

באתי לגני

תשט"ו

Basi LeGani

5715

Simply
CHASSIDUS

www.simplychassidus.com

About These Shiurim

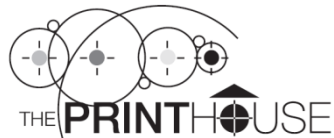
This series of *ma'amarim* is prepared for a special Chassidus program at Congregation B'nei Ruven in Chicago. As a resolution on Simchas Torah, Rabbi Boruch Hertz introduced the "One *Ma'amar* a Month" program for both men and women, which was enthusiastically joined by many members of the community. A new *ma'amar* is prepared each month to enable people of all skill levels to participate in this program.

The shiurim are divided into three sections, each of which can be learned in approximately one hour. By learning one section per week, usually on Shabbos morning, participants can finish one *ma'amar* per month, with time to review the *ma'amar* on Shabbos Mevarchim.

Simply Chassidus is translated by Simcha Kanter.

Reviewed with Rabbi Fischel Oster in the *zechus* of *refuah shleima* for ר' ארי' יהודה בן שרה רבקה.

Made possible by



538 Johnson Avenue | Brooklyn, NY 11237
t 718.628.6700 f 718.628.6900 e jobs@tphny.com w tphny.com

The *ma'amar* "Basi L'Gani 5715" from Sefer Hamaamorim Basi L'gani Vol. 1 is copyrighted by Kehot Publication Society, a division of Merkos L'inyonei Chinuch, and is reprinted here with permission.

Also Available Online

L'Cho Omar Libi 5720



V'Haya Eikev Tishma'un 5727



Gadol Yiyeh Kavod HaBayis 5722



HaSam Nafsheinu B'Chaim 5718



V'Atah Tetzaveh 5741



Gal Einai 5737



Ki Yishalcha Bincha 5738



Matzah Zu 5749



Omar Rabbi Oshia 5739



Basi L'Gani 5734



Basi L'Gani 5714



And more!

Sign up online to receive weekly translations as they are released.

www.simplychassidus.com

Section One

This *ma'amar* was said by the Rebbe in 5715 (1955) and is based on the fifth chapter of the Frierdiker Rebbe's *ma'amar* Basi L'Gani from 5710 (1950). The Frierdiker Rebbe wrote a four-part *hemshech* (series) of *ma'amarim* based on this *possuk*, each *ma'amar* consisting of five chapters, for a total of 20 chapters. The Frierdiker Rebbe distributed the *hemshech* and instructed that the first part should be learned on Yud Shvat 5710 for the *yartzeit* of his grandmother, and also provided specific days to learn the following sections.

On that Yud Shvat, the Frierdiker Rebbe passed away, and the *hemshech* Basi L'Gani became his last instructions to the next generation.

When the Rebbe accepted the *nesi'us* one year later on Yud Shvat 5711, the Rebbe said a *ma'amar* of the same title which explained this *ma'amar* of the Frierdiker Rebbe. This was the first of 38 years in which the Rebbe said a Basi L'Gani *ma'amar*; these *ma'amarim* followed a twenty-year cycle of explaining each of the 20 chapters of the Frierdiker Rebbe's *ma'amar* that corresponds to that year.

Even though we are no longer able to hear a new *ma'amar* directly from the Rebbe (may we merit to hear one this year!), we continue the twenty-year cycle of learning the *ma'amarim* that correspond to that year's chapter. The two *ma'amarim* which we learn this year (5775) are from 5715 and 5735, and explain the fifth chapter of the Frierdiker Rebbe's *ma'amar*. We have a written account of the *ma'amar* from the Rebbe's *chozrim* and audio recordings from the *farbrengens*, but they were not personally edited by the Rebbe. The following pages contain a translation and explanation of the *ma'amar* from 5715.

As customary for these *ma'amarim*, the Rebbe first reviews the key points of the Frierdiker Rebbe's *ma'amar* before going into a detailed explanation of this year's chapter.

באתי¹ לגני אחותי כלה,² ואיתא במדרש³ לגני לגנוני, למקום שהי' עיקרי (דירת) מתחילה, דעיקר שכינה בתחתונים היתה⁴,

The *ma'amar* is based on a *possuk* from *Shir HaShirim* (5:1) in which Hashem says, "I have come to my garden, my sister, [my] bride." This *ma'amar* focuses on the first term, "גני" (my garden).

The Midrash interprets the use of the word "גני" (**My** garden) rather than "גן" (**a** garden) to indicate something that is more significant than an ordinary garden. Whereas a regular garden is a public place that anyone can enter, "גני" (**My** garden) implies a more intimate connection between this "garden" and Hashem.

The Midrash explains that the word "גני" (my garden) should be interpreted as "גנוני", the Aramaic word for a *chupah*, the canopy over a *chassan* and *kallah* at a wedding. For example, the Gemara in Brachos (16a) says " רבי אמי ורבי אסי הוו קא קטרין ליה גננא לר' " (Rebbi Ami and Rebbi Asi were fastening a *chupah* for Rebbi Elazar). In addition to the fact that Hashem calls it "**My** garden," the interpretation of "גני" (My garden) as "גנוני" (My *chupah*) shows us that this *possuk* is describing a very deep connection between Hashem and His world, similar to how the *chupah* is a special place reserved for the marriage of a *chassan* and *kallah*.

The Midrash explains that Hashem came into this "*chuppah*" when His presence was revealed in the world at the time of the giving of

¹ מאמר זה מיוסד בעיקרו על פרק החמישי* מד"ה באתי לגני השי"ת.

(* הפרק השייך לשנה זו – ראה תו"מ סה"מ באתי לגני ח"א ע' VI. וש"נ.

² שה"ש ה, א.

³ שהש"ר עה"פ.

⁴ בכל הבא לקמן – ראה ד"ה באתי לגני פ"אד.

the Torah. However, the world was **already** "His garden" from the moment the world was created; because His presence was initially revealed within the physical world, this place already had a special intimate connection to Him. In the words of the Midrash, "עיקר היתה בתחתונים" (In the beginning of creation, Hashem's presence was revealed in the lowest world).

However, Hashem's presence was not revealed there for long:

אלא שאח"כ הנה ע"י חטא עה"ד והחטאים שלאחריו שבאו על ידו, סילקו את השכינה מלמטה למעלה,

The sin of the Tree of Knowledge was the initial sin that resulted in the concealment of Hashem's presence in the physical world. Additional sins that followed made this concealment even more intense, and eventually drove Hashem's presence through seven stages of concealment.

ואח"כ כשעמדו הצדיקים, הנה ע"י עבודתם חזרו והמשיכו את השכינה מלמעלה למטה, עד שבא משה רבינו, שהוא השביעי, וכל השביעין חביבין⁵, והמשיך את השכינה מרקיע הא' לארץ, שתחזור להיות בתחתונים.

When Avraham began to serve Hashem, this process was reversed and Hashem's presence started to become revealed again within the physical world. Avraham brought it from the seventh degree to the sixth, and so forth, until Moshe (the seventh, and "all seventh ones are beloved") came and completely reversed the concealment, revealing Hashem's presence once again in the physical world through the giving of the Torah and the construction of the Mishkan.

⁵ ויק"ר פכ"ט, יא.

However, the process did not stop with Moshe – this process is continued by the *tzadikim* after Moshe who continue to reveal Hashem's presence in the physical world:

זוהי גם עבודת כל הצדיקים, שהם ממשיכים ומשכינים⁶ בחי' שוכן עד מרום וקדוש⁷ שיהי' בגילוי למטה, והוא ע"י עבודתם באתכפיא סט"א, שע"ז אסתלק [שפירושו כאן הוא שנמצא למטה בדרך גילוי, אלא שהוא באופן של רוממות הנקרא בשם אסתלק⁸] יקרא דקוב"ה בכולהו עלמין⁹, היינו, שמאיר ומתגלה אור הסוכ"ע שהוא בכולהו עלמין בשוה.

Through serving Hashem with *eskafia* (working hard to resist the desires of the animal soul by doing less bad or more good than you are naturally inclined to do) a Jew is able to reveal a level of G-dliness called *sovev kol almin* (G-dly revelation that is not constrained by the limitations of the created world) within the physical world.

The "model" for how we reveal Hashem's presence in this world can be seen in how G-dliness was revealed in the Mishkan and Bais HaMikdash:

והנה, המשכת השכינה בתחתונים בכללותה הו"ע המשכן ומקדש, כמ"ש¹⁰ ועשו לי מקדש ושכנתי בתוכם. וזהו גם שעיקר העבודה במקדש היתה עבודת הקרבנות, שיש בה ב' התנועות דהעלאה

⁶ ראה גם מהרז"ו לב"ר פ"י"ט, ז. מתנות כהונה ומהרז"ו לבמדב"ר פ"י"ג, ב.

⁷ ע"פ נוסח התפלה – שחרית דשבת ויו"ט. ובשהש"ר שם: שוכן עד וקדוש שמו (ישעי' נז, טו).

⁸ ראה תו"א ויקהל פט, ד.

⁹ בתניא פכ"ז (לד, א) ובלקו"ת ר"פ פקודי מציון לזהר ח"ב קכת, ב (ובלקו"ת שם מציון גם לזהר שם סז, ב. וראה גם שם קפד, א). וראה גם תו"א ויקהל פט, ד. לקו"ת חוקת סה, ג.

¹⁰ תרומה כה, ח.

והמשכה, שהרי בקרבנות כתיב¹¹ אשה ריח ניחוח להוי', אשה הו"ע העלאה מלמטה למעלה, וענינו בעבודה הוא קירוב הכחות והחושים¹², ועי"ז נעשה ריח ניחוח להוי', נחת רוח לפני שאמרתי ונעשה רצוני¹³, נחת מלשון¹⁴ נחות דרגא¹⁵, שהו"ע ההמשכה מלמעלה למטה. וכן הוא בעבודה, שע"י העבודה דאתכפיא סט"א שהו"ע של ההעלאה ממשיכים האור שהוא בכולהו עלמין בשוה.

Since the *possuk* says, "ועשו לי מקדש ושכנתי בתוכם" (make a Mishkan for Me and I will dwell within it), we see that the process of making Hashem's presence "dwell" within the physical world is achieved through the making (and daily operation) of the Mishkan.

The main service performed in the Mishkan was bringing *korbanos*. Burning the *korban* on the *mizbey'ach* (altar) is described as a "אשה ריח ניחוח להוי'" (a fire offering, a pleasing odor to Hashem). These words imply two steps:

1. "אשה" (a fire offering): Flames of fire rise up from below to above while they consume their fuel. This represents the first step in revealing G-dliness in this world; the act of "raising something up" to a higher level by using it to serve Hashem.
2. "ריח ניחוח להוי'" (a pleasing odor to Hashem): Hashem appreciates the fact that we follow His commandments. The word "ניחוח" (pleasing) is related to the words "נחת" (feeling proud of someone) and "נחות" (descend). Combined, we see that when we use something for the purpose which Hashem

¹¹ ויקרא א, ט. פינחס כח, ח. ועוד.

¹² ראה ספר הבהיר סימן מו (קט).

¹³ תו"כ ופרש"י ויקרא שם. ספרי ופרש"י פינחס שם.

¹⁴ ראה יבמות סג, א.

¹⁵ ראה לקו"ת פינחס עו, א. תצא לה, ג.

created it for – to serve Him – He is “proud of us” and “lowers” His presence to reveal it in the physical world.

This process applies both to physical objects like using an animal for a *korban*, wool for *tzitzis*, or leather for a *Sefer Torah*, and to refocusing our own abilities from mundane pursuits to holy ones. It is especially true when done with *eskafia* – working hard to serve Hashem beyond our natural comfort zone.

Effort is only required if one faces resistance in trying to meet a goal. Therefore, since Hashem wants us to have to work hard to serve Him, he creates a force of resistance against holiness:

והנה, בכדי שיהי שייך ענין העבודה צ"ל מציאות הסט"א שמכסה על האמת, ומצד זה יכול האדם לטעות ולחשוב שגם כאשר עובר על רצון השם מ"מ עודנו ביהדותו¹⁶, שזהו לפי שנכנס בו רוח שטות, שלכן יכול לעבור עבירה¹⁷.

This force of resistance is called the *sitra achra* (the “other side”) – the side that pushes up against us when we are pushing to reach a holy goal. However, if we clearly saw this force of resistance as our enemy, we would fight against it relentlessly until we won.

In order to give the *sitra achra* additional power for resistance, Hashem gave it the ability to conceal the truth. Therefore, the Jew (mistakenly) is convinced that it's not a big deal to give in or even that the (undercover) *sitra achra* has his best interests in mind! Even though the *sitra achra* is taking the Jew away from serving Hashem, it manages to convince him that it won't affect his Jewishness.

¹⁶ ראה תניא פי"ד.

¹⁷ ראה סוטה ג, א. תניא פכ"ד.

Of course, doing something against the will of Hashem definitely separates the Jew from Him – to think otherwise is simply irrational. Therefore, this condition that enables a person to be persuaded by the *sitra achra* to transgress Hashem's will is known as "רוח שטות" (*ruach shtus*, the "drive for irrationality").

However, there is a weapon against the *ruach shtus*:

ולכן, כאשר מסירים ומבטלים הרוח שטות, שזהו"ע דאתכפיא סט"א, שנכפף מציאות הסט"א,

Since the *ruach shtus* is irrational, rational arguments are not an effective means of defense. Instead, by using *eskafia* (working hard with stubborn determination) against the irrational enemy, the *ruach shtus* can be systematically weakened.

The technique of *eskafia* can also lead to an even higher accomplishment:

ולאח"ז גם באופן של אתהפכא, שמתהפך השטות דלעו"ז, הנה מזה נבנה המשכן, שהוא מעצי שטים¹⁸, דשטים הוא ג"כ מלשון שטות¹⁹, ובו נעשית עבודת הקרבנות, קירוב הכחות מלמטה למעלה, ועי"ז נעשית ההמשכה מלמעלה למטה, שזהו"ע ושכנתי בתוכם.

After putting pressure on the irrational *ruach shtus* with *eskafia*, the *ruach shtus* can eventually be transformed into an irrationally dedicated force for the service of Hashem. This transformation is called *eshapcha*.

Since the *mishkan* was a structure that was built from mundane physical items and was transformed into a structure that was

¹⁸ תרומה כו, טו.

¹⁹ ראה המשך וככה תרלי"ז פט"ל ואילך (סה"מ תרלי"ז ח"ב ע' תעב ואילך). קונטרס ומעין בתחילתו.

dedicated to the service of Hashem, the building of the *mishkan* is a model for the concept of *eshapcha*. This can be seen in the type of wood which was used for its' construction, "עצי שטים" (*shittim* wood). The word "שטים" (*shittim* [wood]) is related to the word "שטות" (irrational behavior), representing the fact that the *mishkan* transformed the irrational drive for self-fulfillment into an irrational drive for the service of Hashem.

Because the *mishkan* represented the transformation of an irrational **unholy** force into an irrational **holy** force, this enabled the daily transformation of mundane animals into holy sacrifices in the service of *korbanos*, which reveals Hashem's presence within the *mishkan*.

However, this process is not limited to the physical Mishkan and Bais HaMikdash:

וכן הוא אפילו לאחר חורבן ביהמ"ק, שגם אז ישנם כל הענינים ברוחניות, שע"י העבודה דאתכפיא ס"א בענין הקרבנות ברוחניות, שזהו מ"ש²⁰ אדם כי יקריב מכם, היינו, שעיקר הקרבת הקרבן צ"ל מכם, בכל פרטי המדריגות²¹ דמן הבהמה מן הבקר ומן הצאן²⁰ כפי שהם בעבודת האדם, אזי פועלים את הענין דושכנתי בתוכם.

Even though we no longer have the physical Bais HaMikdash, we still have the ability to serve Hashem with *eskafia and eshapcha*. This is hinted to in the *possuk* which says, "אדם כי יקריב מכם." Literally translated, this means "When a person will bring a *korban* from you." Seemingly, it would make more sense to say "When a person from you will bring a *korban*!" The Alter Rebbe explains that the *possuk* is saying, "If you want to come close (the root "קרב" from *korban* means

²⁰ ויקרא א, ב.

²¹ ראה קונטרס התפלה פ"ח (עי' 20). סה"ש תורת שלום עי' 10. ועוד.

"to come close") to Hashem, it is only 'from you' – it's dependent on your own choice."

When a Jew takes his animal soul, regardless of whether it's a coarse "bull" or a kind "sheep," and subdues it and transforms it to serve Hashem, Hashem "dwells" within that Jew just like Hashem "dwells" within the *mishkan*. (This is also why the *possuk* " **ועשו לי מקדש** " **וישכנתי בתוכם** " (make for Me a *mikdash* and I will dwell within it) uses the word "**בתוכם**" (within **them**) – when a Jew makes himself into a "*mikdash*," Hashem dwells within the Jew.)

This completes the Rebbe's summary of chapters one through four of the Frierdiker Rebbe's *ma'amar*. The Rebbe now moves on to chapter five, the focus of this year's *ma'amar*:

ב) והנה בכדי לנצח (איבערקומען) את השטות דלעו"ז, צריכה גם העבודה להיות באופן של שטות דקדושה, וכפי שמבאר כ"ק מו"ח בעל ההילולא בהמאמר²², דכשם שיש הטי' למטה מן הדעת שהוא נק' בשם שטות דקליפה, הנה כמו"כ ישנו הטי' למעלה מן הדעת, והוא שטות דקדושה.

In order to defeat the *shtus* of unholiness, in addition to the stubborn determination of *eskafia* we also need *shtus* of *kedusha* – an irrational pursuit of holiness. Whereas the irrational pursuit of selfish goals is sub-rational, the irrational pursuit of holy goals is super-rational.

The *ma'amar* explains this difference between sub- and super-rational approaches:

²² בפרק השייך לשנה זו – פרק ה.

דהנה, נתבאר לעיל²³ ששטה פירושו נטי' (כפירוש רש"י²⁴), וזהו גם הפירוש דשטות שהוא ההטי' מענין הדעת, הטי' למטה או הטי' למעלה, אלא שההטי' למטה היא שטות דלעו"ז, וההטי' למעלה היא שטות דקדושה. והיינו, שאפילו הענינים דקדושה שהם למטה מן הטעם ודעת, הרי סיבתם ושרשם הוא מפני שבעצם הנפש הרי זה למעלה מן הטעם ודעת, ששם הוא בבחינת ראי' ממש.

The Frierdiker Rebbe explained, based on Rashi, that the word *shtus* is related to the word "שטה," which means a deviation from the intended path. Therefore, *shtus* is a deviation from rationality. The *ma'amar* provides a rule to determine if the deviation was positive or negative: holy deviation is super-rational, while unholy deviation is sub-rational.

Super-rational behavior is when someone who is **able** to understand something rationally displays a level of commitment that cannot be justified by intellect. On the other hand, sub-rational behavior is when someone is **unable** to intellectually comprehend something but nevertheless does it anyway.

Seemingly, according to these definitions the uneducated commitment of a simple Jew, called *kaballas ol*, would fit into the sub-rational (unholy) category. However, we know that *kaballas ol* is definitely something **holy**! How do we resolve this contradiction?

In truth, any holy action that a Jew takes is rooted in the essence of his soul. The essence of the soul doesn't relate to Hashem because it **understands** Him; it relates to Hashem because it "**sees**" (experiences) Him! Therefore, since the essence of the soul is above logic, **any** commitment to holiness – even *kaballas ol* – is based on the essence of the soul, which is above logic. In other words,

²³ בהמאמר – פרק ג.

²⁴ נשא ה, יב.

anything holy is **always** "super-rational" because it is rooted in the essence of the soul, which is higher than logic.

The *ma'amar* continues by providing an example of holy *shtus* from the Gemara:

וממשיך לבאר בהמאמר שמצינו גם שטות דקדושה, דהנה ארז"ל²⁵ אמרו עליו על ר' יהודא בר' אילעאי שהי' נוטל בד של הדס ומרקד לפני הכלה וכו', רב שמואל בר רב יצחק מרקד אתלת (שהי' נוטל שלש בדין ומרקד). א"ר זירא קא מכסיף לן סבא (שמזלזל בכבוד ת"ח ונוהג קלות ראש בעצמו), היינו, שר' זירא, שהי' מראשי האמוראים, הי' סבור שהנהגה זו אין לה מקום מצד טו"ד דקדושה. ומסיים בגמרא, כי נח נפשי' (דר"ש) אפסיק עמודא דנורא בין דידי' לכולא עלמא כו', א"ר זירא (ר' זירא הנ"ל שתחילה אמר קא מכסיף לן סבא) אהני לי' שוטי', ואמרי לה שטותי' לסבא, ואמרי לה שיטתי' לסבא (כפי שמבאר בפרטיות כל ג' הלשונות), היינו, ששיטתו ומנהגו שהי' נוטל שוט של הדס ומרקד בו שזוהי הנהגה של שטות דקדושה, אהני לי', שעיי"ז הגיע למדריגה כזו שהפסיק בינו ובין העם עמוד של אור, שזהו בחי' גילוי אור בגילוי ממש.

The Gemara in Kesubos says:

"It was said about Rebbe Yehuda bar Rabbi Illai that he would take a myrtle branch and dance before a *kallah*. Rav Shmuel bar Rav Yitzchok would dance with three of them.

Regarding this practice, Rabbi Zeira commented, 'The elder is embarrassing us [with behavior that is inappropriate for a Torah scholar]!"

Rebbi Zeira, who was one of the most prominent Amoraim (later sages of the Talmud), thought that this practice was logically inconsistent with the way that a Torah scholar should act.

²⁵ כתובות יז, א.

The Gemara continues:

"When Rav Shmuel passed away, a pillar of fire appeared that separated him from everyone else [to show that he had reached an incomparably high level]. When Rebbi Zeira [who had previously criticized Rav Shmuel's behavior] saw this, he remarked, 'His [myrtle] branches benefited him!'"

The Gemara provides three alternate versions of Rebbi Zeira's comment, which are variations on the word "שוטי" (his branches):

1. "שוטי" (his [myrtle] branches) benefited him!
2. "שטותי" (his *shtus*) benefited him!
3. "שיטתי" (his approach) benefited him!

Combining these three versions, we see that Rav Shmuel's **approach** to do something irrational (*shtus*) with the **branches** at the wedding benefited him, which we see from the fact that he reached such a high level that a pillar of fire (a very high level of G-dliness) was revealed when he passed away.

Following this section, the Friediker Rebbe's *ma'amar* immediately explains the holiness of marriage. The Rebbe explains how this fits into the flow of the *ma'amar*:

וממשיך לבאר השייכות לענין הריקוד בשעת נישואין, דלכאורה, הן אמת שכדי להלחם ולהפוך את השטות דלעו"ז צ"ל ענין השטות דקדושה, אבל עדיין צריך להבין שייכות ההנהגה באופן של שטות דקדושה לענין הריקוד בשעת נישואין, ובפרט שהנהגה זו לא היתה ענין של עראי, מצד מעמד ומצב פרטי שבאותו זמן ומקום, אלא שזו היתה שיטתו ומנהגו, שבשעת נישואין ה' מתנהג באופן של שטות דקדושה. ועל זה מבאר בהמאמר, שענין הנישואין ה"ז מדריגה גבוה (וכדלקמן), ולכן צ"ל בזה ההנהגה דמרקד כו'.

Based on the previous sections of the *ma'amar*, we understand that we need *shtus d'kedusha* in order to counteract the unholy *shtus* of the animal soul. It makes sense that this is a general guideline and approach to take when fighting against the animal soul, but why did Rav Shmuel adopt the approach of dancing at a *chassuna* with *shtus*?

To answer this question, the Frierdiker Rebbe explained that Rav Shmuel realized that *shtus d'kedusha* was the appropriate approach for the tremendous holiness of a *chassuna*. (The *ma'amar* will explain this point in the following sections.)

First, the *ma'amar* explains the significance of dancing:

והענין בזה, דהנה, החילוק שבין ריקוד להליכה הוא, כפי שמבאר אדמו"ר הזקן בלקו"ת¹ שאף שגם הליכה ענינה עלי' מדרגא לדרגא ומעולם לעולם, מ"מ, עלי' זו היא בסדר והדרגה, אבל ריקוד מורה על אופן העבודה שמתנתק (ער רייסט זיך אָפּ) לגמרי ממדריגתו, ומדלג שלא בהדרגה כלל למעמד ומצב אחר. ועז"נ רקדו כאלים²⁶, שענין הריקוד שהוא עלי' הגדולה שלא בהדרגה כלל, הוא כאלים שאין בהם דעת, ושרש בחי' זו הוא למעלה מהדעת. והיינו, שההנהגה בענין הריקוד באופן של שטות הו"ע של עלי' שלא בערך, למעלה מטו"ד.

When a person walks, a person is able to travel from place to place, and even climb up to a higher level, but is limited by the size of his steps. Since when a person walks he always has one foot on the ground, the next step that he takes is always "connected" to the place where he is coming from. On the other hand, when a person dances **both** feet leave the ground, which allows the person to land in a completely different place than where he started.

²⁶ תהלים קיד, ד.

In Likkutei Torah, the Alter Rebbe explains that while both walking and dancing represent the ability to grow, dancing represents the ability to reach a new level that is incomparable to the previous one. It says in Tehillim, "רקדו כאלים" (dance like rams); in order to properly "dance" (reach an incomparably higher level), one needs to act like a ram, who doesn't have intellect. This refers to the approach of *shtus d'kedusha*.

Now we understand the special quality of dancing, but what is the significance of dancing at a *chasuna*?

וענין זה שייך לנישואין מצד גודל המעלה שבענין הנישואין. והענין בזה, כפי שממשיך בהמאמר שבענין הנישואין אמרו חז"ל²⁷ איש ואשה זכו שכינה שרוי' ביניהם, דאיש הוא אש י' ואשה הוא אש ה', וכאשר זכו אז הרי הם י"ה כו'. והיינו, שהשראת השכינה בין איש ואשה היא מדריגה נעלית, שהרי אותיות י"ה הם החלק הנעלה שבשם הוי'. ועוד זאת, שבאותיות י"ה באה ההשפעה להאיש והאשה, אבל עיקר ושרש הענין היא ממקום נעלה הרבה יותר (כדלקמן), ומצד זה נעשה ענין הנישואין באופן של בנין עדי עד²⁸ (כפי שמוסיף כ"ק מו"ח אדמו"ר בהמאמר: ובא בגילוי בנין עדי עד כו'), שזהו ענין נצחי, ענין שלמעלה מזמן ומקום.

Because a *chasuna* is so holy, Rav Shmuel realized that he can only connect to such a high level of holiness with an approach that is higher than logic – the *shtus d'kedusha* of **dancing**.

In order to explain the holiness of a *chasuna*, the Friediker Rebbe brings a Gemara from Sotah (17, 1) which says, "If a man and woman are meritorious, Hashem's presence rests between them. If they are not meritorious, a fire consumes them." Rashi explains that the words for man (איש) and woman (אשה) share the letters "א" and "ש"

²⁷ סוטה יז, א.

²⁸ ברכה הג' דברכת אירוסין ונישואין.

in common, which spell the word "אש" (fire). The man has the additional letter "י" and the woman has the additional letter "ה", which combine to form a name of Hashem. If their marriage is proper, Hashem's name rests between them and the "fire" is controlled. However, if they do not have a marriage that is worthy of Hashem's presence, Hashem's name is no longer present and all that's left is "אש" – which consumes them.

The name which dwells between them (י-ה) is the **first** (higher) half of the four-letter name of Hashem. We see from this that the revelation of G-dliness in a marriage is an extremely high level. Furthermore, the revelation comes **through** these letters, but its source is actually much higher (as will be explained below). Because of this tremendously high level, a marriage is referred to as a "בנין עדי עד" (an everlasting structure); the revelation of G-dliness which is above time and space enables a marriage to be an everlasting union that transcends time and space.

What does it mean that a marriage "transcends time and space?"

והענין בזה, כפי שמבאר אדמו"ר האמצעי בסידורⁱⁱ מ"ש בברכת נישואין שמח רעים תשמח רעים האהובים כשמחך יצירך בגן עדן מקדם, שמקדם קאי על בחי' אדם קדמון, שהוא קדם לסדר השתלשלות²⁹.

The Mittler Rebbe explains that the revelation of G-dliness in a *chassuna* comes from beyond the natural order of creation. This is why it says in *sheva brachos* (the *brachos* which are said under the *chupah*), "שמח רעים תשמח רעים האהובים כשמחך יצירך בגן עדן מקדם" (greatly rejoice, beloved companions, just as You made Your creation rejoice in the Garden of Eden as in olden times). The word "מקדם" (as in olden times) refers to the spiritual level of "אדם קדמון" (*adam*

²⁹ ראה גם מאמרי אדמו"ר האמצעי דרושי חתונה ח"ב ע' תל ואילך.

kadmon, primordial man), the highest level within creation which serves as the connecting intermediary between the infinite Creator and the finite creation. *Adam kadmon* contains within it the potential existence of all the worlds and every event that will occur throughout the duration of creation. However, since they are all included in complete unity, the dimensions of time and space do not yet exist. Therefore, a marriage – which has its spiritual source in “אדם קדמון” – transcends time and space, the “natural order” of creation.

We can also see how the revelation of G-dliness in a marriage transcends the natural order of creation by analyzing how the *sheva brachos* refer to the relationship between the *chassan* and *kallah*.

ומצד זה נעשית שמחת הנישואין לא רק באופן דמשמח חתן וכלה, היינו, שהכלה היא טפלה לחתן, אלא יתירה מזה, כמ"ש בסיום ברכות נישואין משמח חתן עם הכלה, שעיקר השמחה יהי' מן הכלה כו' ומן הכלה יבוא אל החתן, ע"ד שלעת"ל נקבה תסובב גבר³⁰ (ודוגמתו בשמחת נישואין בהסיבובין שמסבבת הכלה את החתן תחת החופה)³¹.

According to the normal order of creation, the man is the “giver” and the woman is the “receiver.” Since the woman receives from the man, this makes her dependent on him, as seen in the sixth *brocha*:

Greatly rejoice, beloved companions, just as
You made Your creation rejoice in the
Garden of Eden as in olden times. Blessed
are You, Hashem, who makes the *chassan*
and *kallah* rejoice.

שמה תשמח רעים
האהובים כשמחך
יצירך בגן עדן מקדם.
ברוך אתה יי משמח
חתן וכלה

³⁰ ירמ"י לא, כא.

³¹ ראה גם מקומות שצויינו בהערה הבאה.

The wording indicates that *chassan* is **primary** – “the *chassan* **and** *kallah*” – and the *kallah* is dependent on the *chassan*.

However, the seventh *brocha* uses wording that indicates that the *kallah* is primary [only relevant sections of the *brocha* included]:

Blessed are You, Hashem, King of the universe... soon may there be heard in the cities of Yehudah and the streets of Yerushalayim the voice of joy and the voice of gladness, the voice of the *chassan* and the voice of the *kallah*... Blessed are You, Hashem, who makes the *chassan* rejoice with the *kallah*.

ברוך אתה יי אלקינו
מלך העולם... מהרה יי
אלקינו ישמע בערי
יהודה ובחוצות ירושלים
קול ששון וקול שמחה
קול חתן וקול כלה...
ברוך אתה יי משמח
חתן עם הכלה

This wording implies that Hashem will make the *chassan* rejoice **with** (meaning, “through”) the *kallah*, because the *kallah* is primary. This follows the structure of the times of Moshiach, when a level of G-dliness will be revealed beyond the limits of nature. In the times of Moshiach the woman will be primary (the source) and the man will receive from her, as it says, “**נִקְבָּה תִסּוּבֵב גִבּוֹר**” (the woman will pursue the man). In a *chassuna* this is represented by the *kallah* circling the *chassan* under the *chuppah*.

[Editor’s note: The word “with” in the phrase “who makes the *chassan* rejoice with the *kallah*” is used here in two different ways.

1. The first way, which is the simple reading of the verse, uses the word “with” as in the phrase, “I went to shul **with** my friend.” The word “with” explains that the person didn’t go to shul alone; he went **with** his friend.
2. The deeper meaning uses the word “with” as in the phrase, “I built the sukkah **with** a hammer.” In this usage, it shows that the hammer is the tool that is used to make the sukkah.

According to this second usage, the *brocha* is read, "who uses the *kallah* to make the *chassan* rejoice." From this we see that the *kallah* becomes the giver and the *chassan* the receiver. **End of editor's note.**]

Since when we reach the final *brocha* of *sheva brachos* the roles of the man and the woman are switched to go against the natural order of creation, this must be enabled by a revelation of G-dliness which is beyond creation:

וענין זה נמשך מדרגא שלמעלה מכל סדר השתלשלות (מקדם), כי, בסדר השתלשלות הרי הזכר הוא למעלה והנקבה היא למטה, וכדי שיוכל להיות הענין דשמחת נישואין באופן שלא זו בלבד³² שהחתן והכלה הם שוין בקומתן (קול חתן וקול כלה בשוה), אלא יתירה מזה, שהכלה היא למעלה מהחתן, ועד שממנה נמשכת השמחה להחתן שהוא בבחי' מקבל, הרי זה דוקא ע"י ההמשכה מקדם, מבחי' שלמעלה מכל סדר השתלשלות.

Because a Jewish marriage reveals the level of "אדם קדמון" (which is higher than the natural order of creation, as explained above), not only are the *chassan* and *kallah* able to be **equal** ("the voice of the *chassan* **and** the voice of the *kallah*", which would imply that neither one needs to receive from the other), the *kallah* even becomes **higher** than the *chassan* and he receives his joy from her (He makes the *chassan* rejoice **with** (through) the *kallah*).

[Editor's note: The level of *adam kadmon* is technically after the *tzimtzum* and the highest level **within** the natural order of creation where all aspects of creation exist as equals. In order to make the *kallah* higher than the *chassan*, it appears that the Rebbe may be referring to the *pnimius* (innermost aspect) of *adam kadmon*, which

³² ראה לקו"ת שה"ש מח, ב. מאמרי אדמו"ר האמצעי שם עי' תרלו ואילך.

receives from the *ein sof* above the *tzimtzum*, which is truly above the order of creation.]

This also explains why the Frierdiker Rebbe parenthetically added the words "ובא בגילוי בנין עדי עד" (and is revealed in an everlasting structure) in the *ma'amar*:

וזהו שמוסיף במאמר: ובא בגילוי בנין עדי עד כו', דכיון שענין זה מקורו בדרגא שלמעלה מהבריאה, למעלה מסדר השתלשלות, לכן נמשך גם בסדר השתלשלות ענין שהוא למעלה מהבריאה ולמעלה מסדר השתלשלות, שזהו"ע בנין עדי עד, כידוע³³ שהתגלות כח האין סוף בעולמות באופן של כח הפועל בנפעל הוא בענין ההולדה, שזהו תכלית ענין הנישואין להיות בנין עדי עד בדור ישרים יבורך.³⁴

Since the revelation of G-dliness in a marriage comes from a level beyond the natural order of creation, it is physically expressed in the world in a way that reveals Hashem's infinite potential; the ability to have children. Having children is the ultimate purpose of a marriage, and is an act of creation which can result in infinite generations of descendants.

In summary:

- The Frierdiker Rebbe included the point about the holiness of a Jewish marriage (if they are meritorious Hashem's presence rests between them) to explain that the level of G-dliness revealed at a *chassuna* is beyond the natural order.
- The Frierdiker Rebbe parenthetically added that a Jewish marriage is an "everlasting structure" (by having generations of children) to show how the level of G-dliness which is beyond creation is also physically expressed in a marriage.

³³ לקו"ת שה"ש לט, ד ואילך. ד"ה שמח תשמח תרני"ז (סה"י תרני"ז ע' קעט). ובכי"מ.

³⁴ תהלים קיב, ב.

Based on these two points, we have a deeper understanding of why the rabbis mentioned above would act with *shtus d'kedusha* at a *chassuna*:

וע"פ האמור שענין הנישואין הוא שנמשך למטה ענין שלמעלה מכל סדר השתלשלות, הרי מובן שבשביל זה צ"ל סדר הנהגה שלמעלה מטו"ד. וזהו סדר ההנהגה דר' יהודא בר' אילעאי ורב שמואל בר רב יצחק שהיו מרקדין בשמחת נישואין, שזהו"ע שלמעלה מטו"ד, שעי"ז פועלים שימשך למטה ענין שלמעלה מסדר השתלשלות.

Since the level of G-dliness revealed at a *chassuna* is beyond the natural order, it isn't accessible with a logical approach. Logic can relate to things that are part of the natural structure of the world, but have no way to process things beyond creation. On the other hand, dancing with *shtus d'kedusha* recognizes the limits of logic and approaches this level of G-dliness without limitations. Rabbi Yehuda bar Rabbi Illai and Rav Shmuel bar Rav Yitzchok would dance with *shtus d'kedusha* in order to connect and relate to this level of G-dliness that is above creation.

This also explains why a "pillar of fire" separated between Rav Shmuel and the rest of the nation when he passed away:

וזהו גם שענין זה אהני' לי' באופן שאפסיק עמודא דנורא בין דידי' לכולא עלמא, היינו, שבעולם דלמטה ה' בגלוי ענין שהורה על הפסק בינו ובין כולא עלמא, כיון שהנהגתו היתה באופן של הבדלה מסדר ההנהגה בעולם.

The "separation" of the pillar of fire represented the fact that Rav Shmuel approached his service of Hashem in a way of *shtus d'kedusha*, an approach that is "separate" from the worldly system of logic.

In the next section, the Rebbe will explain why the approach of *shtus d'kedusha* is necessary in order to make a *dirah b'tachtonim* – to reveal Hashem's essence in the physical world.

Section Two

So far in the *ma'amar*, we've learned the following points:

- Hashem wants us to make a *dirah b'tachtonim* (to reveal His essence in the physical world) through our own effort and hard work.
- To enable us to work hard, He created the *sitra achra* – the force that works against us when we are trying to reach a holy goal.
- Hashem gave the *sitra achra* the ability to convince us of the irrational belief that transgressing His will has no effect on our connection to Him. This irrational force is called *shtus d'klipa* – unholy irrationality.
- One way to beat *shtus d'klipa* is through *eskafia* – working hard to resist the desires of the animal soul by doing more good or less bad than you are naturally inclined to do.
- In addition to *eskafia*, in order to completely transform the animal soul we also need *shtus d'kedusha* – an irrational commitment to holiness.
- We find examples of *shtus d'kedusha* in the Gemara when it describes how the sages would dance and juggle at *chassunas*. Since the holiness of a *chassuna* is beyond the natural order of creation, these sages realized that the appropriate way to serve Hashem at a *chassuna* is by surpassing their natural intellectual limits and serving Him with *shtus d'kedusha*.
- This helped us understand the flow of the Frierdiker Rebbe's *ma'amar*:

- First the *ma'amar* explained that *shtus d'kedusha* is higher than logic.
- Then, the *ma'amar* provided examples from the Gemara of *shtus d'kedusha* that occurred at a *chassuna*.
- In order to explain why *shtus d'kedusha* is specifically relevant to a *chassuna*, the *ma'amar* explained that the union between a man and a woman comes from an extremely high level of G-dliness which is beyond creation.
- The reason that the sages would **dance** at a *chassuna* is because dancing (unlike walking) involves taking **both** feet off the ground, which represents going up to an incomparably higher level. This allowed the sages to transcend their intellect and connect to the holiness of a *chassuna*.
- Finally, the *ma'amar* added the point that the infinite holiness which is revealed in a Jewish marriage is ultimately expressed in the fact that the union can result in (potentially) infinite generations of children.

We now understand why *shtus d'kedusha* is relevant to a *chassuna*. However, why is it a necessary part of making a *dirah b'tachtonim*?

ג) ולהבין שייכות העבודה דשטות דקדושה לכללות הענין דעשיית דירה לו ית' בתחתונים, דלכאורה, הן אמת שצ"ל העבודה דשטות דקדושה מפני שעל ידה אפשר להלחם ולבטל את השטות דלעו"ז, מ"מ, כיון שכללות ענין העולם והמלחמה שבו (היינו, הן השטות דלעו"ז שמכסה ומסתיר האמת, והן השטות דקדושה שמנצחו ומבטלו) אינו אלא כדי לבוא לתכלית הבריאה, לעשות לו

ית' דירה בתחתונים³⁵, הרי מובן, שהענין דשטות דקדושה שלמעלה מטו"ד צ"ל קשור עם כללות הענין דדירה לו ית' בתחתונים,

At first glance, we could think that *shtus d'kedusha* is necessary for a **practical** reason; if we need to defeat the *ruach shtus (sitra achra)*, *shtus d'kedusha* is a sensible tool to accomplish this job. If the *ruach shtus* is an irrational drive for **selfish** desires, the antidote is *shtus d'kedusha*, an irrational drive for **holiness**.

However, the ultimate goal of creation is not just to defeat the *ruach shtus*; the ultimate goal is to create a *dirah b'tachtonim*, to reveal Hashem's essence in the physical world. Therefore, since everything that Hashem creates is for the purpose of attaining this goal, we must say that there is a **deeper** connection between *shtus d'kedusha* and the ultimate goal that we are trying to reach: *dirah b'tachtonim*.

This point helps us understand the flow of the Frierdiker Rebbe's *ma'amar*:

הנה על זה ממשיך כ"ק מו"ח אדמו"ר בהמאמר: וביאור הענין הוא דהנה אוא"ס הרי לית מח' תפיסא בי' כלל³⁶, והוא למעלה מגדר השגה וכו', הרי א"א שיותפס בהשגה כלל כו', דבכדי להגיע לעצמותו ית' הוא ע"י ביטול הרצון שלמעלה מטעם ודעת, ולכן נק' בחינה ומדריגה זו בשם שטות.

In order to explain the relevance of *shtus d'kedusha* to *dirah b'tachtonim*, the Frierdiker Rebbe explained that the essence of Hashem cannot be grasped by intellect. Therefore, in order to connect to (and reveal) the **essence** of Hashem to accomplish *dirah b'tachtonim*, a Jew must serve Him in a manner that is **beyond** the bounds of his own intellect – *shtus d'kedusha*.

³⁵ ראה תנחומא בחוקותי ג. נשא טז. ב"ר ספ"ג. במדב"ר פ"ג, ו. תניא רפ"ו.

³⁶ תקו"ז בהקדמה (יז, א).

The typical expression that Chassidus would use to describe this approach would be "למעלה מהשגה" – higher than that which can be grasped intellectually. However, the Frierdiker Rebbe says that Hashem's essence is "למעלה **מגדר** השגה" – higher than the **realm** of intellect. What is the significance of this extra word?

In order to understand why we need to surpass the **realm** of intellect in order to reach Hashem's essence and make a *dirah b'tachtonim*, the following sections will:

1. Explain two intellectual approaches that can be used to understand a concept;
2. Relate these two approaches to two levels of G-dliness;
3. Show why neither of these approaches are sufficient to reach Hashem's essence.

First, the Rebbe explains the use of the word "גדר" (realm) and outlines the two approaches:

ויש לבאר דיוק הלשון שאוא"ס הוא לא רק למעלה מהשגה, אלא גם למעלה מגדר השגה, דהנה, השגה פירושה שמבין ומשיג הענין, אבל ישנו אופן שאע"פ שאינו יכול להבין ולהשיג הענין, מ"מ, יש לו שייכות להענין במדה כזו שיודע מה שצריך לשלול ממנו.

The phrase "למעלה מהשגה" could imply that Hashem's essence cannot be grasped **directly** to understand what it **is**, but it is possible to have **some** appreciation of His essence by understanding what it **isn't**. This method of understanding is known as "ידיעת השלילה" (indirectly understanding something through the negation of other known qualities).

To clarify that Hashem's essence cannot be understood **at all**, even indirectly, the Frierdiker Rebbe uses the term "למעלה **מגדר** השגה" – higher than the **realm** of intellect.

The Rebbe explains the two approaches in greater detail:

והענין בזה, דהנה, בכללות ענין התוארים מבאר הרמב"ם בארוכה במו"נ³⁷ שיש שני סוגים, תוארים חיוביים ותוארים שליליים. וכמו התואר חכם, שכפי שהוא תואר חיובי פירושו שהנקרא בתואר זה יש לו את כל פרטי הענינים הקשורים עם ענין החכמה, ועד"ז התואר חסדן וכיו"ב.

In the sefer *Moreh Nevuchim*, the Rambam explains that there are two types of descriptive terms: "תוארים חיוביים" (direct descriptive terms) and "תוארים שליליים" (indirect descriptive terms).

For example, the descriptive term "חכם" (someone who is wise) in its **direct** usage means that the person being described has all the traits that are involved in being wise (knowledgeable, able to practically apply his knowledge, etc.). The same holds true for other terms, such as "חסדן" (someone who is kind), etc. Since the thing being known is limited, the knower is able to **fully understand** the thing which is being described.

However, we can't use a direct descriptive term regarding Hashem:

אמנם, למעלה לא שייך לומר תוארים חיוביים, כי אם תוארים שליליים, ובלשון החסידות הו"ע ידיעת השלילה. והיינו, שכאשר אומרים התואר חכם או חסדן או חי או יכול וכיו"ב, הרי זה רק שלילת הענינים שהם היפך החכמה, וכיו"ב בשאר התוארים.

Hashem is unlimited and categorically above our limited understanding, so we cannot say that **we fully understand** the qualities that He has. Instead, when we refer to Hashem as "wise" or "kind" we mean that Hashem is **not** unwise" and **not** unkind." In other words, we know that it would be incorrect to say Hashem is

³⁷ ח"א פני"ח.

unwise, because He clearly is the source of all wisdom. On the other hand, we can't directly define His wisdom because it is unlimited and beyond our understanding. Therefore, we are only capable of using indirect descriptive terms when speaking about Hashem.

Based on this description, it would seem that "indirect descriptive terms" do not represent any type of intellectual understanding of the thing being described. The *ma'amar* continues to explain that this is not the case:

והנה, אע"פ שידיעת השלילה אינה ידיעה בגוף הדבר (כמו ידיעת החיוב), שהרי אין זה אלא באופן ששוללים מדבר זה תכונות שישנם בדברים אחרים, מ"מ, כותב הרמב"ם שע"י ריבוי תוארים שליליים, היינו, ריבוי ידיעות באופן השלילה שמפשיטים הענין מכו"כ תכונות, יכולים לילך ולהתקרב להדבר כפי שהוא מצד עצמו, ומבואר בזה³⁸ שכן הוא לא רק בדברים גשמיים, אלא אפילו בענינים רוחניים. ומזה מובן, שאע"פ שידיעת השלילה אינה השגה והבנה בגוף הדבר (כמו ידיעת החיוב), מ"מ, הרי זה **בגדר** השגה, שלכן יכול לשלול כו"כ ענינים.

The Rambam continues to explain that even though "indirect knowledge through negation" doesn't involve any direct understanding of the thing itself, it can still be used to "define" (to a certain extent) the nature of that thing through the process of elimination. As an increasing number of qualities are negated, the thing being known indirectly begins to "take shape" in the mind of the knower. This shows that the knower has some "knowledge" of what the thing "is" by knowing what it "isn't."

In summary, the Rambam states that **indirect** understanding can be applied to both physical **and** spiritual concepts (G-dliness), but **direct** understanding **only** applies to physical concepts. However,

³⁸ ד"ה קרוב ה' תרס"ח (סה"מ תרס"ח ס"ע רי ואילך).

Chassidus explains that it is also possible to apply **direct** understanding to certain aspects of G-dliness:

והנה ע"פ תורת החסידותⁱⁱⁱ ישנו גם הענין דתוארים חיוביים אפילו באלקות, אלא שזהו רק בבחי' ממכ"ע, היינו, בבחי' הכלים שמתלבשים בעולם.

Above, the Rambam stated that "תוארים חיוביים" (direct descriptive terms) can't be applied to G-dliness. However, Chassidus explains that there are certain levels of G-dliness that **can** be described with direct descriptive terms.

Chassidus explains that direct descriptive terms can be used regarding the level of *mimaleh kol almin*, the revelation of G-dliness which is tailored to the limitations of the *kelim* (vessels) in each world. However, how can we say that anything limited can still be considered G-dliness?

The Rebbe explains how a limited revelation can still be considered G-dliness by clarifying a disagreement between the Rambam and the Maharal of Prague:

והענין בזה, דהנה ידוע ששיטת הרמב"ם³⁹ היא שהוא המדע והוא היודע והוא הידוע, ובזה מתרץ שידיעתו של הקב"ה אינה פועלת בו שינוי, כיון שידיעתו אינה בדבר שחוץ ממנו, אלא הוא השכל והמשכיל והמושכל. אך יש חולקים על הרמב"ם, וכפי שמבאר המהר"ל מפראג⁴⁰ בארוכה, שאי אפשר לומר על הקב"ה שהוא השכל והמשכיל והמושכל הכל אחד, שהרי השכל הוא ג"כ נברא, ככל שאר הענינים שבבריאה, ואילו הקב"ה הוא למעלה מגדר שכל לגמרי.

³⁹ ה'ל' יסודי התורה פ"ב ה"י. ה'ל' תשובה פ"ה ה"ה. סוף שמונה פרקים שלו.

⁴⁰ בהקדמת ספרו גבורת ה'.

In order for a person to have knowledge, he needs to acquire that knowledge from the world around him. This implies that there are three separate things: the person, his intellect, and the knowledge that the person acquires. If we would (incorrectly) apply this to our understanding of Hashem, we would conclude that Hashem's knowledge of His creation creates a change in Hashem; first Hashem did not have knowledge, and then He acquired it. However, this is a clear contradiction to Hashem's unity – there is nothing outside of Him and He never changes.

To answer this question the Rambam explains in *Mishnah Torah* that Hashem's knowledge is a different type of knowledge; while the knowledge of a creation needs to be **acquired**, His knowledge is **essential** (it is part of Him and doesn't need to be acquired from an outside source). Hashem is simultaneously the Knower, the knowledge about the thing that is known, and the thing that is known.

However, the Maharal of Prague disagrees with the Rambam on this point. He says that "knowledge" is a **created entity**, while Hashem is the **Creator**. Therefore it's impossible to say that they are both one.

[Editor's note: Even though Chassidus explains that **everything** is part of Hashem's unity, you still must differentiate between "Creator" and "creation." The disagreement here is whether or not Hashem's knowledge is a creation. According to the Rambam, His knowledge is **not** a creation. If it was a creation, then it would mean that Hashem's knowledge of His creation would come from a source outside of Him, which is a contradiction to His perfect unity. The Maharal of Prague argues that this answer is not satisfactory because "knowledge" **is** a creation and not part of the "Creator." Therefore, you cannot say that a "creation" is "part" of the Creator.]

How does Chassidus resolve this disagreement?

ומבאר הצ"צ⁴¹, שהן אמת שרבינו הזקן אמר להדיא שצדקו דברי המהר"ל ששכל הוא ג"כ נברא ולא עצמותו ית' ח"ו, אבל מ"מ, אי אפשר לומר ג"כ שהשכל הוא נברא כמו כל שאר הנבראים, דא"כ נמצא שהוא ית' יודע בדבר שחוץ הימנו, אלא שלאחר שנברא אינו דבר נפרד, אלא באופן שאיהו וחייהו חד איהו וגרמוהי חד⁴¹, וכמבואר בתניא בהגהה⁴² שלאחרי שישנו ענין הצמצומים וענין ההשתלשלות, אזי ישנו מקום ודרגא ששם הוא המדע והוא היודע והוא הידוע.

The Tzemach Tzedek explains that the Alter Rebbe clearly states that the Maharal of Prague is correct; knowledge **is** a creation, and it is not in the same category as Hashem's essence. If so, this seems to imply that the Rambam's answer was incorrect. Therefore, we still have the unresolved question of how Hashem's knowledge of His creation doesn't present a contradiction to His unity. How do we resolve this question?

The Tzemach Tzedek continues to explain that the Rambam's answer is **correct** – when framed correctly.

Hashem's essence is indivisible and does not have any "components." Therefore, regarding Hashem's essence the Maharal is correct; it is incorrect to say that Hashem's essence **includes** knowledge. However, the Rambam was not referring to the essence of Hashem.

The disagreement between the Maharal and the Rambam focuses on the creations that exist **after** the *tzimtzum*, when Hashem concealed his essence and brought a limited creation into existence. According to the Maharal, **everything** after the *tzimtzum* is considered a **creation**, and therefore cannot be grouped together with the **Creator**.

⁴¹ תקו"ז בהקדמה (ג, סע"ב).

⁴² פ"ב. שעהיוה"א פ"ט.

However, Chassidus explains that certain "creations" have a special property that makes them **different** than the rest of creation. Whereas we say that the rest of creation becomes "separate" from Him through the *tzimtzum*, "G-dliness" is a special category of creation referred to as "איהו וחיוהי חד איהו וגרמוהי חד" (loosely translated as "both the infinite light and the limited vessels [in the world of *Atzilus*] are one with Hashem"). In other words, since these "creations" remain united with Him, they are still considered G-dly and can therefore be associated with the Creator. Since Hashem's knowledge is a revelation of G-dliness, the Rambam can therefore correctly say that He and His knowledge are one.

Based on this, we are able to resolve the difference between the Maharal of Prague and the Rambam:

- The Rambam says that Hashem has knowledge of His entire creation, but this knowledge is not separate from Him.
- The Maharal of Prague argues that knowledge is a creation, and not Hashem's essence.
- Chassidus explains that Hashem's knowledge **is** a creation (Maharal of Prague), but it is a **unique** creation that is in complete unity with His essence (Rambam), even after it is created.

We see from this that when we refer to Hashem as "wise," we aren't referring to a limited "wisdom" which is separate from Hashem – we're referring to how Hashem's essence is expressed through the limited attribute of wisdom.

וכן הוא בנוגע לכל התוארים שאומרים בתפלה, שהרי המכוון הוא לעצמותו ית' כפי שמתלבש בענינים אלו, ולא באופן שהם דבר נפרד. ונמצא, שגם באלקות ישנו הענין דתוארים חיוביים, כמו הוא המדע כו', אלא שזהו רק לאחרי הצמצומים להתלבש בבחי' הכלים כו'.

This same principle can be applied to other terms we use to describe Hashem during *davening* (kind, mighty, etc.); we are referring to how Hashem's essence is united with this attribute within *mimaleh kol almin*, the limited revelation of G-dliness within creation.

Since this aspect of G-dliness is limited, it is possible to grasp directly through intellectual meditation. Therefore, it is not Hashem's ultimate essence, and this level of serving Hashem is not how we reveal His essence and make a *dirah b'tachtonim*.

The *ma'amar* continues to explain how "indirect descriptive terms" can also be used to relate to a higher level of G-dliness:

ולמעלה מזה הוא הענין דתוארים שליליים, ובכללות הרי זה באור הסוכ"ע, דאף שאין משיגים בגוף הדבר (כמו בידיעת החיוב), מ"מ, הרי זה בגדר השגה עכ"פ, ע"י ידיעת השלילה.

Just as direct descriptive terms (direct understanding) can be used regarding *mimaleh kol almin*, indirect descriptive terms (indirect understanding) can be used to relate to *sovev kol almin*. Even though indirect understanding isn't founded on any direct knowledge of the thing being known, it is nevertheless a type of knowledge ("בגדר" – in the realm of knowledge), as described earlier in the *ma'amar*.

We see from this that even the level of *sovev kol almin* is connected to the limited intellect, and therefore could not be Hashem's essence. Since it is not Hashem's essence, an approach to serving Hashem which connects to this level is not sufficient to create a *dirah b'tachtonim*.

[Editor's note: In more practical terms, we are able to relate to *mimaleh kol almin* by thinking about limited things we are able to observe: how Hashem creates the world, the greatness of his creation, and so on. To relate to *sovev kol almin*, we can think about

how Hashem is **beyond** the limits of creation and how all creation is insignificant compared to Him.]

This explains why the Frierdiker Rebbe used the expression "למעלה מגדר השגה" – higher than the **realm** of intellect:

אמנם, במה דברים אמורים ששייך כללות ענין התוארים, הן תוארים חיוביים והן תוארים שליליים, הרי זה רק בבחי' ממכ"ע וסוכ"ע, אבל בהדרגה שלמעלה הן ממכ"ע והן מסוכ"ע, דהיינו בעצמותו ית', הרי זה למעלה אפילו מגדר השגה (כלשון כ"ק מו"ח אדמו"ר בהמאמר), שלא זו בלבד שלא שייך שם ידיעת החיוב, אלא אפילו לא ידיעת השלילה, ושם הוא שלילה מוחלטת, שאפילו השלילה עצמה היא מושללת.

Based on the above, we understand that direct knowledge can be used to relate to *mimaleh kol almin* and indirect knowledge can be used to relate to *sovev kol almin*, but Hashem's essence is completely beyond the **entire realm of knowledge**. In other words, understanding what Hashem's essence "isn't" doesn't bring us any closer to understanding what His essence "is."

We can now understand why the Frierdiker Rebbe used the phrase "למעלה מגדר השגה" (higher than the **realm** of knowledge). Since the level of *mimaleh kol almin* **can** be grasped intellectually, the phrase "למעלה מהשגה" (higher than knowledge) also includes the level of *sovev kol almin*, which can be grasped through indirect knowledge (which is included in the "realm" of knowledge). Because the Frierdiker Rebbe was referring to Hashem's essence which cannot be grasped at all, the Frierdiker Rebbe used the phrase, "למעלה מגדר השגה" (higher than the **realm** of knowledge).

The Rebbe explains these three aspects can generally be applied to three different levels:

והנה, ג' חילוקים הנ"ל ישנם באמת אפילו בבחי' האורות, כמבואר במק"א³⁸ בארוכה, אבל בכללות, הנה בבחי' הכלים ישנו הענין דתוארים חיוביים, ידיעת החיוב, בבחי' האורות והגילויים ישנו הענין דידיעת השלילה, שאין זה באופן של השגה, אבל יש לזה שייכות לגדר השגה, ובבחי' העצמות שלמעלה מאורות וכלים, הרי זה באופן של שלילה מוחלטת, שלא שייך שם ענין של תוארים כלל, לא תוארים חיוביים ולא תוארים שליליים.⁴³

Even though it is explained in Chassidus that all three levels can be applied to the *oros* (lights), in general they can be applied as follows:

- The limited revelation of G-dliness in the *kelim* (vessels) can be described with direct descriptive terms, and therefore known with direct knowledge.
- The unlimited revelation of G-dliness in the *oros* (lights) can be described with indirect descriptive terms, and can therefore only be "known" through indirect knowledge.
- Hashem's essence, which is beyond both the *oros* and *kelim*, cannot be described by any terms, and is beyond the entire realm of knowledge.

Based on this, we can understand the original question from the beginning of this section: Why is *shtus d'kedusha* necessary in order to reach the goal of *dirah b'tachtonim*?

ועפ"ז מובן בנוגע להענין דדירה לו ית' בתחתונים, דכיון שהכוונה בזה היא לעצמותו (לו) ית' שלמעלה מגדר השגה, צריכה להיות עבודת האדם ג"כ באופן שלמעלה מגדר השגה, שזהו"ע שטות דקדושה (שהיא מבטלת ומהפכת את השטות דלעו"ז). ומזה מובן גם שזהו"ע שיכולים לתבוע מכאו"א, כיון שאין זו דרגא של הבנה והשגה.

⁴³ לשלימות הענין ראה שיחת ש"פ בשלח, י"ג שבט (לקמן ע' מד ואילך).

Since in order to make a *dirah tachtonim* we need to reveal Hashem's essence, which is completely beyond the entire **realm** of intellect, we need to accomplish this by serving Him in a manner that **completely** transcends our own intellect – *shtus d'kedusha*.

Therefore, since the ability to act in a way of *shtus d'kedusha* is not dependent on someone's intellectual capacity, it is something that can be demanded of **every single Jew**.

Now that we understand that we need to serve Hashem in a way that transcends all limits in order to connect to His essence, we can also understand the deeper meaning of a teaching of the Ba'al Shem Tov:

ד) וי"ל בדא"פ שזהו הפירוש הפנימי במאמר הבעש"ט⁴⁴ ע"פ⁴⁵ שויתי הוי' לנגדי תמיד, שויתי לשון השתוות, היינו, שכל הענינים צריכים להיות בהשתוות, והוא לפי שהוי' לנגדי תמיד.

It says in Tehillim, "I have placed Hashem before me constantly." The Ba'al Shem Tov interprets the word "שויתי" (I have placed) as "השתוות" (equality) and reads the *possuk* as "[Since everything is from Hashem,] I accept everything that happens to me equally because He is always before me."

The Rebbe asks how it is possible for a Jew to achieve such a high level:

וצריך להבין, דבשלמא בנוגע לענינים דטוב ורע גשמיים יש מקום שיהיו אצלו בשוה לפי שהוי' לנגדו תמיד, אבל כאשר מדובר אודות ההשתוות בכל הענינים ובכל הדרגות, ויתירה מזה, שההשתוות תהי'

⁴⁴ ראה צוואת הריב"ש סימן ב.

⁴⁵ תהלים טז, ח.

תמיד, ללא שינויים, אינו מובן איך אפשר לתבוע מנברא לעמוד באופן שהוא בלי שינויים, ושכל הענינים שישנם בהבריאה ובסדר השתלשלות יהיו אצלו בהשתוות.

It is understandable how a Jew can recognize that all physical aspects of his life come from Hashem and can accept all situations equally. Whether people consider something positive or negative, or a person receives delicacies or ordinary food, a Jew is capable of accepting all of these things equally as being sent from Hashem.

However, the teaching of the Ba'al Shem Tov continues to say that a person should completely internalize that every aspect of Hashem's creation is truly equal. This means whether a Jew has time to learn Torah and *daven* or whether Hashem places him in situation where he is unable to do these things, the Jew feels Hashem's presence equally in all situations.

How is it possible for a limited person to feel Hashem's presence equally in all circumstances, and especially to maintain this attitude consistently (תמיד)? Isn't this level of consistency impossible to for a limited person to maintain?

אך הענין הוא, שענין ההשתוות אין לו מקום רק כאשר הנברא הוא בסדר השתלשלות, אבל כיון שהעבודה היא לעשות בתחתונים דירה לו ית', היינו, דירה לעצמותו, שהוא למעלה מגדר השגה ולמעלה משינויים, הנה גם הכלי לזה צ"ל באופן כזה, ולכן, הענין דהוי' לנגדי יכול לפעול שתהי' השתוות בכל הענינים ממש, ובאופן דתמיד, ללא שינויים כלל.

If a person is serving Hashem in a limited way which does **not** connect to His essence, then he will have the challenge of "equalizing" all the different situations that he faces. Since within the framework of creation certain things (revealed G-dliness) are superior to others (concealment), it is unreasonable to expect a limited creation to overcome these differences.

However, if a Jew makes a *dirah b'tachtonim* by focusing on Hashem's **essence**, which is above all limitation, then he doesn't need to **make** everything equal – he realizes that everything truly **is** an equal expression of Hashem's essence. Since the Jew is approaching Hashem's creation from Hashem's perspective and not his **own** perspective, this level then becomes possible to attain.

This focus on Hashem's essence to make a *dirah b'tachtonim* also explains the overall conduct of the Ba'al Shem Tov:

ובזה יובן גם סיפור אדמו"ר הזקן ששמע מהמגיד אודות הבעש"ט⁴⁵, שאחד מעניניו היתה הנהגתו לילך מעיר לעיר ומכפר לכפר והי' שואל את בני" (ומוסיף כ"ק מו"ח אדמו"ר: הן אנשים והן נשים, הן זקנים והן צעירים, ועד"ז הן תלמידי חכמים והן אנשים פשוטים) אודות מעמדם ומצבם בנוגע לבריאות, פרנסה ובנים וכיו"ב, וכוונתו היתה כדי לעורר אצלם את הענין דתהלות ישראל (כמ"ש⁴⁶ ואתה קדוש יושב תהלות ישראל), לשבח את הקב"ה ע"י אמירת ברוך השם, געלויבט דער אויבערשטער, וכיו"ב.

The Alter Rebbe heard from the Maggid that the Ba'al Shem Tov would travel around to cities and villages asking everyone (men and women, young and old, scholars and simple people) how they are doing, how their business is going, how their family is doing, etc., in order to get people to say "*Boruch Hashem!*"

Why was this simple expression of praising Hashem so important to the Ba'al Shem Tov?

והענין בזה, וכידוע בענין שם שמים שגור בפי כל⁴⁷, שהכוונה בזה אינה לענין של אורות וגילויים, אלא לעצמותו ית', שהרי הענין דאורות וגילויים אינו יכול להיות בפי כל, שהרי ענין זה הוא בכל חד

⁴⁶ שם כב, ד.

⁴⁷ ראה תו"א וירא יד, ב. מאמרי אדה"ז תקס"ה ח"א ע"י יב. סה"מ תרפ"ט ע"י 20. וש"נ.

וחד לפום שיעורא דילי, ורק מצד עצמות המאור, עצמותו ית', השוה ומשוה קטן וגדול⁴⁸, הרי זה באופן ששם שמים שגור בפי כל.

When someone says, "*Boruch Hashem*," he isn't referring to *oros*, *kelim*, or any specific level of G-dliness within creation; he's referring to Hashem's **essence**. This is why "שם שמים שגור בפי כל" (everyone is fluent in mentioning Hashem's name); since it refers to the essence of Hashem, it is not dependent on an individual's intellectual capacity or spiritual level.

This explains the conduct of the Ba'al Shem Tov:

וזהו ענינו של הבעש"ט לפעול הענין דאתה קדוש יושב תהלות ישראל, היינו, שע"י תהלות ישראל, שכל ישראל, הן אנשים פשוטים והן תלמידי חכמים, יזכירו שם שמים מתוך שבח והילול, אזי תהי' ההמשכה למטה [שזהו גם הפירוש דתהלות, מלשון בהלו נרו⁴⁹, שהו"ע ההמשכה למטה] לא רק של בחי' הכלים, אורות וגילויים, אלא המשכת העצמות, שהוא למעלה מגדר השגה.

It says in Tehillim, "ואתה קדוש יושב תהלות ישראל" (And You are holy; You "sit upon" the praises of Israel). The Ba'al Shem Tov explained the word "יושב" (sit) refers to Hashem's "*parnossa*" that "supports" (benefits) Him, and the "תהלות ישראל" is when a Jew simply says "*Baruch Hashem!*"

Since when a Jew says "*Baruch Hashem*" he is referring to Hashem's **essence**, the Ba'al Shem Tov would ask these questions to encourage every Jew to praise Hashem's essence, therefore revealing it within this world and making a *dirah b'tachtonim*.

⁴⁸ פיוט וכל מאמינים דר"ה ויוהכ"פ.

⁴⁹ איוב כט, ג.

In the next section, the Rebbe will explain the remainder of the fifth chapter, including the connection of *shtus d'kedusha* to *nevuah* (prophecy) and how to transform our everyday habits into *shtus d'kedusha*.

Section Three

Based on what we've learned so far, the flow of the Frierdiker Rebbe's *ma'amar* can be explained as follows:

- The third and fourth chapters of the Frierdiker Rebbe's *ma'amar* discussed the *ruach shtus* of *klipah* (unholiness) – an irrational drive which convinces a Jew that doing things against Hashem's will won't have an impact on his connection to Him.
- Chapter five introduced *shtus d'kedusha* – an irrational commitment to holiness that is beyond logic and counteracts the *shtus* of *klipah*.
- Even though the Frierdiker Rebbe explained that *shtus d'kedusha* is higher than intellect (a commitment **beyond** what is rational) and *shtus d'klipah* is lower than intellect (an irrational lack of commitment to Hashem), the act of *kaballas ol* (simple subjugation to Hashem's will without any feeling or understanding) is still considered *shtus d'kedusha*. Because a Jew's commitment to Hashem's will is rooted in the essence of his soul which is higher than logic, **any** commitment to Hashem (regardless of the person's intellectual capability) is still considered *shtus d'kedusha*.
- We find examples of *shtus d'kedusha* in the Gemara when great sages would dance at *chassunas*. The reason *shtus d'kedusha* is specifically relevant to a *chassuna* is because a *chassuna* is the union of a man and woman, which comes from an extremely high level of G-dliness (*adam kadmon*) that is beyond the natural order, and therefore beyond intellect. In order to connect to such a high level of G-dliness, the sages needed to act in a way that transcended intellect and allowed them to connect to this high revelation. They achieved this through the *shtus d'kedusha* of dancing.

- The approach of *shtus d'kedusha* is also necessary to make a *dirah b'tachtonim* for Hashem's essence. The Frierdiker Rebbe explained that Hashem's essence is "higher than the **realm** of intellect," which implies that it is even beyond *sovev kol almin*. Since *sovev kol almin* is the limit of where we are able to reach with our intellect, we need an approach that is **beyond** intellect in order to connect to His essence.
- Since *shtus d'kedusha* is not dependent on a person's intellectual capability, it's something that **every single Jew** is capable of achieving.

In this section, the Rebbe will explain how the remaining points of the Frierdiker Rebbe's *ma'amar* emphasize that the way to access and reveal Hashem's **essence** is specifically through a level of *shtus d'kedusha* which is beyond the realm of intellect.

First, the Frierdiker Rebbe continues to explain why a *navi* (prophet) is referred to as a *meshuga* (crazy person):

ה) וממשיך בהמאמר, וזהו ג"כ מה שהנביא נקרא משוגע, וכמ"ש⁵⁰ מדוע בא המשוגע הזה, דהנה⁵¹ בעת התגלות הנבואה ה' צ"ל בהפשטת הגשמיות (כמבואר בזהר⁵² שהשראת הנבואה היא ע"י התפשטות הגשמיות), והיינו הפשטת השכל והמדות, וזהו ג"כ ענין הפשטת הלבושים בעת הנבואה, כמ"ש בשאול⁵³ ויפשט גם הוא את

⁵⁰ מלכיס"ב ט, יא.

⁵¹ ראה גם אוה"ת סוכות ע' איתשטו ואילך.

⁵² ראה זח"ב קטז, ב. תניא קונטרס אחרון ד"ה להבין מ"ש בפע"ח (קנו, א).

⁵³ שמואל"א יט, כד (בכתוב ליתא תיבת "את"). אבל כ"ה בד"ה באתי לגני שם (וראה הערת כ"ק אדמו"ר שליט"א שם). אוה"ת שם. המשך מים רבים שבהערה ח. ועוד).

בגדיו ויתנבא (וכמ"ש הרד"ק⁵⁴ שזהו לפי שיש להם ביטול ההרגשות והכחות הנפשיות), שזהו"ע הביטול שלמעלה מטו"ד, שנקרא בשם שטות.

In *Malachim Bais* (9:11), Eliyahu sent Yona to tell Yehu that he will be the next king of Israel. After Yona left, one of Yehu's servants asked, "Why did this crazy person (*meshuga*) come to you?" The Radak explains that Yona is referred to as a "*meshuga*" because *nevi'im* would often conduct themselves like a crazy person at the time of *nevuah* (prophecy), losing control of their abilities and senses, falling on the ground, removing their clothing, and other abnormal behaviors.

The Zohar explains that normal people are not able to perceive spiritual things with their sense of sight, and instead need to rely on their intellect to perceive the things that are "unseeable." However, a *navi* is exactly the opposite: he needs to **exclusively** use his sense of sight and **cannot** use his intellect to perceive what he is seeing.

In a spiritual sense, the removal of clothing represents the "removal" of the *navi's* intellectual, emotional, and physical perceptive abilities in order to focus on his heightened ability to see a spiritual vision. Since this type of behavior is not based on intellect, it can also be referred to as *shtus*.

However, there is one exception to a *navi's* behavior:

אך צריך להבין בענין הנבואה, שאע"פ שצ"ל ביטול ההרגשות והכחות הנפשיים דשכל ומדות, ועד להפשטת הלבושים כפשוטם, ומ"מ ישנו ענין הדיבור, שהרי ענין הנבואה הוא באופן שמתגלה

⁵⁴ מלכים שם. ועד"ז בפי לשמואל שם.

למטה בקול ודיבור גשמי דוקא, כמ"ש⁵⁵ רוח הוי' דיבר בי ומלתו על לשוני.

Hashem shows *nevi'im* a vision and they transmit this vision to the Jews through **speech**. If the vision is so high that a *navi* needs to **transcend** all of his human faculties in order to perceive it, how is he able to transmit it to others through limited **speech**?

The Rebbe explains that speech has a unique quality that makes this possible:

וי"ל בדא"פ, ע"פ תורת המגיד^{vii} בפירוש מארז"ל⁵⁶ אי בעו צדיקים הוו מיברי עלמא, כי הלא בדבר הוי' שמים נעשו⁵⁷, וכתוב⁵⁸ ויפח באפיו נשמת חיים, ומתרגמין לרוח ממללא, והנה בהש"י לא שייך לומר חלקים, כי הוא א"ס, ובא"ס לא שייך לומר רק חלק הדיבור לבד נפח באפו, וא"כ בהדיבור הוא נכלל הכל, נמצא לפ"ז אם בעו צדיקים הוו מיברי עלמא, כי דיבורו של הצדיק היא זכה ונקי' בלי שום מסך המבדיל (שהרי רק עוונותיכם היו מבדילים גו'⁵⁹), רק הדיבור של הצדיק הוא מדובק ומקושר לשורשו, והרי הוא ממש כמו הדיבור של הש"י אשר ממנו שמים נעשו כו'.

In Gemara Sanhedrin, Rava says, "If *tzadikim* wanted to, they would be able to create the world." At first, this seems very difficult to understand; only Hashem is able to create something from nothing! How could a human being be capable of this? (The Gemara continues to say that Rava actually created a person based on the secrets he learned in *Sefer Yetzirah*.)

⁵⁵ שמואלב כג, ב.

⁵⁶ סנהדרין סה, ב.

⁵⁷ תהלים לג, ו.

⁵⁸ בראשית ב, ז.

⁵⁹ ישעיה נט, ב. סנהדרין שם. וראה תניא אגה"ת פ"ה.

The Maggid of Mezritch explains that the speech of a Jew, if he is a *tzadik* who doesn't have any sins, is an extension of the speech of Hashem. The logic for this is as follows:

- Hashem created the world through speech, as it says, "בדבר 'הווי' שמים נעשו" (the heavens were created through the word of Hashem). Since Hashem's speech creates "something from nothing," a capability that is from Hashem's **essence**, we see that His speech expresses His **essence**.
- When Hashem created Adam the *possuk* says, "ויפח באפיו 'נשמת חיים ויהי האדם לנפש חיה'" (and He blew into his [Adam's] nostrils a soul of life and the man became a living soul). Onkelus explains the phrase "נפש חיה" (a living soul) as "רוח ממללא" (a **speaking** soul). Seemingly, this simply implies that Adam was given a soul that is able to speak.
- However, since Hashem "blew" the "speaking soul" into a person, and "blowing" infers that the breath came out from "inside" of the blower, we see that the "speaking" aspect of the soul is connected to Hashem's **essence**. Since Hashem's speech expresses His essence by creating "something from nothing" and the "speaking soul" inherits this essential speech, the soul **also** receives the ability to create "something from nothing."
- The only thing that has the ability to create a separation between the soul and Hashem is our sins. Therefore, most people are not able to utilize this power of creative speech because their sins have disconnected their **soul's** ability to create through speech from **Hashem's** ability to create through speech. [**Editor's note:** this is how Rava explains in the Gemara mentioned above why most people cannot create through speech.]

- Since a *tzadik* doesn't have any sins and is connected to Hashem's essence by default, he therefore retains this ability to create through his power of speech.

ומזה מובן שדיבור הצדיק יכול להיות קשור עם שרשו ומקורו באופן שעל ידו יכול להיות הענין דמיברי עלמא, והרי ענין זה הוא בכח העצמות דוקא, כמ"ש באגה"ק⁶⁰ שמציאותו של המאציל ב"ה שמציאותו הוא מעצמותו ואינו עלול מאיזה עילה שקדמה לו, הוא לבדו בכחו ויכלתו לברוא יש מאין כו', וכח זה נמשך ומתגלה ע"י ענין הדיבור.

We understand from this that although speech is a garment, speech is unique because it expresses Hashem's **essence** – His ability to create "something from nothing." Since the *navi* is a *tzadik* without sins that separate him from Hashem, his ability to speak retains its connection to Hashem's speech, and therefore still expresses Hashem's essence. However, his other limited "garments" (intellect, emotions, etc.) do not have this special quality, and therefore present a contradiction to being in a state where he is connected to Hashem's **essence**.

Based on the above, we understand why a *navi* needed to bypass his limited intellect and emotions in order to connect to Hashem's essence. However, why do we find that *nevi'im* would remove their clothes?

וממשיך בהמאמר בענין הפשטת הלבושים בעת הנובואה, דהלבושים הם באים מצד חטא עה"ד, דקודם החטא כתיב⁶¹ ויהיו שניהם ערומים כו' ולא יתבוששו, וע"י חטא עה"ד נתחדש ענין הלבושים, וידוע⁶² דעיקר החטא הוא הרגש המעורב בטו"ר, וכתב⁶³

⁶⁰ ס"יכ (קל, ריש ע"ב).

⁶¹ בראשית ב, כה.

⁶² ראה מאמרי אדח"ז אתהלך לאזניא עי' נה ואילך. סה"ימ עזר"ית עי' פט ואילך.

וידעו כי עירומים הם, שנתחדש בהם ההרגש המעורב בטו"ר, שזהו ג"כ ענין הלבושים.

The origin of clothing can be traced back to the story of Adam and Chava in *Gan Eden*. When they were created, their minds were exclusively dedicated to *kedusha* and the service of Hashem. Therefore, they viewed all activities and all parts of their body as **equal** and had no shame in the fact that they were unclothed. All their activities were selflessly focused on Hashem and they weren't even aware that it was possible to do something for personal benefit.

[Editor's note: This parallels the explanation of the Ba'al Shem Tov from the previous section regarding how a Jew can truly view all circumstances that Hashem places him in as **equal** when he is connected to Hashem's essence.]

When they sinned and ate from the Tree of Knowledge of Good and Evil, they internalized (ate) the fact that there is also the possibility to do things for selfish reasons. Additionally, since this mixed knowledge entered their limited comprehension, it became extremely difficult for them to determine which ideas and feelings were good and which were not. When they became aware of the fact that personal pleasure could be derived from their physical actions, it became difficult for them to determine whether they were doing them for Hashem or for selfish reasons. Therefore, they felt shame for their selfish thoughts and covered themselves appropriately with clothing to avoid them.

In addition to the new **physical** garments, their new "clothing" also refers to their new garments of intellect and emotion which became aware of both G-dly and selfish motivations for their actions.

The Rebbe Maharash explains these garments of intellect and emotion:

והענין בזה, כפי שמבאר אדמו"ר מהר"ש^{viii} שלכאורה אינו מובן מה שניתוסף חכמה באדה"ר ע"י חטא עה"ד, כמ"ש⁶⁴ ונפקחו עיניכם והייתם כאלקים יודעי טוב ורע, וכתב⁶⁵ ותפקחנה עיני שניהם וידעו גו' (לענין החכמה דיבר הכתוב), שעפ"ז נמצא שהחוטא נשכר⁶⁶.

The Rebbe Maharash asks how it's fair that Adam **gained** additional knowledge through the sin of the Tree of Knowledge. There's a general *halachic* principle that someone who sins should not receive benefit from the outcome of their sin. However, because of Adam and Chava's sin they became "like angels" when their "eyes were opened and they **knew** about good and evil." Doesn't this violate the principle that a sinner should not benefit from their sin?

The Rebbe Maharash answers:

אך הביאור בזה, שאין הכוונה שניתוסף בו חכמה שלא היתה כלל לפני"ז, שהרי אם נאמר שלא הי' בו שום חכמה מקודם, איך ציווהו השי"ת שלא יאכל מן העץ, הלא למי שלא יש בו חכמה אינו בגדר מקיים האזהרות, אלא שמתחלת ברייתו הי' בו שלימות החכמה, והוא הידיעה האלקית במושכלות כו', חכמת אלקות, ואילו ידיעת המפורסמות, דהיינו ידיעת טוב ורע וכל הענינים הקשורים עם כחות וחושים גשמיים ותאוות גשמיות, לא הי' בו שמץ מנהו כלל [וזהו מ"ש ולא יתבוששו, שלא הי' שייך כלל לענינים אלו, והיו אצלו בהשתוות גמורה, כיון שחכמתו והשגתו היתה רק בחכמה אלקית שהיא החכמה האמיתית],

⁶⁴ שם, ה.

⁶⁵ שם, ז ובפרש"י.

⁶⁶ ראה מו"נ ח"א פ"ב.

This "gain" would only violate the principle of "a sinner should not benefit from his sin" if Adam did not have any intellectual ability beforehand, and the act of the sin gave him his first intellectual ability. However, we can see that Adam **did** have intellectual ability beforehand: Hashem warned him not to eat from the Tree of Knowledge of Good and Evil, and it's only possible to warn someone who has the intellectual capacity to understand the warning.

Hashem created Adam with G-dly wisdom, the ultimate form of intellect. This wisdom enabled him to know G-dly concepts and serve Hashem on a very deep level. What Adam **didn't** have was "worldly" knowledge: the awareness of how to use the world for selfish purposes and how his abilities and senses could be utilized for physical pleasures. This is why Adam and Chava were not embarrassed even though they were unclothed; they were only aware of how their bodies could be used to serve Hashem, and had no idea that their physical bodies could be used for selfish reasons.

However, this changed after they ate from the Tree of Knowledge:

אך לאחר החטא נפל ממדריגתו, ונעשה אצלו ידיעת המפורסמות, ידיעת טו"ר כו', שזהו לבוש שמכסה ומסתיר על הידיעה בחכמה אלקית, ומצד זה הוצרך להיות ענין הלבושים (ויעש ג' כתנות עור וילבישם⁶⁷), לכסות את הענינים דלעו"ז, כיון שלולי זאת יהי הענין דויתבושו שיסירם מדרך הישר.

After they sinned, they "gained" the "garment" of awareness of how to use the world for their own personal pleasure. However, this "gain" was actually a **loss** because it covered over the G-dly wisdom that they were created with by distracting them with selfish desires. In order to help them deal with this distraction, Hashem made clothes for Adam and Chava to cover over the parts of their bodies

⁶⁷ בראשית שם, כא.

that aroused these desires and blocked them from accessing their G-dly wisdom.

Based on this explanation, we can now understand why *nevi'im* would remove their clothing at the time of prophecy:

ועפ"ז מובן שכדי שיוכל להיות ענין הנבואה, שזהו"ע של גילוי אלקות, צ"ל המעמד ומצב דויפשט את בגדיו, היינו, לבטל את הצורך בענין הלבושים, כמו המעמד ומצב שה' קודם החטא.

Since prophecy is a revelation of G-dliness, the *navi* needed to have direct and uncompromised access to his capability for G-dly wisdom, similar to the state Adam and Chava were in before the sin of the Tree of Knowledge. In order to reach this state, the *navi* would "remove" his garments of intellect and emotion that are a result of the sin of the Tree of Knowledge, therefore revealing his essential G-dly wisdom which is his soul's ability to "see" Hashem. Since the *navi* no longer had the "selfish" garments of intellect and emotion that created the need for physical clothing in the first place, he would therefore remove his clothes as well. Just as Adam and Chava had no need for clothes before the sin, the *navi* has no need for clothes when he reaches a similar level.

In summary, this section explained that a person's feeling of "self" originated at the sin of the Tree of Knowledge. This event resulted in the limited garments of intellect and emotions that conceal the Jew's connection to Hashem's essence. When a Jew serves Hashem based on these limited garments, his intellect and emotion "judge" or "rate" each experience that he has according to his own preferences and priorities, which prevents him from seeing every situation as an equal opportunity to serve Hashem and create a *dirah b'tachtonim*.

However, when someone "removes his garments" that judge each situation and instead serves Hashem with *shtus d'kedusha*, he is able

to take advantage of every situation **equally** to create a *dirah b'tachtonim* for Hashem's **essence**.

The Rebbe continues to explain the next section of the Frierdiker Rebbe's *ma'amar*:

ו) וממשיך בהמאמר, שתכלית העבודה היא לאהפכא חשוכא לנהורא דהחושך עצמו יאיר, והיינו דמהשטות דלעו"ז יהי' בבחינת שטות דקדושה (והיינו שביטול השטות דלעו"ז ע"י שטות דקדושה הוא לא רק באופן של כפיפה בלבד, אלא באופן של ביטול, והביטול הוא עד כדי כך שהחושך בעצמו יאיר).

After explaining the relationship between a *navi* and *shtus d'kedusha*, the Frierdiker Rebbe continues to say that the ultimate method of creating a *dirah b'tachtonim* is to "transform the darkness into light [so that] the darkness itself shines." In other words, not only does the *shtus d'kedusha* need to prevent the *shtus d'klipah* from expressing itself - it needs to transform the *shtus d'klipah* **into** *shtus d'kedusha*, showing that Hashem's essence can even (equally) be revealed in the **darkness** of *shtus d'klipah*.

The Rebbe explains three levels in serving Hashem to help us better understand the significance of this transformation:

והענין בזה, דבכללות המלחמה עם הלעו"ז ישנם כמה אופנים. דהנה, התחלת העבודה היא באופן של אתכפיא, שמצד התגברות הטוב נעשה הרע כפוף לו, וההנהגה היא כרצון צד הטוב שבו, אבל הרע נשאר במעמדו ומצבו, אלא שאין לו שליטה על שלשת הלבושים דמחשבה דיבור ומעשה. ובכללות הרי זה מעמד ומצב של בינוני, כמבואר בארוכה בתניא⁶⁸.

⁶⁸ פ"ב.

The first level is the service of *eskafia*. This method of fighting against the animal soul (*shtus d'klipah*) uses determination and self-control to conduct one's thought, speech, and action exclusively according to Hashem's will. This approach maintains **control** over one's behavior, but the person's nature is not fundamentally **changed** and the desire for negative behaviors remains active. In general, this is the service of a *benoni* as described in Tanya.

The next two levels are different degrees of *eshapcha* (transformation):

וישנו אופן ומדריגה נעלה יותר, שזהו"ע דאתהפכא, שלא זו בלבד שאין שליטה להרע בשלשת הלבושים דמחשבה דיבור ומעשה אבל בעצם נשאר הרע בתקפו, במעמדו ומצבו, אלא שהטוב הוא בתוקף כ"כ עד שנלחם עם הרע ומחלישו, והיינו, שהרע נתמעט אפילו במקומו הוא. אך עדיין הרי זה באופן שהרע נתבטל מצד הטוב שהוא בתוקף יותר ממנו.

The second level of serving Hashem **weakens** (and eventually extinguishes) the person's desire for negative behaviors by overwhelming it with emotions of *kedusha*. Whereas *eskafia* only changes a person's **behavior**, this level of *eshapcha* is actually able to eliminate the person's **desire** for negative behavior.

However, this method is only able to **indirectly** defeat the negative forces by overwhelming them with *kedusha*; it does not deal with the negativity itself. [Editor's note: This corresponds to the level of *tzadik sh'eino gamur* (an incomplete *tzadik*) from Tanya.]

וישנו אופן נעלה יותר באתהפכא, שלא זו בלבד שהרע מתבטל מפני היותו במיעוט לגבי ריבוי הטוב, אלא שהרע עצמו מתהפך ונעשה טוב.

The third and highest level of serving Hashem actually transforms the selfish drive for negative behavior into a force for *kedusha*. Whereas

the second level **overwhelms** the negative forces, this level **transforms** them. [Editor's note: This corresponds to the level of *tzadik gamur* (a complete *tzadik*) from Tanya.]

The Rebbe explains these three levels in practical terms:

וביאור ב' האופנים בעבודה דאתהפכא, דהנה אנו רואים שכאשר ישנו מי שמצד מעמדו ומצבו הלא טוב יש בו תוקף החמימות דאש זרה בתאוות דלעו"ז, הנה כאשר מגיע לעבודה דאתכפיא, הרי עדיין מתעוררת בו תאוה וחמימות דאש זרה בכל התוקף, אלא שאין לה שליטה על מחשבה דיבור ומעשה, כיון שדוחה אותה ומבטלה מיד, כמבואר בתניא.

When a Jew is not in the best spiritual state, he can have a burning desire for worldly pleasures. Through the service of *eskafia* he is able to prevent these desires from having any expression in his behavior (thought, speech, and action), but he still needs to control these desires to maintain his behavior.

אך כאשר מתגבר בעבודתו ומתייגע ביגיעת נפש ויגיעת בשר, אזי פועל שמצד תוקף הטוב נעשה בו שינוי (אתהפכא), שמאבד את כל החמימות דאש זרה, ועומד בתנועה של קרירות בכל ענינו. אבל עדיין אין זה ענין של אתהפכא באופן של הפיכת הטבע, שהטבע שלו גופא יתהפך להיות טוב, ואין זה אלא באופן שהטבע שלו נחלש ונתבטל בטוב (בששים או באלף ורבה, כמבואר בתניא⁶⁹) מצד חלק הטוב שהוא בתוקף יותר.

Then, when the Jew puts forth tremendous physical and spiritual effort to develop feelings of love and fear of Hashem, this extinguishes his desire for worldly pleasures. Even though he is now cold and indifferent to worldly pleasures, he hasn't transformed his previous passion for worldly pleasures into a passion for *kedusha*. In

⁶⁹ פ"י.

this case, his passion for worldly pleasures has been "nullified" in comparison to his tremendous love and fear of Hashem, but not fundamentally changed.

וישנו אופן נעלה יותר בעבודה, שמתגבר בעבודתו כל כך עד שטבע החמימות שהי' לו מקודם לכן הוא עתה באש דקדושה. וע"ד שמצינו לעתיד לבוא, שתמורת חמימות דתאווה דאיש ואשה, יהי' האש דאיש (אש י') והאש דאשה (אש ה') בשלהיבו דקדושה⁷⁰, היינו, שהאש עצמו יתהפך להיות אש דקדושה, ע"ד מ"ש⁷¹ לילה כיום יאיר, היינו, שהחושך עצמו נעשה אור.

Finally, at the highest level a Jew is able to transform his passion for physical pleasures into a passion for *kedusha*.

This is similar to what we find in the *Tikkunei HaZohar* when it describes how Hashem will take revenge against Amalek with "fire of *Yud Key*" (the first two letters of Hashem's name) in the times of Moshiach. It then explains that the "fire of *Yud Key*" is the "fire of man and woman." Whereas in the previous section of the *ma'amar* we explained that if a person's marriage doesn't merit Hashem's presence a "fire will consume them," which implies that this fire is a **selfish** passion, in the times of Moshiach the *Tikkunei HaZohar* explains that this fire will be a **holy** passion that is used to destroy Amalek. This is an example of transforming the negative forces themselves into a force for holiness - transforming darkness into light.

The Rebbe connects this to the *parsha* in which the *ma'amar* was said, *parshas Beshalach*:

⁷⁰ ראה תקו"ז תכ"ב (סח, א).

⁷¹ תהלים קלט, יב.

וזהו ג"כ מ"ש בפרשת השבוע⁷² ויבואו מרתה ולא יכלו לשתות מים ממרה כי מרים הם גו' ויורהו ה' עץ וישלך אל המים וימתקו המים, ומבאר כ"ק אדמו"ר (מהורש"ב) נ"ע^{73ix} שבזהר⁷⁴ איתא אין עץ אלא תורה דכתיב⁷⁵ עץ חיים גו', אבל במדרש⁷⁶ איתא שהי' זה עץ מר [דבפרטיות יש בזה כמה דעות, ועד שיש דעה שעץ זה הי' הרדופני, שהוא סם המות⁷⁷, אבל כללותם הוא שהי' עץ מר], ודוקא ע"י עץ מר זה נתהפכו המים המרים להיות וימתקו המים, שזהו"ע דקטיגור נעשה סניגור⁷⁸, ובלשון המדרש במה שהוא מכה (איזמל) הוא מרפא.

Immediately after the Song of the Sea, the *parsha* describes the Jews' arrival in Marah. It says that, "They came to Marah, but they could not drink water from Marah because it was bitter; therefore, it was named Marah. ... So he [Moshe] cried out to Hashem, and Hashem instructed him concerning a piece of wood (עץ), which he cast into the water, and the water became sweet."

The Rebbe Rashab says that while the Zohar states that the "עץ" (wood) refers to the Torah (as in the *possuk* "[the Torah] is a " עץ חיים" (tree of life)'), the Midrash states that Moshe threw in **bitter** wood. Even though the water itself was bitter, the transformation was specifically made through **bitter** wood. We see from here that the water was able to be purified (reach the highest level) through the bitter wood (transforming the forces of negativity). This

⁷² בשלח טו, כג ואילך.

⁷³ בעמודי תכריך הכתי"י. ובהנדפס הוא בחי"ג עי' אישטו.

⁷⁴ חייב ס, סעי"א ואילך.

⁷⁵ משלי ג, יח.

⁷⁶ שמו"ר פכ"ג, ג. פי"ג, ג.

⁷⁷ ראה מתנות כהונה לשמו"ר פי"ג שם.

⁷⁸ זהר שם, ריש ע"ב.

transformation is referred to as "the accuser becomes the advocate" (Zohar) or "the knife which wounds can also be used to heal [through surgery]" (Midrash). This process represents the higher level of *eshapcha* where the darkness itself is transformed into light.

The Rebbe explains the final section of the Frierdiker Rebbe's *ma'amar* – the practical application of the highest level of *eshapcha*:

ומסיים כ"ק מו"ח אדמו"ר סעיף זה בביאור העבודה דהפיכת הלמטה מן הדעת שיהי' מזה למעלה מן הדעת, דישנם כמה דברים באדם שהוא נוהג ועושה כן (לא מפני שכן מובן בשכל והבנה והשגה, אלא) וויילע אָזוי טוט וועלט (שזהו"ע הנחות העולם), וכמו עד"מ זמני האכילה וזמני השינה שמצד הרגש העולם הם קבועים בעתים וזמנים, וגם כשצריך להתעסק בעניני משא ומתן, מ"מ, הנה זמנים האלו ע"פ הרוב בלתי ניזזים ובלתי נדחים כלל ועיקר (והיינו, שגם כאשר ישנם ענינים המבלבלים, אין מבטלים את זמני האכילה ושינה, ולפעמים קרובים אפילו לא משנים אותם). ואילו זמני הקביעות של תורה ותפלה הם נדחים ואין להם קבע (היינו, שבשביל כל דבר קל שמבלבל אותו הרי הוא משנה את זמני הקביעות וממעט בהם), ויש שהם נדחים ח"ו לגמרי.

There are many worldly habits and customs that become ingrained into everyday behavior to the point that they are maintained to an irrational degree. These are not rational conclusions – they just represent "the way the world does things." For example, mealtimes, bedtimes, and work hours are when they are because "that's just the way things work." Even when there's a logical reason to eat later, start work later, or go to sleep later (or not at all), people often irrationally cling to the default way of doing things.

On the other hand, when it comes to learning Torah and davening, people don't have this same irrational dedication and even a small inconvenience can delay them or push them off entirely, G-d forbid.

הנה האדם אשר נותן איזה חשבון לנפשו, האם יש איזה חכמה בהנהגה כזו, דמי הוא היודע עתו וזמנו, וכדאיתא במד"ר⁷⁹ אין אדם שליט לומר המתינו לי עד שאעשה השבונותי ועד שאצוה לביתי כו', ואיך יתכן שיתן כל נפשו על ענינים של מה בכך, שאין בהם ממש כלל, שענינים אלו יהיו אצלו בקביעות, ואילו עניני התורה ומצוות שהם עיקר הכל הם אצלו באופן של דיחוי ושינוי ומיעוט וביטול. ולזה צריך להיות שליט ברוחו ולפעול על עצמו לנצל את התוקף שהי' אצלו בענינים דלעו"ז - לצד הקדושה, שתוקף זה יהי' אצלו בנוגע לזמני לימוד התורה וזמני התפלה, ובכל הענינים דקיום המצוות בהידור.

If a person would stop for a moment to observe his own behavior and see that it is completely irrational, he would surely change his approach. A Jew is only given a set amount of time in this world to accomplish his mission, and doesn't have control of when his time is up. As the Midrash says, "A person doesn't have control to say [to the Angel of Death], 'Wait for me until I have made up my accounts and instructed my household.'"

If a person only has the time he has been given, why should he waste it on meaningless things? Why always show up for dinner on time (which means nothing in the grand scheme of things) but miss the time to *daven* and learn?

When a person realizes his error, he can apply the same dedication that got him to the dinner table at 6:00 sharp (*shtus d'klipah*) to arriving at *davening* and learning on time - even if he has plenty of reasons to be late (*shtus d'kedusha*). This is a perfect example of the highest level of *eshapcha* - transforming a negative force into a positive one.

[Editor's note: This example of showing up on time is something that every Jew is capable of and doesn't require any unique intellectual

⁷⁹ דב"ר פ"ט, ג.

talent to achieve. Even though the Jew is not a *tzadik gamur* (a complete *tzadik*), he is **still** able to achieve the highest level of *eshapcha* and create a *dirah b'tachtonim*.]

The Rebbe concludes:

(ז) וע"י שלימות העבודה באופן דאתהפכא, שהשטות דלעו"ז נהפך לשטות דקדושה, היינו, שתמורת ההנהגה באופן של שטות שלמטה מן הטעם ודעת נעשית ההנהגה בקדושה באופן שלמעלה מן הטעם ודעת, שזהו"ע עצי שטים דקדושה, אזי נבנה משכן ומקדש לו ית', שממשיך ע"י עבודתו להיות לו ית' דירה בתחתונים, כי, כד אתכפיא סט"א (ובזה גופא לא רק באופן של חלישות וביטול, אלא באופן של הפיכה לקדושה) אסתלק יקרא דקוב"ה בכולהו עלמין, שמאיר ומתגלה אור הסוכ"ע שהוא בכל עלמין בשוה. ומזה נמשך ונתגלה בעוה"ז התחתון ע"י ראשי ישראל, נשיאי ישראל, שהם מקשרים את הדור עם עצמותו ומהותו ית', כמ"ש⁸⁰ אנכי עומד בין הוי' וביניכם גו' להגיד לכם את דבר הוי'⁸¹, ממוצע המחבר⁸², הנה ע"י התקשרות זו פועלים שיהי' למטה דירה לו ית' בתחתונים.

As explained in previous sections of the *ma'amar*, the building of the *mishkan* transformed ordinary *shittim* wood (related to the word "*shtus*") into a structure where Hashem's presence was revealed. So too, by serving Hashem through the highest level of *eshapcha*, which transforms *shtus d'klipah* into *shtus d'kedusha*, we transform our physical world into a *dirah b'tachtonim* for Hashem's essence. As explained earlier in the *ma'amar*, when we fight the forces of negativity (and especially when we **transform** them) through *shtus d'kedusha*, this reveals a "light which is revealed in all worlds equally" – *sovev kol almin*. [**Editor's note:** this actually refers to the essence of

⁸⁰ ואתחנן ה, ה.

⁸¹ ראה סה"ש תורת שלום ע' 158.

⁸² ראה סה"מ תרני"ט ע' קצ ואילך.

ohr ein sof, not the limited level of *sovev* which was explained in the second section of the *ma'amar*.]

This revelation of Hashem's essence in the physical world is ultimately made possible by the Rebbe, who connects the Jewish people in each generation to Hashem's essence by serving as a "ממוצע המחבר" (connecting intermediary). When the Rebbe makes this connection, we are able to **reveal** Hashem's essence through our service of Hashem and make this physical world into a *dirah b'tachtonim*.

-
- ⁱ צו טז, ד.
ⁱⁱ סידור עם דא"ח דרושים לחתונה קלד, א. קלו, ב.
ⁱⁱⁱ בכל זה – ראה דרוש ג' שיטות (אוה"ת ענינים ס"ע רנח ואילך). [כי קרוב תרס"ח³⁸].
^{iv} שרש מצות התפלה פכ"ח ואילך.
^v כתר שם טוב סימן רכ. (צוואה?⁴⁴).
^{vi} ספר המאמרים אידיש ע' 138 ואילך.
^{vii} או"ת ויחי סימן ס.
^{viii} המשך מים רבים תרל"ו פרק קיז.
^{ix} המשך תער"ב רג⁷³ ואילך.

ב"ה

לע"נ

הרה"ח הרה"ת אי"א נו"נ עוסק בצ"צ

ר' דניאל יצחק ע"ה

בן יבלחט"א ר' אפרים שליט"א

מאסקאוויץ

שליח כ"ק אדמו"ר זי"ע

למדינת אילינוי

נלב"ע ב' אדר שני ה'תשע"ד

ת.נ.צ.ב.ה



DEDICATED IN MEMORY OF

RABBI DANIEL ז"ל MOSCOWITZ

LUBAVITCH CHABAD OF ILLINOIS

REGIONAL DIRECTOR



וְאֲנִי דָּנִיֵּאל נְהֵייתִי ... וְאָקוּם וְאֶעֱשֶׂה אֶת מְלַאכַת הַמֶּלֶךְ

AND I, DANIEL ... ROSE AND DID THE KING'S WORK

(DANIEL 8:27)