

באתי לגני

תשט"ו

Basi LeGani

5715

חלק ב

Part Two

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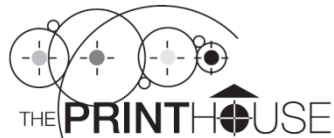
This series of *ma'amarim* is prepared for a special Chassidus program at Congregation B'nei Ruven in Chicago. As a resolution on Simchas Torah, Rabbi Boruch Hertz introduced the "One *Ma'amar* a Month" program for both men and women, which was enthusiastically joined by many members of the community.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

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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 בתחתונים¹, 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' כלל², 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*.

¹ ראה תנחומא בחוקותי ג. נשא טז. ב"ר ספ"ג. במדב"ר פי"ג, ו. תניא רפ"ו.

² 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"נ³ 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

³ 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 בזה⁴ 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,

⁴ 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 החסידות⁵ 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"ם⁵ 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 מפראג⁶ 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.

⁵ הלי יסודי התורה פ"ב ה"י. הלי תשובה פ"ה ה"ה. סוף שמונה פרקים שלו.

⁶ 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"צⁱⁱ, 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 וחיוהי חד איהו וגרמוהי חד⁷, וכמבואר בתניא בהגהה⁸ 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**.

⁷ תקו"ז בהקדמה (ג, סעי"ב).

⁸ 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"א⁴ 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.⁹

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.

⁹ 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"ט¹⁰ⁱⁱⁱ ע"פ¹¹ 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

¹⁰ ראה צוואת הריב"ש סימן ב.

¹¹ 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"ט¹¹, 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"ש¹² 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 כל¹³, 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

¹² שם כב, ד.

¹³ 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 וגדול¹⁴, 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 נרו¹⁵, 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*.

¹⁴ פיוט וכל מאמינים דר"ה ויוהכ"פ.

¹⁵ 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*.

End Notes

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- ⁱ בכל זה – ראה דרוש ג' שיטות (אוה"ת ענינים ס"ע רנח ואילך). [כי קרוב תרס"ח³⁸].
- ⁱⁱ שרש מצות התפלה פכ"ח ואילך.
- ⁱⁱⁱ כתר שם טוב סימן רכ. (צוואה?⁴⁴).
- ^{iv} ספר המאמרים אידיש ע' 138 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

גלב"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 נְהִיִּיתִי ... וְאֶקוּם וְאֶעֱשֶׂה אֶת מְלַאכַת הַמֶּלֶךְ

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

(DANIEL 8:27)