim on the verse.

¹⁰⁸² Zohar I *ibid.* 25b; Baal HaTurim *ibid.*; Likkutei Torah, and Shaar HaPesukim of the Arizal to Parshat Vayechi.

¹⁰⁸³ This is because in the verse, “(Shiloh) will arrive-*Yavo*-יָבֹא שִׁילֹה” the word *Yavo*-יָבֹא-13 shares the same numerical value as “One-Echad-אֶחָד-13,” and together they have the same numerical value as Moshiach-358, See the Sichah talk there.

¹⁰⁸⁴ The Sichah of Acharon Shel Pesach 5699 (Sefer HaSichot 5699 p. 329); Also see Likkutei Sichot, Vol. 11, p. 8.

¹⁰⁸⁵ Sefer Mitzvot Katan, cited in Beit Yosef to Orach Chayim 61; Shulchan Aruch (and Shulchan Aruch of the Alter Rebbe) 61:6; Likkutei Torah, Tazriya 23c; Also see Talmud Bavli, Brachot 13b.

¹⁰⁸⁶ Talmud Bavli, Pesachim 50a

¹⁰⁸⁷ Also see Mishneh Torah, Hilchot Melachim, Ch. 11 and Ch. 12.

¹⁰⁸⁸ Ezekiel 37:24, which refers to King Moshiach, as elucidated by Metzudat Dovid to the verse, “King Moshiach, who comes from the seed of Dovid, will be

the Torah scroll of a king the verse states, “It shall be with him and he shall read from it **all the days of his life**,” and our sages, of blessed memory, expounded¹⁰⁸⁹ on the verse,¹⁰⁹⁰ “That you may remember the day you went out of the land of Egypt **all the days of your life**,” [to which they explained], “‘The days of your life’ refers to the days, ‘All the days of your life’ comes to add the nights [as well]. The sages said, ‘The days of your life’ refers to this world, ‘All the days of your life’ **comes to include the days of Moshiach**” - this world and the coming world. From this we can also understand what it states about him [the king], that “he shall read from it all the days of his life,” that this also refers to the days of Moshiach.

10.

Now, in actuality, we now have completed the Torah scroll that his honorable holiness, my father-in-law, the Rebbe, called the Torah Scroll of Moshiach. Therefore, now it is only a matter of time, that in the very near future we will merit the coming of our righteous Moshiach, who will come and redeem us and take us upright to our land, and there will then be the revelation of the Torah of Moshiach. For, although this too already was given to Moshe at Sinai, when the Torah was given, being that there will not be another giving of the Torah, as

king over them.” Also see the (1st) discourse entitled “*v’Avdi Dovid*” 5699, Sefer HaMaamarim 5699 p. 191 and on.

¹⁰⁸⁹ Pesach Haggadah, section beginning “*Amar Rabbi Elazar*” from Talmud Bavli, Brachot 12b (in the Mishnah).

¹⁰⁹⁰ Deuteronomy 16:2

explained in various places,¹⁰⁹¹ nonetheless, at the giving of the Torah this was in a concealed way, whereas in the coming future the Torah of Moshiach will be revealed, “He will kiss me with the kisses of His mouth.”¹⁰⁹²

The preparation for this is, “those who have tasted it have merited life,” on the eve before the holy Shabbat after noon, during the “six thousand¹⁰⁹³ years of the world,”¹⁰⁹⁴ at which time there was his honorable holiness, my father-in-law, the Rebbe, who came after the revelation of the Arizal, and after the revelation of the Baal Shem Tov and the Rav, the Maggid of Mezhritch, and after the revelation of his honorable holiness the Alter Rebbe and his successors until his honorable holiness, my father-in-law, the Rebbe, all of this being the preparation and introduction and vessel, so that in the very near future, when everyone fulfills his matters, we will merit the actual revelation of the empowerment granted to us by his honorable holiness, my father-in-law, the Rebbe, in a revealed way, and there will be the fulfillment of his hope and will, that together with this Torah scroll we go out and greet the face of our righteous Moshiach, with joy and gladness of heart, and “with eternal joy upon their heads”¹⁰⁹⁵ will be fulfilled, and in a way that [we go] “with our youngsters and with our elders.. with our

¹⁰⁹¹ Sefer HaMaamarim 5656 p. 356; *Hemshech* 566 p. 23; p.546, and elsewhere.

¹⁰⁹² Song of Songs 1:2; See Rashi there; Also see Likkutei Sichot Vol. 22, p. 77 notes 68-69.

¹⁰⁹³ Talmud Bavli, Rosh HaShanah 31a

¹⁰⁹⁴ See the Sichah talk of his honorable holiness, my father-in-law the Rebbe, from the second day of Shavuot 5709 Ch. 19 (Sefer HaMaamarim 5710 p. 245; Sefer HaSichot 5709 p. 311), “It is already *erev Shabbat* after noon etc.” Also see Likkutei Sichot Vol. 15 p. 282; p. 42 and on.

¹⁰⁹⁵ Isaiah 35:10; 51:11

sons and with our daughters,” speedily and in the most literal sense, and in the language of Targum, “in our times.”¹⁰⁹⁶

¹⁰⁹⁶ See Likkutei Sichot Vol. 9 p. 23, note 61.

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

Delivered on Shabbat Parshat Bo,
10th of Shvat, 5730
By the grace of *HaShem*, blessed is He,

This discourse was first said at the gathering on Shabbat, and repeated at the gathering at the conclusion of Shabbat (*Motzei Shabbat*), the 10th of Shvat, which is the discourse that was published.

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

Delivered on Motzei Shabbat Parshat Bo,
10th of Shvat, 5730¹⁰⁹⁷
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁰⁹⁸ “I have come to My garden, My sister, My bride.” In the discourse of the day of his passing, the day of his Hilulah,¹⁰⁹⁹ his honorable holiness, my father-in-law, the Rebbe, whose Hilulah we are celebrating, brings what it states in Midrash Rabbah (on the verse),¹¹⁰⁰ “‘to My garden-*LeGani*-לגני,’ – ‘to My wedding canopy-*L’Genuni*-לגנוני,’ meaning, to the place where I primarily was at first, in that, at first, the essential root of the Indwelling Presence of *HaShem*-יהוה, the *Shechinah*, was in the lowest of worlds.

¹⁰⁹⁷ The original discourse was edited by his honorable holiness, the Rebbe, and published as a pamphlet for the 10th of Shvat 5750. This discourse is primarily founded on the twentieth chapter of the discourse of the Hilulah, which is the conclusion and end of the continuum (*Hemshech*), and was published in honor of the 10th of Shvat [5750] at which time this chapter is being learned for the second time.* This discourse was said twice – first at the gathering of the day of Shabbat, the 10th of Shvat, and then in the gathering upon the conclusion of Shabbat. What is printed here is the discourse that was said with greater attendance, at the gathering upon the conclusion of Shabbat, and included within it are also the additions on the discourse that were said at the gathering of the day of Shabbat. [* See the “*Petach Davar*” [opening words] to the discourse by this title of the year 5728 – Torat Menachem, Sefer HaMaamarim Shvat p. 306 and in gloss 2 there.]

¹⁰⁹⁸ Song of Songs 5:1

¹⁰⁹⁹ The discourse entitled “*Bati LeGani*” 5710 (printed in Sefer HaMaamarim 5710 p. 111 and on), which was given out by the author of the discourse for the 10th of Shvat 5710, the day of his passing.

¹¹⁰⁰ [Midrash Rabba, Shir HaShirim 5:1]

However, because of undesirable matters (beginning with the sin of the tree of the knowledge of good and evil) the *Shechinah* withdrew from below to above, up to the seventh firmament. There then arose seven righteous *Tzaddikim* (beginning with Avraham [about whom the verse states],¹¹⁰¹ “Avraham was one”) and they drew the *Shechinah* down from above to below, until Moshe came, who was the seventh, and all sevens are beloved,¹¹⁰² and he drew the *Shechinah* down to the earth.”

This matter (the drawing down and descent of the *Shechinah* below in the earth) was brought about primarily¹¹⁰³ through the Tabernacle (*Mishkan*) that Moshe made. This is as the verse states,¹¹⁰⁴ “They shall make a Sanctuary for Me, and I will dwell within them.”

In the discourse he explains that the reason the essential root of the *Shechinah* was in the lower worlds is because *HaShem*’s יהו"ה ultimate Supernal intent in the creation and existence of the worlds is that “the Holy One, blessed is He, desired a dwelling place for Himself, blessed is He, in the lower worlds.”¹¹⁰⁵

Now, it can be said that just as the descent (and chaining down – *Hishtalshelut*) in the worlds in general, is for the sake of ascent, in that the descent of the Godly light to bring the

¹¹⁰¹ Ezekiel 33:24

¹¹⁰² Midrash Vayikra Rabba 29:11

¹¹⁰³ In contrast, this was not so at the giving of the Torah – see the discourse entitled “*Bati LeGani*” 5728, note 5 (Torat Menachem, Sefer HaMaamarim Shvat p. 306).

¹¹⁰⁴ Exodus 25:8

¹¹⁰⁵ See Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba, end of Ch. 3; Bamidbar Rabba 13:6; Tanya, beginning of Ch. 36.

creations into being and enliven them in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) up to and including the creations of this lower world, is for the sake of the ascent that will then be brought about through this,¹¹⁰⁶ the same is so in regard to the descent in this world itself.

That is, the descent brought about by the sin of the tree of the knowledge of good and evil and the undesirable matters that followed, is for the sake of ascent.¹¹⁰⁷ That is, it is so that, presently, the drawing down of the essential root of the *Shechinah* (after it was withdrawn) will be more elevated than the drawing down of the essential root of the *Shechinah* in the lower worlds as it was at the beginning of the creation.

2.

He continues the discourse [and explains] that what is meant by the Holy One, blessed is He, desiring a dwelling place for Himself in the lower worlds, is that Godliness should be revealed below through man's toil of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*).

¹¹⁰⁶ Sefer HaMaamarim 5685p. 135; p. 150. It can be said that the ascent brought about through the coming into being of the creations, is also in **the light** that descended to bring the creations into being – see later in Ch. 7.

¹¹⁰⁷ See Likkutei Sichot, Vol. 5, p. 66, that even though the sins themselves are the opposite of the will of the Supernal One – the descent that is brought about through them in man and in the world is according to the desire of the Supernal One (similar to what is explained in Iggeret HaKodesh, Epistle 25 (138b) that even though the one who causes the damage has free choice, nevertheless, the damaged is due to a decree from Heaven). It should be pointed out from Torat Chayim, Toldot 13a and on (in regard to the matters in general, such as the sin of the tree of knowledge and the like) is that even the sins themselves came about because “Above they steer him from the path of goodness to the path of evil,” but that even so, this is not a contradiction to the matter of free choice, as explained there at length.

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

It can be said that the reason he adds that the perfection of the dwelling place in the lower worlds is when the dwelling is brought about through the toil of self-restraint (*Itkafiya*) and self-transformation (*It’hapcha*),¹¹⁰⁸ is because according to this, there presently is greater emphasis on the superiority of drawing down the essential root of the *Shechinah*, compared to the drawing down at the beginning of the creation.

That is, the reason that presently the drawing down (after the descent was caused in the world) is higher than how it was at the beginning of the creation, is not just because every ascent that follows a descent is an ascent to a higher level than the level that preceded the descent,¹¹⁰⁹ but is also because presently, the drawing down is brought about through the toil of self-restraint (*Itkafiya*) and self-transformation (*It’hapcha*).

In contrast, this was not so before the sin of the tree of the knowledge of good and evil. For, although at that time the drawing down of the essential root of the *Shechinah* in the lower

¹¹⁰⁸ It should be pointed out, that in the summary to the first chapter he only brings that the dwelling is brought about “through restraint (*Itkafiya*) and transformation (*It’hapcha*),” and he does not mention that the dwelling is brought about through man’s toil.

¹¹⁰⁹ See *Torat Menachem*, *Sefer HaMaamarim* Av p. 167 and the citations there in note 9.

worlds was also by the toil of Adam, the first man, [who was commanded]¹¹¹⁰ “to work it and to guard it,”¹¹¹¹ nevertheless, at that time, the toil was to draw Godliness from Above, rather than the toil of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*).

3.

Now, it can be said that this is why the Tabernacle (*Mishkan*) was made after the sin of the [golden] calf.¹¹¹² For, the intention in the descent of the world (through the sin of the [golden] calf)¹¹¹³ before making the Tabernacle (*Mishkan*), is so that the work of “They shall make a Sanctuary for Me” will (not only be the fulfillment of the command of the Holy One, blessed is He, but will also be) the toil of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*).

As explained in the discourse,¹¹¹⁴ the work of, “you shall make a Sanctuary for Me,” is to transform the folly-*Shtut-*

¹¹¹⁰ Genesis 2:15

¹¹¹¹ See Sefer HaMaamarim 5670 p. 215-217 that the reason that at the outset of creation the essential root of the *Shechinah* was in the lower worlds, was because the world was created in a way in which it was **fit** that the essential root of the *Shechinah* be drawn down in it, but the drawing down itself was brought about through the toil of “to work it and to guard it.”

¹¹¹² For, even according to the opinions that state that the commandment regarding the Tabernacle (*Mishkan*) was given before to the sin of the [golden] calf (Zohar II 195a*) nevertheless the [actual] **making** of the Tabernacle (*Mishkan*) was after the sin of the [golden] calf. Additionally, according to various views (Rashi on Exodus 31:18; 33:11; Midrash Tanchuma, Terumah 8), the **command** about making of the Tabernacle (*Mishkan*) also was **after** to the sin of the [golden] calf. (* According to the view of the Zohar there (224a), even **the donations** toward the Tabernacle (*Mishkan*) took place before to the sin of the [golden] calf.)

¹¹¹³ See the preceding note 9 [in the original discourse, [to Likkutei Sichot Vol. 5 *ibid.*, and Torat Chayim Toldot *ibid.*].

¹¹¹⁴ In Ch. 3 and on and Ch. 6 and on.

שטות of the side opposite holiness to holy folly-*Shtut*-שטות, and to transform the falseness-*Sheker*-שקר of the world¹¹¹⁵ into a board-*Keresh*-קרש of the Tabernacle (*Mishkan*). This thereby brings about that “I shall dwell within them,” in that there is a drawing down of the primary root of the *Shechinah* in the lower worlds in an even higher way than how it was before the sin.

This matter (that the drawing down of the *Shechinah* in the lower worlds, as it was in the Tabernacle (*Mishkan*), was even higher than how it was before the sin) is also understood by the fact that the conduct of the world (even before the sin) was according to the natural order, and the root of the natural order is from the light that has a relation to the worlds.¹¹¹⁶

In contrast, the conduct in the Tabernacle (*Mishkan*) was a miraculous conduct, that transcends the natural order. [This is as in the teaching of our sages, of blessed memory,¹¹¹⁷ “Ten miracles were wrought for our ancestors in the Holy Temple,” and the same was so in the Tabernacle (*Mishkan*).]¹¹¹⁸

¹¹¹⁵ The falseness (*Sheker*-שקר) of the world is that the world appears to be an existence [unto itself], which is the opposite of the truth, in that the primary aspect is the Godly vitality that enlivens it. (See the *Hemshech* of the Hilulah, end of Ch. 10.) To point out based upon Tanya Ch. 36 (46a) which discusses the matter of the revelation at the giving of the Torah, “You have been shown... there is nothing besides Him” (Deuteronomy 4:35) and in the continuation of the matter there (46b) it states, “It only is that subsequently, their sin caused them **and the world** to become coarse again.” This indicates that the revelation of “there is nothing besides Him” that was revealed at the giving of the Torah, also illuminated (to a small degree) after the giving of the Torah until the sin of the [golden] calf, and that this revelation was also **in the world**. Thus, from this it is understood that the falseness (*Sheker*-שקר) of the world primarily is after the sin of the [golden] calf.

¹¹¹⁶ See at length in the discourse entitled “*Zeh HaYom*” of the 12th of Tammuz 5738 Ch. 5 (Torat Menachem, Sefer HaMaamarim Tammuz p. 67 and on).

¹¹¹⁷ [Mishnah] Avot 5:5

¹¹¹⁸ Which is called the “Holy Temple-*Mikdash*-מקדש” – Eruvin 2a, and most of the miracles enumerated there that were wrought for our ancestors also related to the Tabernacle (*Mishkan*).

This is because miracles are rooted in the light that transcends the worlds.

Beyond this, in the Holy of Holies “the space of the Ark was not according to measure,”¹¹¹⁹ in that there was space and that which transcends space as one, and for there to be a bond of two opposites, space and higher than space,¹¹²⁰ this comes about specifically through the revelation of the limitless light of the Unlimited One that even transcends the light that is higher than the worlds,¹¹²¹ for Whom all impossibilities¹¹²² are possible.¹¹²³

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

This is one reason why the revelation of the coming future will be higher than the revelation there was in the Holy Temple, being that the revelation of the coming future¹¹²⁴ will

¹¹¹⁹ Talmud Bavli, Yoma 21a

¹¹²⁰ See Imrei Binah, Petach HaShaar [translated as The Gateway to Understanding], Ch. 6 (3b) that when it states that “the space of the Ark was not according to measure,” this means (**not** that in the space of the Ark there was a revelation of an aspect that transcends space, but rather) that “even within the aspect of the limitation (*Gvul*) and measure of the Ark (itself) there was the aspect of the absence of limitation (*Bli Gvul*).”

¹¹²¹ See Imrei Binah *ibid.* [translated as The Gateway to Understanding.]

¹¹²² See Shaalot uTeshuvot HaRashba, Section 418, cited in Sefer HaChakirah of the Tzemach Tzeddek, p. 68.

¹¹²³ See at length in Likkutei Sichot Vol. 3, p. 904.

¹¹²⁴ Tanya, beginning of Ch. 37

be the revelation of that which was drawn down through serving *HaShem*-יהו"ה, blessed is He, in the time of the exile.

4.

The discourse continues¹¹²⁵ (after having explained at length that the drawing down of the *Shechinah* in the lower worlds is primarily through the toil of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*)) which is why the Jewish people are called “the Legions of *HaShem-Tzivot HaShem*-צבאות יהו"ה,”¹¹²⁶ on account of their toil of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*).

It can be said that the explanation is that the difference between an army-*Tzava*-צבא (the soldiers) and ministers and the like, who are engaged in the betterment of matters in the country, is in two ways. Firstly, there is the effect on the country brought about through them. That is, through [the soldiers] going out to war to conquer the enemy, a novelty is caused in the country of the king, such that even the country that at first was in the possession of the enemy, becomes part of the country of the king. (In contrast, this is not so of the betterment of the country and the increase of its power brought about through the ministers, in which there is no novelty).

Secondly, it also is in regard to the army-*Tzava*-צבא themselves. That is, the way they are invested and given over to the king transcends all limitations, such that they risk their

¹¹²⁵ In Ch. 10

¹¹²⁶ As it states (Exodus 12:41) “It was on that very day that all the Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות left the land of Egypt.”

lives by going out to war. Beyond this, they always are in a state of readiness (even when it is not a time of war) to give up their lives without any deviation from their orders,¹¹²⁷ this being the superiority of self-nullification (*Bittul*).

This is why the Jewish people are called “the Legions of *HaShem-Tzivot HaShem*-יהו"ה-צבאות,” because of their toil in serving *HaShem*-יהו"ה, blessed is He, with self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*). The matter of self-transformation (*It'hapcha*) is that they transform the world, which appears to be an existence [unto itself] [this being the falseness-*Sheker*-שקר of the world],¹¹²⁸ into be a sanctuary and dwelling place for Him, blessed is He, this being similar to the conquest brought about through war. One of the elements of the superiority of self-transformation (*It'hapcha*) is its **novelty**,¹¹²⁹ in that when darkness is transformed into light, this is a novelty.

The matter of self-restraint (*Itkafiya*) is the war itself, in that he fights against his inclination. The superiority of self-restraint (*Itkafiya*) is in the matter of self-nullification

¹¹²⁷ See Sefer HaMaamarim 5701 p. 82 that this is the primary matter of an army-*Tzava*-צבא.

¹¹²⁸ See the *Hemshech* of the Hilulah ibid., copied in note 17 [of the original discourse].

¹¹²⁹ To explain based on the explanation in the *Hemshech* of the Hilulah in Ch. 1, about the superior quality of transformation (*It'hapcha*),* that when the darkness is transformed to light, an advantage is caused to the light, like the advantage of light that comes out of darkness. Also see Ohr HaTorah Pinchas p. 1,205 and on, and elsewhere, that the advantage of light that comes from transforming the darkness, stems from the **novelty** in it, and this is why the advantage is that there is a drawing down of a **novel** light. [* Also see the discourse entitled “*Bati LeGani*” 5729, Ch. 3 (Torat Menachem, Sefer HaMaamarim Shvat p. 329 [translated in The Teachings of the Rebbe, 5729 Vol. 1, Discourse 16]) that the intention there is (primarily) to the matter of **transformation** (*It'hapcha*).]

(*Bittul*),¹¹³⁰ in that because of the will of the Holy One, blessed is He, he sets himself aside.¹¹³¹

In the discourse¹¹³² he continues [and explains] that just as in a physical war, to win the war they squander the treasures and (through the officers) give them to the soldiers so that they will be victorious in the war, the same is so Above, that for the Legions of *HaShem-Tzivot HaShem* יהו"ה-ה' to win the war, they are given the Supernal treasury, in a way of squandering it.

5.

Now, the difference between the toil of self-restraint (*Itkafiya*) and toil of self-transformation (*It'hapcha*) is also in the drawing down brought about through them. That is, the drawing down brought about through the toil of self-restraint (*Itkafiya*) is higher than the drawing down brought about through the toil of self-transformation (*It'hapcha*).¹¹³³

This is because “when the side opposite holiness is restrained (specifically restrained-*Itkafiya*) the glory of the Holy One, blessed is He, is elevated in all worlds.”¹¹³⁴ That is,

¹¹³⁰ See at length in Torah Ohr, Vayakhel 89c-d and in the Hosafot to Torah Ohr there p. 114c and on; Sefer HaLikkutim Da”Ch Tzemach Tzeddek, section on “*Itkafiya v’Ithapcha*” Ch. 3 (p. 1,658 and on).

¹¹³¹ As in the language of the Tzemach Tzeddek in Ohr HaTorah Vayakhel p. 2,164.

¹¹³² Ch. 11 and on.

¹¹³³ See at length in Torah Ohr, Vayakhel 89c-d and in the Hosafot to Torah Ohr there p. 114c and on; Sefer HaLikkutim Da”Ch Tzemach Tzeddek, section on “*Itkafiya v’Ithapcha*” Ch. 3 (p. 1,658 and on).

¹¹³⁴ See Tanya, Ch. 27 and Likkutei Torah, beginning of Pekudei (from Zohar II 128b; Also see there 67b and 184a); Torah Ohr *ibid.* 89d; Likkutei Torah, Chukat 65c.

the drawing down and revelation of the Essential Self of the limitless light of the Unlimited One, who transcends relation to worlds, is caused.¹¹³⁵ This is why this drawing down is called “elevation-*Istalek*-אסתלק,” being that it is a revelation of the light in a way of elevated exaltedness (*Romemut*).¹¹³⁶

[To pointed out, the same is so of the passing (*Histalkut*-הסתלקות) of the righteous *Tzaddikim*, that it is not a passing in the literal sense, Heaven forbid to think so, being that the shepherds of Israel do not leave the flock of their pastures.¹¹³⁷ Rather, the opposite is true, that there is a higher drawing down, the drawing down of the soul of the righteous *Tzaddik* itself, in that it [no longer] is limited in the vessel and garment.¹¹³⁸

The reason it is called an “elevation-*Histalkut*-הסתלקות” is because it is revelation that transcends manifestation in vessels. This is especially so after twenty years [from the passing] at which time there also is the additional matter of “being able to sell the properties of his father.”¹¹³⁹ [This also refers to the students of the righteous *Tzaddik* who are called his “sons.”]¹¹⁴⁰ In *Likkutei Torah*¹¹⁴¹ it is explained that the reason our sages, of blessed memory, stated,¹¹⁴² that one must be twenty years old to sell the properties of his father, is because

¹¹³⁵ *Hemshech* of the Hilulah, Ch. 1.

¹¹³⁶ *Torah Ohr* *ibid*. Also see *Sefer HaMaamarim* 5671 p. 159 that the reason it is called “elevated-*Istalek*-אסתלק” is because it is removed from the aspect that is inwardly manifest (*Pnimitut*).

¹¹³⁷ As his honorable holiness, my father-in-law the Rebbe writes in his *Igrot Kodesh* (Vol.1, p. 141).

¹¹³⁸ See *Iggeret HaKodesh*, in the explanation to Epistle 27 (146b and on).

¹¹³⁹ *Talmud Bavli*, *Bava Batra* 156a

¹¹⁴⁰ *Sifri* and *Rashi* to *Deuteronomy* 6:7

¹¹⁴¹ *Likkutei Torah*, *Bamidbar*, in the discourse entitled “*MiBen Esreem*” (2a)

¹¹⁴² *Bava Batra* 156a *ibid*.

the encompassing lights (*Makifim*) of the Father-*Abba* (Wisdom-*Chochmah*) which are encompassing lights (*Makifim*) that transcend manifestation in vessels (*Keilim*) then enter him.

This may also be connected to the fact that the word “twenty-*Esreem*-עשרים-620” has the same numerical value (*Gematria*) as the Crown-*Keter*-כתר-620.¹¹⁴³ According to Likkutei Torah there, on the verse,¹¹⁴⁴ “Take a census... according to [the count of] their skulls (*Gulgelotam*-גלגלותם), from twenty-years and up etc.,” the explanation is that “their skulls-*Gulgelotam*-גלגלותם” refers to the Crown-*Keter* (the “skull-*Galgalta*-גלגלתא”). Thus, through drawing down the encompassing lights (*Makifim*) of the Father-*Abba*, it is possible for there to be ascent to the “skull-*Galgalta*-גלגלתא,” that is, the Crown-*Keter*.

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

6.

In the twentieth chapter [of the discourse] (the chapter that relates to this year),¹¹⁴⁵ he continues [and explains] that the

¹¹⁴³ See Torat Olah of the Rama Vol. 1, Ch. 4 (6c); Likkutei Torah, Shir HaShirim 35c; Kehilat Yaakov in its section.

¹¹⁴⁴ Numbers 1:2-3

¹¹⁴⁵ 5730 (the year this discourse was said) – the twentieth year of the study of the *Hemshech*. This year (5750) is the twentieth year of the study of the *Hemshech*

descent of the soul into the body is not for its own sake, being that the soul itself is not in need of repair. Rather, its descent is to repair, refine, and clarify the body and the natural soul, as the Alter Rebbe states in Tanya,¹¹⁴⁶ founded on what is stated in Etz Chayim.¹¹⁴⁷ He explains that this is comparable to the mystery of the exile of the *Shechinah* for the sake of refining the sparks.

It can be said that the reason he states that this is comparable to the mystery of the exile of the *Shechinah*, is because through this example it is understood that when it states that the soul does not require repair, this is in addition to the fact that it does not require any actual repair (like all the creations),¹¹⁴⁸ but rather, that it altogether does not require repair.¹¹⁴⁹

For, just as with the *Shechinah*, it obviously does not apply that she requires repair altogether, and the fact that she comes into exile is **solely** for the sake of refining sparks, the same is so of the descent of the soul to below [which is comparable to the mystery of the exile of the *Shechinah*], in that she requires no repair at all.

7.

for the **second** time. See the “*Petach Davar*” to the discourse by this title of the year 5728 (Torat Menachem, Sefer HaMaamarim Shvat p. 306 and gloss b there).

¹¹⁴⁶ [Tanya], Ch. 37 (48b)

¹¹⁴⁷ [Etz Chayim], Shaar 26 (Shaar HaTzelem) Ch. 1

¹¹⁴⁸ As stated in Midrash (Bereishit Rabba 11:6), “Everything that was created during the six days of creation requires some action” ([to bring it to] repair-*Tikkun* – Rashi there).

¹¹⁴⁹ Even though the language of Tanya (even prior) is that it “does not require any repair altogether,” it can be explained that what is meant is that it does not at all require the [same] repair as **the creations** require.

Now, after the discourse explains the great level of the soul (as it was before the descent)¹¹⁵⁰ which is why it does not require repair, he states that the descent of the soul is to clarify and refine one's body and natural soul, and to illuminate his portion of the world. That is, at first he says that the intent of the descent is for the sake of one's body and natural soul, and he then adds "his portion in the world."¹¹⁵¹

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

It can be said that this is why at the beginning of the discourse he explains *HaShem's*-ה' יהו"ה Supernal intent in the creation and existence of the worlds, and at the beginning of the chapter that concludes the continuum (*Hemshech*), he explains *HaShem's*-ה' יהו"ה Supernal intent in the descent of the soul into the body, the creation of man.¹¹⁵² This is because all of creation

¹¹⁵⁰ As quoted later in the discourse in Ch. 8

¹¹⁵¹ Another variation in the language, is that at the beginning of the matter he says "to repair, to refine, and to clarify," and he then states "to clarify and refine."

¹¹⁵² See Likkutei Torah, Re'eh 28c in explanation of the teaching of our sages, of blessed memory (Eruvin 13b), "It is preferable for man that he had been created," that this refers to the descent of the soul from the aspect of "she is pure" (*Tehorah Hee*-טהורה היא) to the aspect of "You created her" (*Atah Baratah*-אתה בראתה) etc.

in its entirety is for the sake of man,¹¹⁵³ [referring to the Jewish people, about whom it states],¹¹⁵⁴ “You are called ‘man-*Adam*-אדם.”

This is because even the Supernal intent in the creation of the worlds, because “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,” is for the sake¹¹⁵⁵ of the Jewish people.¹¹⁵⁶ Therefore, in the twentieth chapter, in which he explains the inner point of all matters of the preceding chapters, he discusses the matter of *HaShem*’s-יהו"ה Supernal intent in the creation of man.

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

Now, as known, even *HaShem*’s-יהו"ה Supernal intent in the descent of the soul to below to refine and clarify the body and animalistic soul, is not for her own sake. Nonetheless, through her descent to below, she is caused to have an ascent.¹¹⁵⁷

Now, her ascent is in two matters. There is the ascent brought about in her through fulfilling *HaShem*’s-יהו"ה

¹¹⁵³ See the discourse entitled “*Zeh HaYom*” of the night of Erev Rosh HaShanah 5742, Ch. 2 (Torat Menachem, Sefer HaMaamarim Tishrei p. 41) and on.

¹¹⁵⁴ Talmud Bavli, Yevamot 61a

¹¹⁵⁵ Rashi to the beginning of Bereishit [Genesis 1:1]

¹¹⁵⁶ As explained in the discourse entitled “*Bati LeGani*” of the year 5737 (Torat Menachem, Sefer HaMaamarim Shvat p. 386 and on).

¹¹⁵⁷ To point out what it states in Sefer HaMaamarim 5700 p. 8, “She does not require repair, but she does require ascent.” Also see Maamarei Admor HaEmtza’ee, Vayikra Vol. 2, p. 745.

Supernal intent,¹¹⁵⁸ and from this there is a chaining down that she also is caused to ascend in regard to the matter of revelations (*Gilyim*). That is, while she was Above she was in a state of being perfectly righteous (*Tzaddik Gamur*) and by her descent to below she came to be in the aspect of one who returns to *HaShem*-יהו"ה in repentance (*Baal Teshuvah*).¹¹⁵⁹

It can be said that being that the creation of the worlds is for the sake of the Jewish people, as discussed before, therefore, just as it is with the Jewish people, that through the descent of their souls to below there is caused to be the ascent of the soul, and the ascent is in two matters, in that she fulfills *HaShem*'s-יהו"ה Supernal intent and in that she comes to the aspect of one who returns in repentance (*Baal Teshuvah*), and from this there also is a chaining down in the worlds.

That is, through the descent of the Supernal worlds to bring this lower world into being, they too are caused to have an ascent, and this ascent is in two matters. That is, they are the preparation by which the existence of this lower world is made,

¹¹⁵⁸ Likkutei Torah, Re'eh 28d; See Likkutei Sichot Vol. 15 p. 248.

¹¹⁵⁹ Likkutei Torah, Balak 73a; Torat Menachem, Sefer HaMaamarim Tishrei p. 229, and the citations there in note 25; Also see Likkutei Sichot ibid. p. 249 in the notes. It should be pointed out, that in the superiority of those who return in repentance (*Baalei Teshuvah*) over and above the righteous (*Tzaddikim*), there are two matters: That is, the repentant (*Baalei Teshuvah*) conquer their inclination to a greater degree than the righteous (*Tzaddikim*) (Mishneh Torah, Hilchot Teshuvah 7:4) – this being the superiority of self-restraint (*Itkafiya*). There then is the fact that “previously, this person was despised by the Ever Present One etc., and today he is beloved... previously he was separate from *HaShem*-יהו"ה, the God of Israel... and today he adheres to the *Shechinah*” (Mishneh Torah ibid. 7:6-7) – this being the matter of the **novelty** that is (similar to) the superiority of self-transformation (*It'hapcha*), as explained in chapter four. How much more is this so when the repentance is in a way that willful transgressions are made to be as merits for him (Yoma 86b), in which case, there literally is the matter of transformation (*It'hapcha*).

within which *HaShem* 's יהו"ה Supernal intent for “a dwelling place in the lower worlds” is fulfilled.¹¹⁶⁰

Additionally, there also is the elevation (in the matter of the revelations) in this world, in that through self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*) there is a drawing down of the light that transcends relation to worlds, and this drawing down also is present in the upper worlds, being that through them this lowly world is brought into being.¹¹⁶¹

8.

He explains in the discourse that the reason the soul does not require repair is because “every single soul stands in its form before the Holy King.”¹¹⁶² He adds that before the soul descended it was in a state of ultimate adhesion (*Dveikut*) to the source from which it was hewn in the Living God – true and complete adhesion, without any separation whatsoever.

These two matters (that it “stood in its form before the Holy King” and that it was in a state of ultimate adhesion (*Dveikut*)) are two levels in the nullification (*Bittul*) of the soul. That it “stands... before the Holy King” is like one who stands before a king. That is, when one is standing before the king he is in a state of ultimate nullification (*Bittul*), in that “one who makes gestures in the presence of the king” is caused to undergo

¹¹⁶⁰ See Sefer HaMaamarim 5643 p. 38, “It is impossible for there to be the existence of this physical world were there not first the upper worlds, (and therefore it is also the case) that there is intent in the upper worlds.”

¹¹⁶¹ See Sefer HaMaamarim 5658 p. 32.

¹¹⁶² Cited to Zohar in many places in the teachings of Chassidus. See Zohar III 104b; Zohar I 90b; 227b; 233b; Zohar II 96b; Zohar III 61b

the opposite of life.¹¹⁶³ Nevertheless, in and of himself, he is an existence, and he only is nullified (*Bittul*) because he is standing before the king. However, the fact that the soul is in the ultimate state of adhesion (*Dveikut*) etc., is¹¹⁶⁴ because she is not an existence unto herself.

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

This can be explained according to the statement in Talmud,¹¹⁶⁵ “Yaakov wanted to reveal the end of days to his sons, but the *Shechinah* withdrew from him. He said, ‘Perhaps, Heaven forbid, one of my descendants is unfit etc.’ His sons said to him, ‘Just as there only is One in your heart, so too there only is One in our hearts.’”

Now, we must better understand this, because the nullification (*Bittul*) of the tribes (“there only is One in our hearts”) is lower in level than the nullification (*Bittul*) of Yaakov. [This is as also understood from the fact that Yaakov (who is the quality of Truth (*Emet*-אמת))¹¹⁶⁶ was in doubt that perhaps one of his descendants was unfit.] However, the

¹¹⁶³ See Talmud Bavli, Pesachim 57b; Chagigah 5b

¹¹⁶⁴ This is clarified by the explanation in *Hemshech* 5672 Vol. 1. 356) about the difference between “connection-*Hitkashrut*-התקשרות” and “adhesion-דביקות.”

¹¹⁶⁵ Talmud Bavli, Pesachim 56a

¹¹⁶⁶ As it states (Micah 7:20), “Give truth (*Emet*-אמת) to Yaakov” – Zohar I 139a; 161a; Zohar III 302a; Also see Zohar I 161a; Tanya, Ch. 13 (19a).

terminology, “Just as... so too,” indicates that the two matters are equal.

We also must understand their statement, “[just as] there only is One in your heart.” This is because the nullification (*Bittul*) of the forefathers is that “they themselves are the Supernal Chariot (*Merkavah*)”¹¹⁶⁷ [and how much more is this so of Yaakov, who is the choicest of the forefathers],¹¹⁶⁸ with all the limbs of the body.¹¹⁶⁹ This being so, why did they say “there only is One **in your heart-*b'Leebcha*-בלבך**.”

What is further not understood, is that “**in your heart-*b'Leebcha*-בלבך**,” (with the [prefix letter] *Beit*-ב) means “that which is in your heart,”¹¹⁷⁰ [similar to the meaning of [the word] “in the voice-*b'Kol*-בקול”].¹¹⁷¹ This indicates that even in the heart of Yaakov, the matter of “only One” is only in the innerness (*Pnimiyyut*) of the heart.

Now, in Shaarei Teshuvah,¹¹⁷² the Mittler Rebbe explains this with a preface of the difference between the

¹¹⁶⁷ Midrash Bereishit Rabba 47:6; 82:6; See Maamarei Admor HaEmtza'ee, Devarim Vol. 1, p. 215.

¹¹⁶⁸ Shaar HaPesukim of the Arizal to Genesis 27:25 (Toldot); Also see Bereishit Rabba 76:1; Zohar I 119b; 147b, and elsewhere.

¹¹⁶⁹ See Tanya, Ch. 23 (28b) that “**all their limbs etc.**”

¹¹⁷⁰ Shaarei Teshuvah of the Mittler Rebbe, Vol. 2 (Shaar HaTeshuvah), discourse entitled “*Eeta b'Ra'aya Mehemna*” Ch. 26 (19a).

¹¹⁷¹ See Likkutei Torah, Re'eh 23b that “‘*b'Kol*-בקול’ refers to the inner aspect (*Pnimiyyut*) of the voice,” and in the continuation of the matter there, “that which manifests within the innerness (*Pnimiyyut*) of the voice-*Kol*-קול.” It should also further be pointed out from Shulchan Aruch of the Alter Rebbe, Hilchot Rosh HaShanah 585:4 (from Turei Zahav and Magen Avraham there, S”K 2) that it states, “One should not say ‘*Lishmo'ah b'Kol Shofar*’-לשמיע בקול שופר” as this would imply ‘to heed the sound of the Shofar.’” That is, the meaning of “to heed the sound of the voice-*l'Tzayet L'Kol*’-לציית לקול” indicates the matter that is manifest in the voice. This is similar to “to heed My voice-*b'Kolee Tishma'u*’-תשמעו בקולי” the meaning of which is “to heed **the matter** that I am speaking.”

¹¹⁷² Shaarei Teshuvah *ibid.* Ch. 24 (17c-d)

nullification (*Bittul*) of speech (*Dibur*) to thought (*Machshavah*), and the nullification (*Bittul*) of thought (*Machshavah*) to the intellect (*Sechel*).

That is, the nullification (*Bittul*) of speech (*Dibur*) to thought (*Machshavah*) is not the ultimate nullification (*Bittul*). For, even though for speech be ordered, it is through the speech receiving from the thought, in that in addition to the fact that before speaking one must organize his thoughts as to how to speak, [as known¹¹⁷³ about the matter of¹¹⁷⁴ “He [first] said it four times to Himself”], moreover, even during speech itself, the thought must illuminate within the speech, so that the speech will be according to the instruction of the thought.¹¹⁷⁵

Nevertheless, at the essence of its being, speech (*Dibur*) is separate from thought (*Machshavah*), and its nullification (*Bittul*) to the thought is only in regard to the fact that the order of the letters of speech (*Dibur*) must accord to the instructions of the thought (*Machshavah*). This is comparable to the nullification (*Bittul*) of the chariot to the rider, in that the chariot is an existence unto itself, and the nullification of the horses (the chariot) to the rider, is only in so far as their movement is according to the desire of the rider.

¹¹⁷³ See Ohr HaTorah, Va’era Vol. 7 p. 2,579.

¹¹⁷⁴ Midrash Shemot Rabba 40:1; Also see Bereishit Rabba 24:5; Midrash Tanchuma Vayakhel 4; Zohar I 5a, and elsewhere.

¹¹⁷⁵ Also see Sefer HaMaamarim 5704 p. 143 and on, that “in order that the speech be according to how he ordered it in the speech of the thought (*Dibur SheBMachshavah*)*... it is necessary that at the time that he speaks... his mind should be bound to the speech of thought (*Dibur SheBMachshavah*).” [* The thought (in which he organizes) how to speak is called “speech of thought” (*Dibur SheB’Machshavah*). (Sefer HaMaamarim ibid. p. 142, also see the subsequent note 79 [in the original discourse, “When he thinks the intellect in letters etc.”]

In contrast, the nullification (*Bittul*) of the letters of thought (*Machshavah*) to the intellect (*Sechel*) is (not just in relation to order of the letters but is also) in the essence of their existence. That is, for there to be the [existence] of letters of thought (*Machshavah*) this specifically is through the intellect (*Sechel*) (or the emotions (*Midot*)) being manifest within them. [The reason that thought (*Machshavah*) flows constantly is because the intellect (*Sechel*) and emotions (*Midot*) are constantly felt in a person.]¹¹⁷⁶ Beyond this, the matter of the letters of thought (*Machshavah*) is that they receive from the intellect (*Sechel*) or the emotions (*Midot*) that manifest within them.

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

The matter of speech (*Dibur*) is that man enclothes his intellect (*Sechel*) and emotions (*Midot*) within an existence (letters) that is external to him. Therefore, even though for there to be speech (from the person who speaks) this specifically is when the speech (*Dibur*) receives from his intellect (*Sechel*) and emotions (*Midot*), nonetheless, after there already is speech (*Dibur*) it also is heard by his fellow, who is separate from the speaker. In contrast, the matter of the letters of thought (*Machshavah*) is that the intellect (*Sechel*) and the emotions (*Midot*) of the one who thinks, are revealed through them.

¹¹⁷⁶ See *Hemshech* 5672 p. 263 (p. 534).

Therefore, even after the letters of thought (*Machshavah*) are present, they do not go outside of himself.¹¹⁷⁷

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

Then there is when he thinks about the intellect itself [this being the aspect of] thought of thought (*Machshavah SheB'Machshavah*),¹¹⁷⁸ and in this thought (*Machshavah*) the letters (*Otiyot*) are not sensed, being that they are subsumed and nullified to the intellect (*Sechel*).¹¹⁷⁹

About this the tribes said to Yaakov, “Just as there only is One in your heart,” (specifying “in your heart-*b'Leebcha*-בלבך”). This is because the matter of “One-*Echad*-אחד” is that there is no existence besides Him, not even an existence that is nullified to Him. They therefore said, “there only is One in your heart,” (even though “our forefathers are themselves the Supernal Chariot (*Merkavah*),” and the nullification of the chariot (*Merkavah*) is in all the limbs).

¹¹⁷⁷ See Sefer HaMaamarim 5659 p. 3.

¹¹⁷⁸ However, when he thinks about the intellectual matter in its letters (*Otiyot*) – even though it is higher than the thought of how to speak – it nevertheless is called “speech of thought” (*Dibur SheBMachshavah*). (Sefer HaMaamarim Kuntreisim Vol. 3, p. 41; 5704 *ibid.* and elsewhere.)

¹¹⁷⁹ See Shaarei Teshuvah *ibid.* (17d); Sefer HaMaamarim Kuntreisim and 5704 *ibid.*

This is because the matter of “One-*Echad*-אחד” is specifically in his heart, and in his heart itself – in the innerness (*Pnimiyyut*) of the heart. [This is as explained above that the meaning of “**in** your heart-*b’Leebcha*-בלבך” refers to the innerness of the heart.] This is because on the level of the heart, including the heart of the Supernal Man, since the matter of emotions (*Midot*) is present, even though “He and His life force are literally one,”¹¹⁸⁰ this is not the true matter of “only One-*Echad*-אחד.” They therefore said, “**in** your heart-*b’Leebcha*-בלבך,” meaning in the innerness of the heart, in that it is in the essential point of the heart that there is an illumination of the Simple Oneness, “only One-*Echad*-אחד.”

With this in mind, we can explain why after the discourse states that when the soul is above “it stands in its form before the Holy King and (beyond this) that it was in a state of the ultimate adhesion etc.,” he then adds that “it had the one desire for *HaShem*-יהוה alone, and nothing foreign with it.” This is because the meaning of [the word] “foreign-*Zar*-זר” (here) also is to an existence that is completely nullified, (like the nullification of the letters (*Otiyot*) of thought (*Machshavah*) that are subsumed in the intellect (*Sechel*)). About this he states, “and nothing foreign with it.” This is because when the soul was above, there was an illumination in it of the revelation of the essential point of the heart, and because of this revelation

¹¹⁸⁰ As in the language of Shaarei Teshuvah ibid. Ch. 26 (19a); Now, at first glance, the intention seems to be the lights (*Orot*) (of the emotions)* since even the unity of the lights (*Orot*) is not the true reality of the matter of “only One-*Echad*-אחד.” Also see Torat Menachem, Sefer HaMaamarim Iyaar p. 287. [* It can be said that this is why he specifies “He and His life force are **literally** (*Mamash*-משמש) one,”

there is “nothing foreign with Him,” and “there only is One-*Echad*-אחד in your heart.”

9.

Now, according to the above, we must understand the meaning of what the tribes said, “so too there only is One in our hearts,” being that the tribes are in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). [This is as explained in various places¹¹⁸¹ about the difference between the forefathers and the tribes, in that the forefathers are in the world of Emanation (*Atzilut*), whereas the tribes are in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).]

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

¹¹⁸¹ Torah Ohr, Vayeitzei 24a; Torat Chayim ibid. 35c and on, and elsewhere.

In Shaarei Teshuvah there,¹¹⁸² the Mittler Rebbe explains that the root of all the differences in the order of the chaining down of the worlds (*Seder Hishtalshelut*) [including the difference between the Lower Unity of *HaShem*-יהו"ה, blessed is He (*Yichuda Tata'ah*) in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), and His Upper Unity (*Yichuda Ila'ah*) in the world of Emanation (*Atzilut*), and even higher, the nullification of “only One-*Echad*-אחד”] in the desire (*Ratzon*) for the worlds, in that it arose in His simple desire to emanate and to create.

However, the root of the souls is in the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, who transcends the simple desire (*Ratzon Pashut*) [about which it states],¹¹⁸³ “In whom did He consult? In the souls of the righteous *Tzaddikim*.”¹¹⁸⁴

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

With the above in mind, we can say that the reason he [explains] at length the matter of the greatness of the soul as it is above, up to and including the elevation of “there is nothing foreign with Him” [even though the content of this chapter

¹¹⁸² [Shaarei Teshuvah of the Mittler Rebbe *ibid.*] Ch. 26 (19c).

¹¹⁸³ Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

¹¹⁸⁴ In other words, “In whom did He consult” also includes the consultation regarding the simple desire (*Ratzon Pashut*) (*Hemshech Rosh HaShanah* 5703 Ch. 6 and elsewhere).

primarily is in regard to the toil of the soul specifically as it is below,] is (also) to hint at the strength of the soul to overcome all obstacles and impediments upon its descent to below.

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

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

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

Thus, since because of its root in the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, the matter of the “only One-*Echad*-אחד” of Yaakov (the soul as it is above) is drawn down and revealed in the tribes as well (the soul as it is below). Therefore, even when it is in a body filled with foreign desires (foreign in the literal sense) such as physical and material lusts which obstruct the soul from Godly service,¹¹⁸⁵ there is the power to overcome them.

10.

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

It can be said that the reason he specifically adds that the primary work is below, is to explain another matter brought about in the soul by its descent to below – this being the superiority of self-restraint (*Itkafiya*). For, in regard to his previous statement that the descent of the soul is to clarify and refine the body and natural soul etc., this is so that through the descent it comes to the ascent of self-transformation

¹¹⁸⁵ As in the language of the *Hemshech* of the Hilulah ibid. (quoted later in Ch. 10).

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

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

11.

Now, in man's work of serving *HaShem*-יהו"ה, blessed is He, there are three columns; Torah, the Temple service (*Avodah*), and acts of lovingkindness.¹¹⁸⁶ Now, it can be said that one reason that the column of Temple Service is called “work-*Avodah*-עבודה,” is because the granting of empowerment for the work in all three columns (“labor with great toil and with a very difficult battle”) is through the column of “work-*Avodah*-עבודה” referring to the service of the sacrificial offerings

¹¹⁸⁶ Mishnah Avot 1:2

(*Avodat HaKorbanot*) [in the Holy Temple],¹¹⁸⁷ and during exile, through the service of prayer (*Avodat HaTefillah*).¹¹⁸⁸

This can be better understood by what the Tzemach Tzedek explains in the discourse¹¹⁸⁹ entitled “You shall serve *HaShem* your God-*v’Avadetem et HaShem Elohei*”*chem-כם* ועבדתם את יהו”ה אלהי”כם,¹¹⁹⁰ that this refers to serving Him in prayer (*Avodat HaTefillah*).¹¹⁹¹ The matter of prayer (“prayer-*Tefillah*” תפילה) being a word that indicates “bonding”¹¹⁹² is to affect the bond of Kingship-*Malchut* - this being the aspect of the light of *HaShem*-יהו”ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) - with the aspect of His surrounding transcendent light (*Sovev*).

Now, there are two matters in this. There is the prayer itself (this being man’s service of *HaShem*-יהו”ה in prayer), which is to affect the elevation of Kingship-*Malchut* to His surrounding transcendent light (*Ohr HaSovev*) [as in the verse],¹¹⁹³ “I will exalt You, my God, the King,” this being the bond of His inner manifest light (*Memaleh*) with His

¹¹⁸⁷ See the commentators to Mishnah Avot ibid.

¹¹⁸⁸ Rabbeinu Yona to Mishnah Avot ibid.

¹¹⁸⁹ Ohr HaTorah, Mishpatim p. 1,208

¹¹⁹⁰ [Exodus 23:25]

¹¹⁹¹ Talmud Bavli, Bava Kamma 95b [92b]; Bava Metziya 107b; Mishneh Torah, Hilchot Tefilah, beginning of Ch. 1.

¹¹⁹² As it states in Rashi on the Torah portion of Vayeitzei ([Genesis] 30:8) in regard to “Sacred schemes (*Naftulei*-נפתולי)... I have maneuvered (*Niftalti*-נפתלתי) with my sister,” that “there are those who explain that it is of the root ‘*Pteel*-פתיל’ as in ‘a covering closely bound-*Tzmeed Pteel*-צמיד פתיל-” and likewise in the Mishnah (Keilim 1:5) [it states], “One who binds-*HaTofel*-התופל* an earthenware vessel” – Ohr HaTorah ibid. p. 1,198 (in “the second version”). [* This is as it also appears in Torah Ohr, Terumah 79d; Sefer HaMaamarim 5634 p. 154 **and elsewhere**. See Sefer HaMaamarim 5683 p. 215 (and Sefer HaMaamarim 5709 p. 79 b) and the note there.]

¹¹⁹³ Psalms 145:1

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

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

It can be said that this is the meaning of [the verse], “You shall serve HaShem your God-*v’Avadetem et HaShem Elohei”chem-יהו"ה אלהיכם*.” That is, *HaShem-יהו"ה* is the surrounding transcendent [aspect] (*Sovev*) and God-*Elohi”m-אלהי”ם* is the inner manifest [aspect] (*Memaleh*).¹¹⁹⁴ Thus, the meaning of “You shall serve HaShem your God-*v’Avadetem et HaShem Elohei”chem-יהו"ה אלהיכם*,” *וַעֲבַדְתֶּם אֶת יְהוָה אֱלֹהֵיכֶם*,” is that the matter of “you shall serve-*v’Avadetem-וַעֲבַדְתֶּם*” (referring to the service of prayer) is that *HaShem-יהו"ה* (the surrounding transcendent aspect – *Sovev*) should be “**your** God-*Elohei”chem-אלהיכם*,” meaning, your strength and your vitality.¹¹⁹⁵

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

¹¹⁹⁴ See the discourse entitled “*Shuvah Yisroel*” of the 6th of Tishrei 5737 (Torat Menachem, Sefer HaMaamarim Tishrei p. 89 and on), Ch. 2 and on.

¹¹⁹⁵ See Ohr HaTorah ibid. p. 1,224.

whose head reaches heavenward.”¹¹⁹⁶ This refers to the bond between the soul as it is in the body (“earthward”) and the soul as it is Above (“heavenward”).

This is because the soul as it is in the body is comparable to His inner manifest light (*Memaleh*), whereas the soul as it is Above [which is the aspect of the encompassing light (*Makif*) of the soul that is in the body] is comparable to His surrounding transcendent light (*Sovev*).¹¹⁹⁷ Through the union of the inner manifest light (*Memaleh*) and surrounding transcendent light (*Sovev*) as they are in man, there is caused to be the union of His inner manifest light (*Memaleh*) with His surrounding transcendent light (*Sovev*).

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

That is, the reason **change** is caused in the creations below¹¹⁹⁸ (that the sick are healed etc.) is through a drawing down of the limitless light of the Unlimited One who transcends the chaining down of the worlds (*Hishtalshelut*). (This is because from the perspective of the chaining down of the worlds (*Hishtalshelut*) it was decreed upon him to be sick). The reason that through the drawing down of the light that

¹¹⁹⁶ Genesis 28:12, as per the explanation of Zohar (Zohar I 266b; Zohar III 306b; Also see Tikkunei Zohar, Tikkun 45 – 83a): “The ladder refers to prayer.”

¹¹⁹⁷ Likkutei Torah, Drushim L’Rosh HaShanah 62c and elsewhere.

¹¹⁹⁸ See Kuntres Acharon (in Tanya), discourse entitled “*Lahavin Mah SheKatuv b’Pri Etz Chayim*” (155a).

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

Now, as known,¹¹⁹⁹ for there to be the bond between His surrounding transcendent light (*Sovev*) and His inner manifest light (*Memaleh*), this comes about through a drawing down of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One who transcends both His surrounding transcendent light (*Sovev*) and His inner manifest light (*Memaleh*).

The same is so of the soul, that the bond of the soul as it is Above with the soul as it is in the body, is brought about through drawing down the essential self of the soul, which in general is the *Yechidah*. This drawing down is brought about through the labor of “[You shall love *HaShem*-יהוה your God...] with all your more”¹²⁰⁰ (*Bechol Me’odecha*-בכל מאדך), meaning,¹²⁰¹ “With every measure (*Midah*-מדה) that He metes out to you, thank Him.”

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

¹¹⁹⁹ See the discourse entitled “*Shuvah Yisroel*” *ibid.*, Ch. 6 (Torat Menachem, Sefer HaMaamarim *ibid.* p. 94) and note 53 there.

¹²⁰⁰ Deuteronomy 6:5

¹²⁰¹ Talmud Bavli, Brachot 54a in the Mishnah.

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

12.

Now, it was explained before (at the end of chapter three) that the primary matter of self-restraint (*Itkafiya*) (as well as self-transformation (*It'hapcha*)) and the drawing down brought about through this, is during the time of the exile. To point out, this matter is also emphasized in prayer. For, as explained by the Tzemach Tzedek in the above-mentioned discourse,¹²⁰² during the time of exile prayer is much higher than prayer during the time of the Holy Temple.

As the Alter Rebbe stated,¹²⁰³ during the time of exile, Kingship-*Malchut* herself is in a state of prayer (*Tefillah*). This is because during the time of the Holy Temple, Kingship-*Malchut* requests her needs from her Husband, *Zeir Anpin*, (meaning that the drawing down of the light that transcends the chaining down of the worlds (*Hishtalshelut*) into Kingship-

¹²⁰² P. 1,209

¹²⁰³ Torah Ohr, Megillat Esther 93d – cited in Ohr HaTorah ibid.

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

In the discourse, the Tzemach Tzeddek explains this as it is in man's service of *HaShem*-יהו"ה, blessed is He. That is, during the time of the Holy Temple, the ascent of the soul that is in the body to its root Above, was through love (*Ahavah*) and fear (*Yirah*). However, during the time of the exile, when "My dove is in the cleft of the rocks, hidden by the cliff,"¹²⁰⁴ the love (*Ahavah*) and fear (*Yirah*) of the soul are hidden, and the solution for this is, "Show me your reflection."¹²⁰⁵

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

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

¹²⁰⁴ Song of Songs 2:14; See Likkutei Torah, Shir HaShirim, discourse entitled "Yonati" (17b and on) – cited in Ohr HaTorah *ibid*.

¹²⁰⁵ Song of Songs 2:14 *ibid*.; Likkutei Torah, Shir HaShirim *ibid*.

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

13.

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

We can connect this to what we recite before the prayers, "We are fortunate! How good is our portion! How pleasant is our lot! How beautiful is our inheritance!" In his discourse by this title,¹²⁰⁶ His honorable holiness, my father-in-law, the Rebbe, explains these three matters; a "portion-*Chelek*-חלק," a "lot-*Goral*-גורל," and an "inheritance-*Yerushah*-ירושה."

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

¹²⁰⁶ Of the 2nd of Nissan 5700 (Sefer HaMaamarim 5700 p. 30 and on).

secondly] that it lives to enliven (*Chai LeHachyot*),¹²⁰⁷ referring to the vitality that spreads from the soul to enliven the body. In this vitality itself, there are two levels. There is the general vitality that enlivens all the limbs of the body equally, and there is the particular vitality that manifests in each limb according to what it is.

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

It can be said that (in general) these three matters are the *Nefesh*, *Ru'ach*, *Neshamah*, and the *Chayah*, and the *Yechidah*. As he explains there,¹²⁰⁸ “our inheritance” refers to the essential point of Jewishness in every single Jew, and as known, the essential point of Jewishness is the *Yechidah* of the soul. He explains there, that the reason these three matters are mentioned according to their order from below to above, is because *HaShem*’s-יהו"ה ultimate intent is that even in the revelation of the essential point of Jewishness, though it is an inheritance

¹²⁰⁷ See Sefer HaSichot 5705 p. 23 and on, and the discourse said by the Rebbe Rashab, whose soul is in Eden, on Rosh HaShanah 5663, which speaks about the matter of being alive in essence (*Chai b'Etzem*) and alive to enliven (*Chai LeHachyot*) as it related to the fact that in the year 5663 it was the conclusion of twenty years since the passing of his father. In the notes there [it states], “With this we can understand the content of the discourse entitled ‘*Ashreinu*’ of the 2nd of Nissan 5700.”

¹²⁰⁸ In the above-mentioned discourse of the year 5700, Ch. 6 (Sefer HaMaamarim ibid. p. 36).is

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

14.

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

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

Now, the teaching of the Rebbe Maharash at the beginning of *Hemshech* “*Mayim Rabim*” (5636) on the verse,¹²⁰⁹ “A man’s foolishness corrupts his way, and his heart rages against *HaShem*-יהו”ה,” is well known. That is, all evil that befalls a person is caused by himself. For example, one who places himself at risk in the pursuit of excess, when calamity befalls him, it is he himself who caused it, since he could have sufficed with bread to eat and a garment to wear.

Beyond this, even if he lusts for wealth, if he would know (and if this knowledge would be affixed in him) that “it is the blessing of *HaShem*-יהו”ה that enriches,” and the only reason there must to be action according to the natural order, as it states,¹²¹⁰ “*HaShem*-יהו”ה your God will bless you in all that you **do**,” is because the Holy One, blessed is He, wants the blessing (from Above) to be drawn down through the garments of the natural order. [With this realization] his action would only be done in a way of “the toil of your hands,”¹²¹¹ meaning, toiling with the hands and external limbs, but not with the toil of the mind and heart,¹²¹² and he certainly would not endanger himself for this.

¹²⁰⁹ Proverbs 19:3

¹²¹⁰ Deuteronomy 15:18; See *Derech Mitzvotcha* 107a (also see 8a there); Kuntres U'Maayan, Maamar 25, Ch. 1.

¹²¹¹ Psalms 128:2

¹²¹² See *Likkutei Torah*, Shlach 42d; Chukat 66c; *Drushim L'Rosh HaShanah* 63d; *Maamarei Admor HaZaken Al Parshiyot HaTorah*, Vol. 1, p. 54; Discourse entitled “*Mayim Rabim*” 5738 Ch. 2 (*Torat Menachem*, *Sefer HaMaamarim Cheshvan* p. 246).

We can connect this with the explanation at the beginning¹²¹³ of the above-mentioned *Hemshech*, that the “many waters” (*Mayim Rabim*) refers to preoccupation in the pursuit of livelihood and thoughts of worldly matters. This is because, [the verse], “A man’s foolishness corrupts his way etc.,” in that whatever evil befalls a person it is he himself who caused it, also refers to the above-mentioned “many waters” (*Mayim Rabim*).

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

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

¹²¹³ Also see Torah Ohr, beginning of Noach; Torat Chayim Noach 58d and on; Discourse entitled “*Mayim Rabim*” 5738 *ibid*.

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

16.

Now, even when a person brings himself to a such a state, at which time his toil in serving *HaShem*-יהו"ה, blessed is He, is very difficult, nevertheless, through serving Him in prayer, empowerment is granted to overcome it. Being that all matters are measure for measure, therefore, service Him in prayer also comes though great and difficult toil. This is so of the contemplation (*Hitbonenut*) during prayer itself, which is a very great toil, as explained in Tanya,¹²¹⁴ especially since the contemplation (*Hitbonenut*) must be a particular contemplation (*Hitbonenut Pratit*), as a result of which the work is even more difficult for him, as explained by the Rebbe Rashab, whose soul is in Eden, in Kuntres HaAvodah.¹²¹⁵

Moreover, this also is so of the preparation that precedes prayer, as explained by the Rebbe Rashab, whose soul is in Eden, in Kuntres HaTefillah.¹²¹⁶ That is, before prayer one

¹²¹⁴ [Tanya], Ch. 42 (59b)

¹²¹⁵ [Kuntres HaAvodah], Ch. 6; See p. 40 and p. 42 there.

¹²¹⁶ [Kuntres HaTefillah], Ch. 11 (p. 23 and on).

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

17.

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

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

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

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

18.

Now, in Tanya¹²¹⁷ it is explained that foreign thoughts that fall upon a person during prayer in order to distract him, are analogous to a person praying with devotion, and a wicked uncircumcised¹²¹⁸ person stands in front of him and chats and speaks with him to distract him.

The teaching of the Baal Shem Tov [about this] is well-known.¹²¹⁹ That is, when another person (and certainly a non-Jew or a child)¹²²⁰ speaks to him and distracts him during prayer, he should contemplate that being that everything [that

¹²¹⁷ [Tanya], Ch. 28.

¹²¹⁸ In Tanya there it states, “an idolater” but in the “*Luach Tikkun*” [corrections] to Tanya there, it is corrected as it is above [in the discourse, i.e. “uncircumcised-*Arel*-ערל.”]

¹²¹⁹ Tzavaat HaRivash, Kehot edition, Section [translated as The Way of The Baal Shem Tov], cited in Iggeret HaKodesh, Epistle 25 (141a).

¹²²⁰ In which case there is greater emphasis that this is by, Divine Providence (*Hashgachah Pratit*), being that they do not have free-choice (*Bechirah*) to such an extent.

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

Now, we should connect this to the teaching of the Rav, the Maggid of Mezhritch,¹²²¹ at the beginning of this week's Torah Portion (Bo), on the verse,¹²²² "So that I may place these signs of Mine in his midst." That is, the reason that the Holy One, blessed is He, hardened the heart of Pharaoh and brought three additional plagues upon him, was in order to refine the sparks in Egypt that had previously not been refined.

This is the meaning of the words, "So that I may place these signs of Mine," in which the word "signs of Mine-*Ototai-אותות*" is of the same root as "letters-*Otiyot-אותיות*." This is because the sparks that fell into the external husks (*Kelipot*) are from the letters (*Otiyot-אותיות*) that shattered. [This is as known about the shattering of the vessels (*Shevirat HaKeilim*) of the world of Chaos-*Tohu*,¹²²³ that the shattering of the vessels (*Shevirat HaKeilim*) was the shattering of the letters (*Otiyot*), and this then caused that sparks of them fell into the external husks (*Kelipot*).] Their primary refinement comes about

¹²²¹ Ohr Torah, beginning of the Torah portion of Bo.

¹²²² At the beginning of the Torah portion [Exodus 10:1].

¹²²³ See Sefer HaMaamarim 5679 p. 432; 5700 p. 104, and elsewhere.

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

The refinement of the letters (*Otiyot*-אותיות) that shattered and fell into the external husks of Egypt, and were not previously refined, comes through the Holy One, blessed is He, putting them into the stories at the beginning of the Torah portion. This then, is the meaning of, “So that I may place My letters-*Ototai*-אותות etc.” That is, the reason the Holy One, blessed is He, hardened Pharaoh’s heart is “so that I may place My letters-*Ototai*-אותות,” meaning, in order to refine those letters (*Otiyot*-אותיות) that fell in the shattering by placing them in the stories of the Torah. [Except that, even so, since there remained sparks in Egypt that were not refined, there thus was the command,¹²²⁴ “Let each man request of his fellow... silver vessels and gold vessels,” in order to refine all the sparks in Egypt.]

19.

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

¹²²⁴ In this week’s Torah portion (Bo) [Exodus] 11:2

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

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

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

20.

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

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

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

21.

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

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

seen it,”¹²²⁵ the granting and revealing of the treasure, especially in a way of squandering it, is difficult before the Holy One, blessed is He, so to speak. However, nevertheless this is done for man’s sake, so that he will be capable of performing the above-mentioned difficult labor.

We should add that according to what is known,¹²²⁶ that the drawing down from Above brought about through man’s labor, is higher than the drawing down from Above as a granting of empowerment for man to be capable of performing his labor, we can say that through man overcoming the distractions and pushing them away (through the empowerment granted by the drawing down of the Supernal treasury) the drawing down of the treasury brought about by his labor is even higher.

It can be said that this is the meaning of his statement in the discourse (at the end and conclusion of the twentieth chapter, which also is the end and conclusion of the whole continuum (*Hemshech*)), that through the victory, in that man is victorious over his animalistic soul, he causes¹²²⁷ the drawing down of the Supernal treasury, this being the revelation of the innerness and Essential Self of the Unlimited One, *HaShem*-יהו"ה blessed is He.

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

¹²²⁵ Isaiah 64:3; *Hemshech* of the Hilulah, Ch. 17.

¹²²⁶ Likkutei Torah, Shir HaShirim 24a-b

¹²²⁷ It can be said that the word “causes-*Gorem* גורם” is [used] because in this aspect the labor does not awaken or draw it forth, and it only is that through the perfection of the labor there is **caused** to be the drawing down from Above.

and Essential Self of the Unlimited One, blessed is He”).¹²²⁸ This is because there it discusses the matter of the drawing down and revelation of the treasury for the sake of victory. In contrast, at the end and conclusion of the continuum (*Hemshech*), in which he speaks about the drawing down of the treasury brought about through man’s victory, he says that it is “the revelation of the innerness and Essential Self of the Unlimited One, blessed is He.”

22.

Now, we should explain the relation between this matter and the end and conclusion of the twentieth chapter, based on the explanation in Likkutei Torah,¹²²⁹ that the reason that the way to the Entrance Hall (*Ulam*) [of the Holy Temple] was forty cubits high,¹²³⁰ two times twenty, is because “twenty-*Esreem*-עשרים-620” is the numerical value of the Crown-*Keter*-כתר-620, and two times “twenty-*Esreem*-עשרים” (forty) refers to the two aspects of the Crown-*Keter* - the Ancient One-*Atik* and the Long Patient One-*Arich*.

It is explained there that the reason the way to the Entrance Hall (*Ulam*) did not have doors and was always opened, in and of itself,¹²³¹ is because man’s service is of no comparison to awaken and draw down the aspect of the Crown-

¹²²⁸ In the above-mentioned *Hemshech*, in Ch. 17 [it states], “This is the aspect of His Essential Self,” but in the continuation of the matter there, it seems to refer to the essence of the light (*Etzem HaOhr*).

¹²²⁹ [Likkutei Torah] Shir HaShirim 35c

¹²³⁰ [Mishnah] Midot 2:3

¹²³¹ Midot 2:3 *ibid*.

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

Now, according to the explanation elsewhere,¹²³² that the arousal from below not only reaches the Hidden Wisdom (*Chochmah Stima'ah*) but also reaches the Skull-*Galgalta* of the Long Patient One-*Arich*, it can be said that the fact that the entrance to the Hall was always open in and of itself, primarily stems from the aspect of the Ancient One-*Atik* within it.

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

¹²³² Likkutei Levi Yitzchak to Tanach and Maamarei Chachameinu Zichronam L'Brachah, p. 109.

