

באתי לגני

תשט"ז

Basi LeGani

5716

Simply
CHASSIDUS

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About Simply Chassidus

Simply Chassidus releases one *ma'amar* of the Rebbe each month with English translation and commentary. Each *ma'amar* is 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.

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Reviewed with Rabbi Fischel Oster in the *zechus* of *refuah shleima* for אר"י יהודה בן שרה רבקה.

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Section One

This *ma'amar* was said by the Rebbe in 5716 (1956) and is based on the sixth 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 completed the *hemshech* and instructed that the first part should be distributed on Yud Shvat 5710 (1950) for the *yartzeit* of his grandmother, and also provided specific days to distribute the following sections. (The second section, which begins with chapter six – this year's chapter – was distributed on 13 Shvat, the *yartzeit* of the Frierdiker Rebbe's mother.)

On that Yud Shvat 5710, 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*.

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 three *ma'amarim* which we learn this year (5776) are one *ma'amar* from 5716 and two *ma'amarim* from 5736, which explain the sixth chapter of the Frierdiker Rebbe's *ma'amar*. For the *ma'amarim* said on Yud Shvat of both years we have a written account of the *ma'amar* from the Rebbe's *chozrim* (the Chassidim who would memorize and transcribe the Rebbe's *farbrengens*) 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 5716.

As is 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.

באתי לגני אחותי כלה², ואיתא במדרש רבה במקומו³ לגני לגנוני, דעיקר שכינה בתחתונים היתה,

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' " אלעזר" (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 "*chupah*" when His presence was revealed in the world at the time of the giving of the Torah. However, the world was **already** "His garden" (His "*chupah*")

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 שכינה בתחתונים היתה" (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 שלאח"ז הנה ע"י חטא עץ הדעת והחטאים שלאחריו סילקו את השכינה מלמטה למעלה, ואח"כ עמדו הצדיקים והורידו את השכינה מלמעלה למטה, עד שבא משה, שהוא השביעי, וכל השביעין חביבין⁴, והוריד את השכינה מרקיע הא' לארץ, שזוהי תכלית הכוונה להיות דירה לו ית' בתחתונים, לגנוני, דעיקר שכינה בתחתונים היתה.

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 of the following six generations made this concealment even more intense, and eventually drove Hashem's presence through seven stages of concealment.

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 stage 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 His "*chupah*" (the physical world). This final step of revelation is the ultimate goal of creation – the revelation of Hashem's essence within the physical world.

Even though Moshe built the Mishkan, ultimately **all** Jews are responsible for enabling the revelation of Hashem's presence within the physical world:

וזהו גם מ"ש⁵ ועשו לי מקדש ושכנתי בתוכם, בתוך כל אחד ואחד מישראל⁶, שהם יעשו דירה לו ית' בתחתונים.

From the fact that Hashem said "Make for Me a Mikdash and I will dwell within **them** [each and every Jew]," this implies that "I will dwell within them" **because** they are the ones who reveal My essence in the physical world.

This focus on the revelation of Hashem's essence within the physical world explains why the bringing of *korbanos* (sacrifices) was the most important activity in the Mishkan (and Bais HaMikdash):

וזה שאחת העבודות העיקריות שהיו במשכן ומקדש היא עבודת הקרבנות, שענינה הוא הקרבת נפש הבהמית,⁷ שע"ז נעשה קירוב כל הכחות,⁸ ואח"כ נעשה ריח ניחוח להוי"י,⁹ שהו"ע ההמשכה למטה.¹⁰

Even though bringing *korbanos* seems like a physical task, in truth it is a spiritual task which elevates the physical world. (If it was purely physical, there would be no need for the singing and musical accompaniment of the Levi'im during the service, as song is a spiritual thing.)

Just like the physical bringing of a *korban* involves taking an animal, killing it (removing its life force) and burning it on the *mizbeyach* (bringing it "up" to Hashem), so too the spiritual *korban* requires a Jew to take his own animal soul, removing its "life force" (enjoyment in the physical world), and bringing it close to Hashem. This is referred to as "bringing the animal soul 'close' to Hashem" – removing the animal soul's enjoyment from physical things and using all of its talents and abilities to serve Hashem.

This elevation of the animal soul causes a revelation of G-dliness in the physical world, hinted to in the *possuk*, "ריח ניחוח להוי"י" ([the scent of the burning of the *korbanos* on the *mizbeyach* (altar) becomes a] pleasing odor to Hashem"). The word "ניחוח" (pleasing) is related to the word "נחות" ("descend" from the phrase "נחות

"דרגא", descend a level), representing the fact that G-dliness "descends" into the physical world through the service of *korbanos*.

The service of the Jews is also represented by the fact that the Mishkan was built with *shittim* wood:

וזהו ג"כ מה שהמשכן נבנה מעצי שטים¹¹, דשיטה הוא מלשון שטות, כי, העבודה שעל ידה עושים בתחתונים דירה לו ית' (ענינו של המשכן), שהו"ע המשכת אור הסובב כל עלמין שהוא בכולהו עלמין בשוה, היא ע"י העבודה דאתכפיא סט"א ולאח"ז גם העבודה דאתהפכא, כמאמר¹² כד אתכפיא סט"א אסתלק יקרא דקוב"ה בכולהו עלמין, דפירוש אסתלק (כאן) הו"ע של גילוי למטה, אלא שהגילוי הוא באופן של הסתלקות¹³, והוא בכולהו עלמין בשוה, וכיון שענין זה נעשה ע"י העבודה דאתכפיא ואתהפכא, לכן ה' המשכן מעצי שטים, שמורה על הפיכת השטות דלעו"ז, שהו"ע החטא, כמאמר¹⁴ אין אדם עובר עבירה אא"כ נכנס בו רוח שטות, שע"ז סילקו את השכינה מלמטה למעלה, ולכן צריכה להיות העבודה באופן של שטות דקדושה, שהו"ע העבודה שלמעלה מטו"ז, ועי"ז אהני לי' שטותי¹⁵, להפוך את השטות דלעו"ז, ולעשות דירה לו יתברך בתחתונים¹⁶.

The word *shittim* (wood) is related to the word *shtus* - irrational behavior.

A "rational" Jew (a Jew who functions according to the desires of his G-dly soul) would never consider doing anything for selfish reasons, and would definitely never do anything against Hashem's will. Therefore, the Gemara says that the only reason that a Jew sins is because he is overcome by a "*ruach shtus*" - unholy irrational behavior.

When a Jew is overcome by *ruach shtus* and does something against Hashem's will, this causes a concealment of Hashem in the physical world - the opposite of the purpose of creation. In order to reverse this and achieve the purpose of creation, a Jew needs to be able to reveal Hashem's essence, which is beyond the limits of creation.

[This is also referred to as *sovev kol almin* or the revelation of a level which is "removed" from creation.]

A Jew is able to reveal the essence of Hashem (which is beyond the limits of creation) by serving Hashem beyond his **own** limits. This is called *eskafia* - the Jew challenges his own nature, denying himself his natural desires and pushing himself to serve Hashem beyond his comfort zone. Eventually, this can also lead to *eshapcha* - the transformation of his own selfish desires into selfless desires for G-dliness. This is why it says in the Zohar that "when one does *eskafia* on the *sitra achra* (force of evil), G-dliness (the "glory of the Holy One") is revealed in all worlds **equally**." Since the revelation is beyond the limits of creation, it is equally incomparable to all levels within creation, and is therefore revealed at all levels equally.

Serving Hashem beyond one's own natural limits is an "irrational" way of acting. Therefore, when a Jew takes this approach to serving Hashem, he uses the irrationality (*shtus*) which previously led to negative things and uses it to serve Hashem. We call this approach *shtus d'kedusha*.

Therefore, we use *shittim* wood (related to the word *shtus*) in the Mishkan to represent this positive transformation of irrational behavior. By using wood which was previously part of the ordinary physical world (which **conceals** Hashem's presence) in order to build the Mishkan (which **reveals** Hashem's presence), we represent the transformation of *shtus d'kelipah* (unholy *shtus*) into *shtus d'kedusha*.

Having completed the summary of the first five chapters, the Rebbe begins to explain the sixth chapter of the Frierdiker Rebbe's *ma'amar*:

(ב) וממשיך כ"ק מו"ח אדמו"ר בעל ההילולא בהמאמר¹⁷: ובה
 יובן מה שעצי המשכן נקראים בשם קרשים, וכמ"ש¹¹ ועשית את
 הקרשים למשכן עצי שטים עומדים (עכ"ל).

The Frierdiker Rebbe writes:

"According to what we explained above, we can now understand why the beams of *shittim* wood used in the Mishkan are called "קרשים" (*krashim*, beams), as it is written, 'You shall make the beams for the Mishkan out of *shittim* wood, standing upright.'

The Rebbe explains this statement:

והיינו, שהתואר עצי שטים ישנו בהם גם קודם שנעשו שייכים
 להמשכן, ובשביל עשיית המשכן הוצרכו ליקח עצי שטים ולעשות
 מהם קרשים. ותוכן הביאור בהמאמר, שהשם קרש שייך גם לאופן
 העבודה הנ"ל, שע"י העבודה דאתכפיא שמביאה לאתהפכא,
 מהפכים את השטות דלעומת זה לענין של קדושה (כדלקמן).

Even before it is used in the Mishkan, the physical material is called "*shittim* wood." However, in order to use it in the Mishkan it is made into *krashim* (beams). The Frierdiker Rebbe explains that even the name "*keresh*" (beam) also represents the service of *eskafia* and *eshapcha*, which transform the *shtus d'kelipah* into *shtus d'kedusha*. [This will be explained in detail in chapter three, below.]

However, one might ask:

Keresh is the **new** name that the wood gets when it becomes a board. Why would this **new** name still be connected to the transformation of *shtus* – a concept connected to the **old** name of "*shittim* wood?"

In order to answer this question, the Rebbe first explains the general significance of a "name":

ובהקדים הביאור בענין השם (שהרי הלשון "קרש" הוא שם הדבר) שעל ידו היא התהוות הדבר, חיותו וקיומו.

In Hebrew, the name of each thing is the "vehicle" through which that thing is brought into existence and is given the energy to remain in existence.

To explain this in detail, the Rebbe quotes a long passage from the first chapter of the third section of Tanya, *Sha'ar HaYichud V'HaEmunah*:

דהנה, ידוע פירוש הבעש"ט^א ע"פ¹⁸ לעולם הוי' דברך נצב בשמים, כי דברך שאמרת יהי רקיע בתוך המים וגו', תיבות ואותיות אלו הן נצבות ועומדות לעולם בתוך רקיע השמים ומלובשות בתוך כל הרקיעים לעולם להחיותם, כי אילו היו האותיות מסתלקות כרגע ח"ו, היו כל השמים אין ואפס כמו קודם מאמר יהי רקיע כו' ממש.

The Alter Rebbe quotes the teaching of the Ba'al Shem Tov on the *possuk*, "Forever, Hashem, Your word stands in the heavens." On a simple level, this means that the heavens, which were created through Your word (by Your **command**) will last forever. However, the Ba'al Shem Tov explains that the actual **letters and words** (in the Torah) which Hashem used to create the heavens, "Let there be a *rakiya* (the space which we call the "sky" or the "atmosphere") in the middle of the water," are what brought the heavens into existence, and continue to keep them in existence at every moment.

If (the G-dly energy represented by) these words and letters would be removed from the heavens for even one moment (G-d forbid), they would cease to exist. Furthermore, they would **never have existed at all**.

(^א) שער היחוד והאמונה פרק א.

This is not unique to the heavens – it applies to everything in creation:

וכן בכל הברואים שבכל העולמות ואפילו ארץ הלזו הגשמית ובחי' דומם ממש, אילו היו מסתלקות ממנה כרגע ח"ו האותיות מעשרה מאמרות שבהן נבראת הארץ בששת ימי בראשית, היתה חוזרת לאין ואפס ממש כמו לפני ששת ימי בראשית ממש.

Regardless of how "alive" something appears to us (plants and animals appear to have life, but the physical earth is called "inanimate" because it seems to have no "life"), every single creation has a spiritual life which brought it into existence and keeps it in existence at each moment. Therefore, even the physical earth is dependent on the constant investment of the "words and letters" of G-dly energy in order to exist. Similarly, if this life force would be withdrawn for even one moment, G-d forbid, the existence of the entire physical earth across all time would be erased – as if it would have never existed at all.

This life force was described by the AriZal:

וז"ש האריז"ל¹⁹ שגם בדומם ממש (שזהו הסוג היותר תחתון מד' הסוגים מדבר חי צומח ודומם) כמו אבנים ועפר ומים יש בחי' נפש וחיות רוחנית, דהיינו בחי' התלבשות אותיות הדיבור מעשרה מאמרות המחיות ומהוות את הדומם להיות יש מאין ואפס שלפני ששת ימי בראשית.

The AriZal wrote that "even inanimate objects such as stones, dust, and water have a spiritual 'soul and life force.'" In this statement, the AriZal was referring to the letters of speech from the "Ten Utterances" ("let there be light," etc.) which bring into existence – and continue to support the existence of – the physical world. This continued investment of the "soul and life force" in the physical world prevents it from returning to the state of nothingness (non-existence) that was present before the six days of creation.

Seemingly, this concept only applies to creations that were explicitly mentioned in the "Ten Utterances" (the earth, heavens, sun, moon, etc.). How do the "Ten Utterances" also give life and existence to things which were **not** mentioned during the six days of creation?

ואף שלא הוזכר שם אבן בעשרה מאמרות שבתורה, אעפ"כ נמשך חיות לאבן ע"י צירופים וחילופי אותיות כו', והיינו לפי שאין האבן יכול לקבל חיות מהעשרה מאמרות עצמם כמו שהם, כי אם ע"י שיורד החיות ומשתלשל ע"י חילופים ותמורות האותיות עד שנמשך מהן צירוף שם אבן, והוא חיותו של האבן.

Even though a "stone" was not mentioned in the "Ten Utterances," its existence and life force are still derived from them - but in a less direct way.

"Higher" level creations, such as the sun, moon, and stars, are able to receive their life force directly from the "Ten Utterances." However, this direct level of life force would be too much for the "lower" level creations to withstand.

Instead, the energy in the "higher level" words is concealed by transforming the word through the process of letter substitution, rearrangement, or numerical equivalency. This concealment of the original word and subsequent transformation into a new word enables lower level creations to come into existence as well.

[Editor's note: This also gives us a much greater appreciation of the significance of *gematria* (calculating numerical values of Hebrew words). Although it can superficially seem "quaint" that two words have the same numerical value, this concept shows us that this relationship is actually connected to the source of their creation.]

Just as this is true for a "stone," it is also true for everything else in creation:

וכן בכל הנבראים שבעולם, השמות שנקראים בהם בלשון הקדש (שאינם שם הסכמי בלבד), הן הן אותיות הדיבור המשתלשלות מעשרה מאמרות שבתורה לברוא את הנבראים יש מאין ולהחיותם לעולם.

The name for something in Hebrew is not only for practical "reference" use (as it is in other languages). Rather, the letters that make up the name of each thing are the letters (that either come directly from or are derived through transformations) of the "Ten Utterances" which bring creation into existence and provide it with its ongoing life force.

This concept is also reflected in a teaching of the Maggid on the following *possuk*:

And Hashem *Elokim* formed from the earth every wild animal of the field and every bird of the heavens, and He brought [it] to man to see what he would call it, and whatever the man called each living thing, that was its name.

וַיִּצַר יְיָ אֱלֹקִים מֶן
הָאֲדָמָה כָּל חַיַּת הַשָּׂדֶה
וְאֵת כָּל עוֹף הַשָּׁמַיִם וַיָּבֵא
אֶל הָאָדָם לִרְאוֹת מָה
יִקְרָא לוֹ וְכָל אֲשֶׁר יִקְרָא
לוֹ הָאָדָם נֶפֶשׁ חַיָּה הוּא
שְׁמוֹ:

וזהו גם מ"ש הרב המגיד² בארוכה ע"פ²⁰ וכל אשר יקרא לו האדם נפש חי' הוא שמו, דאיתא במדרש²¹ שכאשר המלאכים שאלו להקב"ה מה תהי' מעלת אדם הראשון, ואמר להם שתהא חכמתו מרובה משלכם, העביר הקב"ה לפני המלאכים כל בהמה חי' ועוף, אמר להם מה שמותם, ולא ידעו, כיון שברא אדם העבירן לפניו ואמר לו מה שמותם של אלו, אמר לזה נאה לקרותו שור כו'.

Commenting on this *possuk*, the Midrash relates:

(ב) אור תורה ס"פ בראשית סימן יד.

"When the angels asked Hashem what will be unique about Adam HaRishon, He answered that Adam's wisdom will be greater than their wisdom. [To make this point,] Hashem made all the domestic animals, wild animals, and birds pass before the angels and asked them, "What are their names?" The angels didn't know. When Adam was created, Hashem made all these creations pass before him and asked, "What are their names?" Adam replied, 'It is fitting for this one to be called an ox, etc.' [giving names to each one]."

The Maggid then asked two questions on this Midrash:

והקשה הרב המגיד, דלכאורה אינו מובן, וכי מה חכמה גדולה היא לקרות להם שמות.

Hashem said that Adam's wisdom will be greater than the angels, and proved this through Adam's ability to give them names. How does the ability to name something display tremendous wisdom?

ועוד צריך להבין מה שאמר לזה נאה לקרוא וכו', למה השם שקרא לכל אחד ואחד שמו נאה לו.

Additionally, why did the Midrash use the expression "it is **fitting** for this one to be called an 'ox'?" How is it that a name given to something is "fitting" for that specific thing?

The Maggid explains:

אך הענין הוא, כי אע"פ שבכל לשון ולשון מע' לשונות יש ג"כ קריאת שם לכל דבר בשמו, עכ"ז אינו שם העצם לדבר ההוא, רק שם הדבר בעלמא כדי להכיר בין דבר לחבירו, משא"כ בלה"ק, כל מה שנקרא שמו כך הוא שמו האמיתי שם העצם משרשו, עד"מ שו"ר התחתון נקרא שמו כך ע"ש שרשו למעלה שהם ג' אותיות שו"ר, וכן כולם עד"ז.

The fact that a thing (or concept) has a name in any language other than Hebrew is only for **practical** purposes. In order for people to communicate, when one person refers to a "book," the other person must be able to identify what a "book" is. This shared definition of the object represented by the word "book" enables people to communicate with each other. This type of language evolves **after** the objects exist; since an object exists, it therefore needs a name.

However, the name of an object in Hebrew is derived in a completely different way. Rather than coming **after** the existence of the object in order to provide a common term to refer to it, it is the "vehicle" which brings the object into existence in the first place. Furthermore, the life force for its continued existence is "channeled" through its name.

Therefore, the fact that something is called a "שור" (ox) means that its spiritual source is connected to the G-dly energy represented by the letters "ש", "ו", and "ר".

This explains why Adam needed "tremendous wisdom" in order to name all the creations (the Maggid's first question):

ולכן אדה"ר שהי' בו חכמה יתירה, והשיג וידע השורש של כל מין ומין, הי' יכול לקרותם בשם האמיתי.

Adam needed tremendous wisdom in order to identify the spiritual source of each creation, enabling him to call it by its **true** name.

This also explains why the name was "fitting" for each animal (the Maggid's second question):

ולזה אמר לזה נאה לקרותו וכו', כלומר, מה שאני קורא שמו כך, אינו שם דבר ושם מושאל בכדי להכירו, רק נאה לקרותו כך, כי הוא שם שרשו ודאי, ולכן שמו נאה לו.

When we originally asked the question, we assumed that Adam was **giving** each creation a name. However, now we understand that Adam wasn't just providing a "practical identifying term" to each animal – he was identifying the creation's spiritual source and **identifying** the letters which represented that source – its "true name."

The Maggid then applied this same principle to the names of people:

וממשיך הרב המגיד לבאר בנוגע לשמות בני אדם, דלכאורה, בשלמא הראשונים שקראו בניהם על שם המאורע (כדאיתא במדרש²²), היו יודעים שורש נשמת הבן, והיינו, דכיון שידעו המאורע שיארע עם הבן הילוד לאחר זמן, וקראוהו על שם מאורע זה, הרי מזה גופא ראי' שידעו מה נעשה בשרשו ומקורו, שבזה תלויים המאורעות שיארעו עם הנשמה בגוף במשך הזמן. אבל עכשיו שאנו קוראים בנינו על שם אבותינו (כדאיתא במדרש שם), והרי אין אנו יודעים השרש ומקור כו'.

In the early generations, people were able to name their children after events that were going to happen to them in the **future**. This is because they were able to recognize the spiritual source of the child, which includes within it the potential for all the events that will occur in the child's life – enabling the parent to name the child after a **future** event.

However, in our times we no longer have this ability to recognize the source of the child's soul, and instead name him after his ancestors.

Does this mean that present-day names do not express the root of a person's soul?

The Maggid explains:

ומ"מ, גילה לנו האריז"ל²³ שגם אלו השמות אינם דרך מקרה או רצון האב ואם לקרותו כך, אלא הקב"ה הוא הנותן שכל חכמה ודעת בלב אביו ואמו לקרותו בשם שהוא משורש נשמתו של הבן.

The AriZal revealed to us that even present-day names express the root of a person's soul. This is because Hashem grants wisdom to the father and mother which enables them to name the child according to the root of his soul (in addition to the fact that he is named after an ancestor).

The Maggid concludes:

ומסיים, שזהו ג"כ מ"ש רז"ל²⁴ שר' מאיר הוה דייק בשמא, דבתורתו של ר"מ כתוב כתנות אור (לא בעי"ן, אלא באל"ף)²⁵, לפי שאצלו לא הי' ענין של קליפה כלל, דקליפתו זרק²⁶, שהי' מאיר אצלו האמת כמו שהוא, ולכן הכיר מהשם את שרש הנשמה שבגוף, ובמילא הי' יכול לידע את המאורעות שיארעו עם הנשמה בגוף.

Regarding Rebbi Meir, the Gemara says that he "judged people by their names." (The Gemara relates a story where Rebbi Meir avoided having his money stolen at an inn when he suspected the innkeeper of being a bad person based on his name.) On a deeper level, this means that Rebbi Meir was able to identify the root of a person's soul and was therefore able to "predict" the type of behavior that the person would have.

This ability to see past the external "shell" and identify the true spiritual nature of the person can be seen in another statement regarding Rebbi Meir. The Torah describes the garments that Hashem gave Adam and Chava as "כתנות עור" (shirts made of **skin**). However, in the Torah scroll of Rebbi Meir, it said "כתנות אור" with an "א" ("shirts made of **light**"). A "shirt" is a garment which conceals that which is inside it, representing how the source of something is concealed from the outside – the idea of a name. However, for Reb Meir, the "shirts" were "garments of light" – they **revealed** the true essence of the thing inside. This is why Rebbi Meir was able to see the "light" of the person's soul through the "garment" of his name.

Similarly, it says about Rebbi Meir that, even though he learned Torah from "Acher" (Elisha ben Avuya, who became a heretic after ascending to Heaven), "he ate the inside of the pomegranate and threw out the pit" (he only received the true Torah from him and "threw out" the rest). This reinforces the fact that Rebbi Meir was able to see past the external "shell" of a person and see their true spiritual source.

The Rebbe explains how a name has continuous relevance to the creation – not only at the moment when the name was given:

והנה כיון שהשמות שבלה"ק אינם שמות הסכמיים, אלא כל שם הוא שרשו של הדבר הנקרא בשם זה, והוא גם חיותו של הדבר, שעל ידו נברא מאין ליש, ולא באופן שנברא ע"י השם פעם אחת ושוב אינו זקוק להשם, אלא שם זה מהווה אותו בכל עת ובכל רגע,

As explained above, names in Hebrew are not just universally agreed-upon terms to refer to an object – rather, they represent the spiritual source of that particular creation. This spiritual source is the channel through which the G-dly life force is **continuously** given to this creation to bring it into existence at every moment.

This reason why continuous creation is necessary is explained by the Alter Rebbe in the second chapter of *Sha'ar HaYichud V'HaEmunah*:

כפי שמאריך רבינו הזק"י בביאור התשובה על טעות הכופרים שמדמין מעשה ה' עושה שמים וארץ למעשה אנוש ותחבולותיו, כמו אומן שעושה כלי, שלאחרי עשיית הכלי אין הכלי צריך לידי האומן, והיינו, לפי שעשיית הכלי ע"י האומן היא יש מיש, רק שמשנה הצורה כו' (היינו, שמגלה את הצורה שהיתה בה תחלה בהעלם), משא"כ בבריאת יש מאין, יש צורך שכח הבורא יהי בהנברא תמיד, כיון שלולי זאת יחזור להיות אין ואפס -

The Alter Rebbe explains the mistake of those who claim that creation was a "one-time act" and no longer needs Hashem's involvement:

They compare Hashem's creation of the world to the work of a craftsman: once his product is finished, it can exist on its own and no longer needs the craftsman's involvement or support.

In actuality, however, the creation of the world is incomparable to any act of "creation" in our world. When a craftsman "creates" something, he only changes the form of a **pre-existing** entity. (Even the "new" form is not truly new – the craftsman only assembles or defines a form which previously existed in a "potential" state.)

On the other hand, when Hashem creates something, He creates an existence which previously had not existed at all. Since the natural (true) state of "existence" is "nothing exists at all," creation would return to this state (of non-existence) if it were not kept in existence by a continuous force. Therefore, we see that creation is an **ongoing** act which is necessary in order to sustain the existence of the world.

Based on this, we can understand how a name of an object is connected to every event that will occur to it in the future:

הרי מובן שכל המאורעות שיארעו בכל דבר קשורים גם הם עם השם בלשון הקודש שמהוה את הדבר בכל עת ובכל רגע, אע"פ שמאורע זה אירע כמה שנים לאחרי שניתן השם לדבר זה.

All the events which will ever happen to any creation are connected to its "name" (its spiritual source), as the energy that keeps it in existence is **continuously** channeled through its name at every moment. Therefore, even though an event happens many years after the name was initially given to an object, even that event is connected to its name.

The Rebbe now applies these concepts to explain why the name "*keresh*" (beam) is also connected to *shtus d'kedusha*, the idea represented by *shittim* wood:

ומזה מובן גם בנוגע להשם קרש, שזהו השם בלשון הקודש שניתן לעצי שטים בשעה שהתחילו להכין אותם שמהם יהי' בנין המשכן (כמ"ש ועשית את הקרשים למשכן), והוא המהווה ומחי' ומקיים אותם, הנה שם זה שייך גם לכל הענינים שצריכים להיות נפעלים ע"י העצי שטים (הפיכת השטות דלעו"ז לקדושה).

When *shittim* wood (the naturally occurring tree) starts to be transformed by human hands in order to be used in the *Mishkan*, it is given the name "*keresh*." However, **at that very moment** when it becomes a "*keresh*" it is still being continuously created through the name "*shittim* wood" – even though tree was "born" many years ago. Since the original source of the *shittim* wood must have included this event, and that same energy is still being invested in the *shittim* wood at every minute, we see that the new name "*keresh*" must be connected to the name *shittim* wood, as well as the concept it represents – the transformation of *shtus d'kelipah* into *shtus d'kedusha*.

Through this explanation, the Rebbe explained **why** the Frierdiker Rebbe said the name "*keresh*" is connected to the ultimate purpose of the *Mishkan*. In the next section, the Rebbe will explain this connection in detail.

ג) וביאור הענין, כפי שמבאר כ"ק מו"ח אדמו"ר בהמאמר ענינם של ג' האותיות ק' ר' ש' שמהם מורכבת תיבת קרש.

In the Frierdiker Rebbe's *ma'amar*, he explains the connection of the individual letters "ק", "ר", and "ש" to the purpose of the *Mishkan*. The two aspects of each letter that the Frierdiker Rebbe focuses on are

the **name** of the letter and the **shape** of the letter. The Rebbe explains why these are significant:

ובהקדם המבואר לעיל בענין השמות, שכן הוא גם בנוגע לשמות האותיות, והיינו, שכל אות מהאותיות דלשון הקודש יש לה שם, ושם זה קשור עם תוכנה וענינה של האות.

As we explained above, the **name** of each thing in creation is its spiritual source, and therefore represents the true nature of that thing. Similarly, each letter in the *alef-bais* has a name – and that name describes the true nature of that letter.

וכן הוא בנוגע לתמונה וציור של כל אות, שיש לה קשר ושייכות לתוכנה של האות, כפי שמבאר רבינו הזקן²⁷ שכל אות ואות מכ"ב אותיות היא המשכת חיות וכח מיוחד פרטי (מהקב"ה) שאינו נמשך באות אחרת, לכן גם תמונתן בכתב כל אות היא בתמונה מיוחדת פרטית המורה על ציור ההמשכה כו'.

Similarly, the Alter Rebbe explains in Sha'ar HaYichud V'HaEmunah that the **shape** of each letter is connected to its true nature. Since each letter is a unique expression of G-dly energy which is different from every other letter, the shape of each letter represents a unique expression of G-dly energy.

Having established the relevance of both the name and the shape of each letter, the Rebbe returns to the explanation of the Frierdiker Rebbe:

וממשיך כ"ק מו"ח אדמו"ר בהמאמר¹⁷, דאיתא בהקדמת הזהר²⁸ בענין האותיות דאעלו קמי' קוב"ה למיברי' בהו עלמא, דאות ק' ר' אתון דאתחזיאו על סיטרא בישא אינון, היינו שיש להן שייכות לענינים דהיפך הקדושה. וגם אות שי"ן, עם היות שמצד עצמה ראוי' היא שיבראו בה את העולם, להיותה אות קשוט, ועוד זאת, שרומזת על ג' האבות²⁹ שהם יסוד הקדושה, מ"מ, הרי איתא בזהר שם שהאותיות ק' ר' נטלי אות שי"ן בגוייהו בגין לאתקיימא, ומזה נעשה

הצירוף דסקר, וזהו שאמר הקב"ה לאות שי"ן, הואיל ואתון דזינפא נטלין לך למהוי עמהון לא בעינא למברי בך עלמא. ויתרה מזה, כפי שמסיים בזהר שם, מכאן מאן דבעי למימר שיקרא יטול יסודא דקשוט בקדמיתא ולבתר יוקים ל' שיקרא, והיינו, שכדי שתהי' איזה מציאות לשקר (דמאחר שהוא היפך האמת אין לו שום מציאות כלל) הרי זה דוקא עי"ז שמערבים בו מילתא דקשוט, כמו האותיות ק' ר' דאתחזיאו על סיטרא בישא שנטלי אות שי"ן בגווייהו בגין לאתקיימא.

The Frierdiker Rebbe quotes the introduction to the Zohar, which explains how each one of the 22 letters of the *alef-bais* came before Hashem (starting with the last letter, "ת", and continuing in reverse alphabetical order) asking for the world to be created through it. (The world is created through all 22 letters of the *alef-bais*, but each letter wanted to be the main influence on creation.)

When it came time for the letter "ש", which is the "letter of truth" (the three branches represent Avraham, Yitzchok, and Ya'akov), Hashem told it that even though it would be fitting to use for creating the world on its **own**, it could not be the main letter because it partners with the letters "ק" and "ר" to create the word "שקר" (lie). (Even furthermore - the Zohar points out that the entire lie is enabled by the support of "truth," as the word "שקר" starts with a letter of truth, and then builds the lie upon it. From this perspective, the "ש" is even "worse" than the "ק" and the "ר".)

Even though all the letters of the *alef-bais* themselves are holy, the letters "ק" and "ר" represent the concept of *kelipah* in the world. Since *kelipos* don't have any independent existence, as they are only a concealment of Hashem's existence, they can only receive their life force from holiness. Therefore, in order to exist the letters "ק" and "ר" partner with "ש" to receive their life force from holiness.

After the letter "ש" was rejected for being the main letter in creation (which would have therefore also given strength to its "partners", "ק"

and "ר"), the "ק" and "ר" took the "ש" in-between them, creating a "קשר" (knot, connection) of *kelipah* in the world. (The first letter of a word has the dominant force over that word, so moving the "ש" to the middle of the word represents a greater concealment of Hashem's truth.)

The meaning of these letters explain why the name *keresh* is connected to the ultimate purpose of the Mishkan (and the ultimate purpose of creation):

וכיון שג' האותיות דתיבת קרש שייכות להיפך הקדושה (לא מבעי האותיות ק' ר', אלא אפילו האות ש' שבה משתמשים האותיות ק' ר' דאתחזיאו על סיטרא בישא, כנ"ל), נמצא, שהשם קרש שייך לתוכן העבודה דעצי שטים בהפיכת השטות דלעו"ז לקדושה.

Since each of the three letters of the name "*keresh*" have a connection to *kelipah* ("ר" and "ק" have a "direct" connection, while the "ש" is an "accomplice"), we see that the name "*keresh*" is connected to the purpose of the Mishkan – transforming the *shtus d'kelipah* (represented by *keresh*) into *shtus d'kedusha* (the building of the Mishkan).

In the next section, the Rebbe explains how the Frieddiker Rebbe contrasts both the name and shape of the "ר" (which represents *kelipah*) to its counterpart in *kedusha* – the "ד".

Section Two

In the first section of the *ma'amar* the Rebbe explained the following points:

- In the fifth chapter of the Frierdiker Rebbe's *ma'amar* he explained how the name "*shittim* wood" is connected to the ultimate purpose of the Mishkan – and therefore the ultimate purpose of creation. *Shittim* is related to the word *shtus* (irrational behavior), and the way that we reveal Hashem's essence in the physical world is by transforming our "unholy irrational behavior" (*shtus d'kelipah*) into "holy irrational behavior" (*shtus d'kedusha*).
- In the sixth chapter, the Frierdiker Rebbe explained how the name for the boards made of *shittim* wood – *krashim* – are also connected to the same concept. The letters "ק", "ר", and "ש" represent a connection to *kelipah*, and by using the *krashim* in the Mishkan, this *kelipah* is transformed into *kedusha*.
- The Rebbe then addressed a possible question one might ask: it makes sense that the name that originally brought this wood into creation (*shittim* wood) is connected to its purpose – but why should the **new** name that was given to it because of a new "form" (a "board") also have a connection to its purpose?
- The Rebbe answered this question by explaining that a name is the spiritual source of that object for its ongoing existence, and contains within it all future events. Therefore, since the potential to have the new name was included within the name *shittim*, and the name *shittim* was the life force of the wood at the moment it acquired the name *keresh*, we must say that the name *keresh* is connected to the same concept represented by *shittim*.

- The Rebbe then explained that each individual letter in the name *keresh* is also connected to this same concept because both the **names** and **shapes** of the letters also have spiritual significance.

The Rebbe now focuses on the Frierdiker Rebbe's explanation of the letter "ד", the topic of chapter six:

(ד) וביאור הענין שהאותיות ק' ור' הם אתון דאתחזיאו על סטרא בישא, יובן ע"י ביאור החילוק בין אותיות ק' ר' לאותיות הדומות להם שהם בסטרא דקדושה. ועל זה ממשיך כ"ק מו"ח אדמו"ר בהמאמר: הנה ק' ר' הן לגד ד' ה' (שהרי ר' מתדמה לד' וק' לה'), דד' ורי"ש הנה דומים זל"ז בדמותן וכן בפירושן (והיינו כמשנת"ל שהן תמונת וציור האותיות, דמותן, והן שמות האותיות, פירושן, מורים על מהותן של האותיות).

The Frierdiker Rebbe explains how the letters "ק" and "ר" of the word *keresh* represent *kelipah* by contrasting them to similarly shaped letters which represent *kedusha*: "ד" and "ה". (Chapter six focuses specifically on the "ד", and chapter seven focuses on the "ה".)

The letters "ד" and "ר" have similar shapes and their names also have similar meanings. As explained in the previous chapter, both the name and shape of a letter represent its spiritual source, and therefore its essential meaning.

First, the Frierdiker Rebbe explained the meaning of the names of the letters:

ומבאר הדמיון דד' לר' בפירושן (שמותן), דד' הוא מלשון דלות ועניות, וכן אות רי"ש הוא מלשון עניות ודלות, וכמ"ש³⁰ מחיתת דלים רישם, וכתבי³¹ ריש ועושר כו'.

Both *daled* and *raish* imply "poor": the words "*dalus*" and "*raish*" both mean poverty, as can be seen from the following two *pesukim*:

The wealth of the rich is the city of his strength; the devastation of the **poor** (*dalim*) is **their poverty** (*raisham*).
 הוֹן עֲשִׂיר קְרִית עֶזוֹ מַחֲתַת דָּלִים רִישָׁם:

Distance falsehood and the lying word from me; give me neither **poverty** (*raish*) nor wealth; provide me my allotted bread.
 שׁוֹא וּדְבַר כָּזָב הֲרַחֵק מִמֶּנִּי רָאשׁ וְעֶשֶׂר אֶל תֵּתֵן לִי הַטְּרִיפְנֵי לֶחֶם חֲקִי:

Why did the Frieddiker Rebbe choose these specific *pesukim* to explain this point?

ויש לומר, שהטעם שמביא כ"ק מו"ח אדמו"ר פסוקים אלו דוקא, הוא, לפי שמהם מובן (לא רק הדמיון בפירוש האותיות ד' ור', אלא) גם החילוק שביניהם, דהנה, כשם שבתמונתן הם רק דומים זל"ז, אבל אינם שוים ממש זל"ז, כן הוא גם בפירושן, והיינו, שענין העניות שבאות ר' הוא למטה יותר מענין העניות שבאות ד',

Because the Frieddiker Rebbe is explaining the fact that these letters are **similar** (in both form and meaning) but are nonetheless **different**, he chose specific *pesukim* which explain both the similarity **and** difference between the *daled* and the *raish*.

These *pesukim* show that even though they are similar, the poverty of the *raish* is **worse** than the poverty of the *daled*:

וראי' לזה ממ"ש מחיתת דלים רישם, היינו, שהשברון והמורא של הדלים הוא רישם, שמזה מוכח שענין הרישות הוא למטה מענין הדלות.

When the *possuk* says, "The **devastation** of the poor (*dalim*) is their poverty (*raisham*)," this implies that "*raisham*" is considered

"devastation" (an even worse situation) for someone who is already "*dalim*" (poor). Even though they have similar meanings, we see that the *raish* is **worse** (lower) than the *daled*.

ועד"ז בפסוק ריש ועושר, שהניגוד לענין העושר, שהוא נעלה יותר מהענין דדי מחסורו אשר יחסר לו³², הוא הענין דריש, שזהו"ע שאין למטה ממנו, דלי דלות.

Similarly, the other *possuk* says "give me neither **poverty** (*raish*) nor wealth." "Wealth" is more than "having just enough," as implied by the *possuk* describing the mitzvah of giving *tzedakah* to poor people, "[you shall open your hand to him, and you shall lend him] enough [to compensate] for his needs which he is lacking." (**Editor's note:** Rashi comments on these words, "and you are **not** commanded to make him rich," which shows that having "enough" is less than wealth.)

Just like wealth is more than "having enough," the *possuk* uses the contrasting term "*raish*" to indicate more than basic poverty – *raish* is **extreme** poverty, and the extreme opposite of "wealth."

After bringing *pesukim* which demonstrate the similarity and difference between the names of the *daled* and *raish*, the Frierdiker Rebbe then states that they are polar **opposites**:

וממשיך בהמאמר, שהגם דר' וד' דומים בתמונתם ופירושם, מ"מ, ה"ה מובדלים ומרוחקים זמ"ז בתכלית (היינו, לא זו בלבד שיש חילוק ביניהם ואינם דומים לגמרי, אלא שהם הפכיים זמ"ז), דאות ד' הוא בקדושה, ואות ר' הוא מאתון דאתחזיאו על סטרא בישא.

Even through *daled* and *raish* are similar in both meaning and form, they are actually polar opposites. The letter *daled* represents *kedusha*, while the *raish* represents *sitra achra* (*kelipah*).

The Rebbe now explains this in greater detail:

ה) והענין בזה, דאף שאות ד' מורה על דלות, הנה דלות זו הו"ע הביטול והשפלות, דזהו כל ענין הקדושה להיות בבחי' ביטול בתכלית.

Even though the letter *daled* means "poverty" (and "poverty" is usually a negative thing), the type of poverty represented by *dalus* is *bittul* and lowliness. This type of "poverty" is the entire concept of *kedusha* – having no independent sense of "self" whatsoever (which would contradict the fact that Hashem is the only true existence).

ולהבין זה מבאר בהמאמר שענין הדלות בקדושה הו"ע ספירת המלכות, דלית לה מגרמה כלום³³, לפי שהיא בתכלית הביטול והשפלות, עד שאזעירת גרמה³⁴, היינו שהמלכות עצמה ממעטת את עצמה להיות בתכלית הביטול והשפלות.

Even though **everything** from the side of *kedusha* has the quality of *dalus*, the specific attribute within *kedusha* which corresponds to *dalus* is the *sefirah* of *malchus*. *Malchus* is described by the Zohar as "having nothing of its own at all" because it has the ultimate quality of *bittul* – "making itself small." [This will be explained in greater detail in the next paragraphs.]

Even though *malchus* is one of the *sefiros* of *kedusha*, and in general *kedusha* has the quality of *bittul*, it nevertheless "makes itself small" (even within *kedusha*) to reach the ultimate state of *bittul*.

ובכחות נפש האדם הוא כח הדיבור, שלית לי' מגרמי' כלום, והוא מקבל ולבוש להכחות שלמעלה ממנו, וכמו השפעת השכל ומדות.

Within a person, the level of *malchus* corresponds to the faculty of speech, which also "has nothing of its own." Speech doesn't have its own ideas or feelings – it simply receives and communicates the "message" of the higher *sefiros* of intellect and emotion to others.

The Rebbe explains the function of the *sefirah* of *malchus* in greater detail:

וביאור הענין, דהנה, ספירת המלכות היא מדת ההתנשאות, וממנה נתהווה כל סדר ההשתלשלות, ומ"מ, צריכה להיות בתכלית השפלות וביטול, ודוקא עי"ז יש בה ב' הענינים, הא', שמקבלת את כל הענינים מלמעלה, שזהו"ע כל הנחלים הולכים אל הים³⁵, והב', שהיא מהווה את כל הענינים שלמטה.

The *sefirah* of *malchus* has two seemingly opposite qualities:

On one hand, *malchus* is the quality of being "exalted" – it is superior to everything else. We see this from the fact that the *sefirah* of *malchus* is the **source** of the entire creation (and is therefore superior to all of creation).

On the other hand, *malchus* is the ultimate expression of *bittul* – the ultimate expression of insignificance. Furthermore, this quality of *bittul* enables it to perform its two main functions involved in the creation of the world:

1. It **receives** all the G-dly energy from the higher *sefiros*. This is represented by the *possuk*, "All the rivers flow into the sea" – the "rivers" represent the revelation of G-dliness from the higher *sefiros*, and the "sea" represents *malchus*.
2. It becomes the **source** for the creation of the lower worlds.

This *bittul* of *malchus* can be understood in greater detail through an explanation of the Mittler Rebbe:

ובפרטיות יותר, כפי שמבאר כ"ק אדמו"ר האמצעי בארוכה² בענין ספירת המלכות שלית לה מגרמה כלום, שיש בזה ב' פירושים.

(ד תורת חיים שמות ע' 370 (בהוצאה החדשה - בא צו, ד ואילך).

פירוש הא', דלית לה אור מצד עצמה, רק מה שמקבלת מלמעלה ממנה, בדוגמת הלבנה שאין לה אור עצמי, כי אם מה שמקבלת אור מן השמש. ופירוש הב', דלית לה מגרמה כלום, כי אם מה שמקבלת מלמטה למעלה, ע"י העלאת מ"ן ממלאכים ונשמות דבי"ע.

The Mittler Rebbe explains the fact that *malchus* is described as having "nothing of its own at all" (the *bittul* of *malchus*) in two ways:

1. It is dependent on what is "above" it: just like the moon doesn't have any light of its own and receives all of its light from the sun, so too *malchus* depends on the higher *sefiros* for the G-dly revelations it transmits to creation.
2. It is dependent on what is "below" it: in order to function, *malchus* is dependent on the refinement and elevation of creation (referred to as *mayim nukvin*, "feminine waters") by the angels and the souls below.

The Mittler Rebbe then explains the first meaning of having "nothing of its own":

והענין בזה, דספירת המלכות ענינה הוא גילוי לזולת, היינו שיתהווה ממנה בריאה, והרי כללות ענין הבריאה הוא באין ערוך לגמרי לא"ס ב"ה, הנה עז"נ³⁶ והוכן בחסד כסא, והיינו, שענין הכסא, כסא מלך, נעשה מצד החסד שלמעלה, שמצד טבע הטוב להטיב³⁷, צמצם את עצמו והמשיך האורות כו', כדי שיוכל להיות כללות ענין הבריאה ע"י ספירת המלכות.

The function of *malchus* is to reveal to "someone else." In our case, the world of *Atzilus* is still considered the realm of G-dliness, and *malchus* is the bridge between the realm of G-dliness and creation – something that appears to be "something else" compared to G-dliness.

"G-dliness" and "creation" are infinitely different than each other – one is truly infinite, while the other is limited. However, Hashem

decided that He wants to have a "relationship" with an infinitely lower creation. This is the meaning of the *possuk*, "You established Your throne with *chesed* (kindness):" the fact that Hashem decided to be "King" over the world is dependent on Hashem's *chesed* - His kindness "motivated" Him to "lower" Himself to be King over an infinitely lower creation. This motivation (the "desire to be King") enabled creation (His kingdom) to exist.

The Mittler Rebbe then explains the second meaning of having "nothing of its own":

ועוד ענין בזה, שענין המלכות נעשה ע"י העלאת מ"ן מהעולמות שלמטה, שזהו"ע אין מלך בלא עם³⁸, שע"ז פועלים שמהתנשאות עצמית יומשך להיות ההתנשאות על העם, שמזה נעשית מציאות הבריאה, חיותה וקיומה.

Another reason why *malchus* is described as "having nothing of its own" is because it is dependent on the desire of the lower worlds to have Him as their King. This "elevation of *mayim nukvin*" (the refinement of the world from below to above) motivates the "King who is exalted **alone**" to be "exalted over the **nation**" and continue to create the worlds.

This can be understood through an analogy of a physical king:

ועד"מ בענין המלכות למטה, דכיוון שהמלך משכמו ומעלה גבוה מכל העם³⁹, צריכים לעורר ולפעול אצלו רצון למלוכה שיהי' מלך על עם, כי מצד עצמו לא יומשך התנשאות על עם מהתנשאות עצמית להיותם באין ערוך, וענין זה נעשה ע"ז שהעם מכתיר את המלך ועומד בהתעוררות לקבל עול מלכותו, ואז נעשה בנין המלכות, שיסכים למלוך עליהם. ועד"ז למעלה, כמארז"ל⁴⁰ אמרו לפני מלכיות כדי שתמליכוני עליכם, כיון שמצד עצמו אינו שייך לזה.

A true king (similar to Shaul HaMelech) is not only in a different **position** than the nation (he is the ruler and they are the ruled) - he is a categorically different **type** of person than the rest of the nation.

This is what the *possuk* means when it says regarding Shaul HaMelech, "from his shoulders and upwards he was taller than any of the people." King Shaul was "head and shoulders above" the rest of the nation in terms of the level of person he was.

Because the king is incomparably superior to the rest of the nation, he doesn't have any desire to interact with them. His desire to be their king is only awakened when **they** express their desire to crown him as their king over them. This awakening of the king's desire to rule over them – and his agreement to become king – is referred to as "*binyan ha'malchus*" – the "building of *malchus*."

This reflects the spiritual process described above – we "motivate" Hashem to become King over us (and create the world through the *sefirah* of *malchus*) by expressing our desire for Him to be our King.

The Rebbe explains the difference between the two explanations (above) of the fact that *malchus* "has nothing of its own at all":

1. *Malchus* is dependent on the *sefiros* which are **above** it.
2. *Malchus* is dependent on the elevation of the world by the creations **below** it.

והחילוק בין ב' ענינים אלו הוא, שענין הא' עיקרו בשעה שצריכים להמשיך את ענין המלכות **מתחילה**, ע"ד בנין המלכות בראש השנה, שענין זה הוא באופן שהמלכות מצד עצמה לית לה מגרמה כלום, כי אם מה שמקבלת מלמעלה ממנה, היינו, ממדת החסד, שזהו"ע והוכן בחסד כסא.

The description of *malchus* having "nothing of its own at all" because it relies on what it receives from the *sefiros* **above** mainly applies when it needs to rely on the higher *sefiros* for the **initial** establishment of Hashem's "kingship." This "initial establishment" applies both at the beginning of creation (when there wasn't yet a

creation to accept Him as their King), as well as at the beginning of each year on Rosh Hashanah.

On Rosh Hashanah we ask Hashem to be King over us (even though He is incomparably superior to creation) mainly because of His *chesed* – “You established Your throne with *chesed*” (and not because our actions deserve it). We don’t ask Hashem to be our King because He **is** a King (which would imply that *malchus* can function on its own); rather, we ask for Hashem’s *chesed* to “motivate” His attribute of *malchus* to become a King over us. From this we see that *malchus* on its own “can’t” **become** King (it “has nothing of its own”) because it relies on the influence of *chesed* (it needs the *sefiros* “above” it) in order to “want” to be king.

וענין הב' עיקרו כאשר צריך לחזק ולחדש את ענין המלוכה (לאחר שנעשה ענין ההתהוות כו'), שגם בזה לית לה מגרמה כלום, כיון שענין זה נעשה ע"י העלאת מ"ן דעולמות בי"ע למלכות דאצילות.

The ongoing strengthening and renewal of *malchus* (after the creation of the world, or after the establishment of Hashem’s kingship on Rosh Hashanah) is dependent on the creation’s ongoing commitment and dedication to the King’s mission – to elevate the physical world. From this we see that *malchus* on its own “can’t” **stay** King (it “has nothing of its own”) because it relies on the actions of the “nation” (creation).

The fact that *malchus* can neither **become** king nor **remain** king on its own explains the “poverty” of *kedusha*:

ומכל זה מובן ענין הדלות בקדושה, שהו"ע תכלית הביטול והשפלות דספירת המלכות, שענינה הו"ע ההתנשאות, שמזה נעשית מציאות הבריאה כולה.

Even though *malchus* itself is “exalted,” its role as the source of creation is dependent on its quality of *bittul* – having “nothing of its

own at all." This quality enables both the initial desire for creation (through the expression of *chesed* through *malchus*), as well as the ongoing sustenance of creation (through creation's desire for a King).

Having concluded the explanation of the difference between the **meaning** of the *daled* and the *raish*, the Rebbe now focuses on the Frierdiker Rebbe's explanation of the difference in their **shapes**:

ו) וממשיך בהמאמר, שההפרש בין אות ד' לאות ר' בתמונתם הוא, שאות ד' יש לו יו"ד מאחוריו, דאות יו"ד מורה על תכלית הביטול והשפלות שבספירת המלכות, שע"ז נעשית בחינת כלי לקבלה, וכמאמר⁴¹ כלי ריקן מחזיק מלא אינו מחזיק,

The Frierdiker Rebbe's *ma'amar* said:

Although the *daled* and the *raish* are very similar, the difference between them is that the *daled* contains a *yud* within it, while the *raish* does not:



This *yud* on the "back" of the *daled* represents the ultimate *bittul* of the *sefirah* of *malchus* (as *yud* is the smallest letter of the *alef-bais*). This quality of *bittul* is what enables *malchus* to become an "empty container" to accept within it the infinitely higher revelations of G-dliness. This is the meaning of the statement of the Gemara, "an empty container is able to contain something; a full container is not."

We can see this principle reflected in the analogy of a student who is receiving something from his teacher:

וכמו המקבל, הנה בכדי שיהי' כלי לקבלה, הרי זה דוקא כאשר הוא בתכלית הביטול והשפלות, דאז הוא כלי לקבל אמיתת השפעת הרב, ואין זה מספיק עדיין מה שהתלמיד אינו בבחינת יש ומציאות, כי אם דוקא כאשר יהי' בבחינת ביטול והעדר המציאות (עכ"ל).

In order to be able to receive the teaching from his teacher in its purest state, the student must attain the ultimate level of *bittul*. It's not enough that the student negates his own ego and sense of self; he needs to achieve a state of complete *bittul* in order to receive the teaching in its purest state. [This concludes the quote from the Friediker Rebbe's *ma'amar*.]

The Rebbe explains:

והענין בזה, דהנה, אמיתית הענין דרב ותלמיד הוא כאשר הם באין ערוך זה לזה, ולכן, כדי שהתלמיד יוכל לקבל השפעת השכל מהרב, הרי זה דוקא כאשר עומד בביטול במציאות לגמרי.

The true concept of a "teacher and student" is only present when the teacher is incomparably greater than the student. [**Editor's note:** Not only is he incomparably more **intelligent**; his entire perception of reality is on a completely different level. For example: a seeing person explaining vision to someone who is blind - or a Rebbe explaining G-dliness to his Chassidim.]

Therefore, since the student has no basis in his "reality" to relate to the concept that the teacher is teaching, he needs to completely remove his own perspective and listen with complete *bittul* to the words of his teacher. (Since his reality is incomparable, it is therefore completely *bittul* (insignificant) with regards to this teaching.)

The Rebbe clarifies the level of *bittul* required by the student:

והיינו, שלא מספיק מה שאינו מציאות לעצמו עד שלא ישמע כלל את דברי הרב, ולא מספיק שנשאר במציאותו אלא שפועל בעצמו

(ער שטעלט איין זיין מציאות) לקבל את השפעת השכל מהרב, אלא בשעת ההשפעה צריך להיות בביטול והעדר המציאות לגמרי.

This *bittul* is more than the student not being self-absorbed to the extent that he wouldn't hear the message of the teacher at all. It's also more than simply listening to the words of his teacher while retaining his own ideas and perspectives. Rather, when he learns from his teacher he needs to have **complete** *bittul* without any trace of "self" whatsoever.

והיינו, שבשעת שמיעת שכל הרב אינו יכול אפילו להיות בבחי' משפיע לעצמו, שכלי שכלו הם בתנועה של רצון להבין את דברי הרב, שאז לא יוכל לקבל את שכל הרב שהוא באין ערוך אליו, כי דוקא כלי ריקן מחזיק, והיינו, דכיון שצריך להחזיק ענין שבאין ערוך, צריך להיות כלי ריקן לגמרי, שלא תהי' אפילו מציאות הרצון להבין ולהשיג את השכל שמשפיע לו הרב.

In practical terms, this means that at the moment the student is listening to the teacher, he is simply accepting the words of the teacher into his mind. If he is occupied with the **desire to understand** the words of his teacher, his mind will become involved with processing the information to "give to himself." This involvement with "self" interrupts the total selflessness (an "empty container") which is necessary to receive the teaching from his incomparably greater teacher. Since his feeling of "self" is present – even if it's only the **desire to understand** his teacher – it takes up "space" in his "container" and doesn't allow him to be truly "empty."

In fact, the *bittul* is even greater than this:

ויתירה מזה, שאפילו תשוקת התלמיד לקבל השפעה מהרב לא צריכה להיות נרגשת אצלו בשעת ההשפעה.

Even the desire of the student to **receive** from his teacher (not to understand – only to receive) "takes up space" and disturbs the total

"emptiness" required to receive the teaching. (Any desire involves some sense of self – "I" want.)

This doesn't mean that the student shouldn't **ever** desire to receive from his teacher:

דהנה, תשוקת התלמיד לקבל השפעה מהרב הוא דבר הכרחי, הן בנוגע להתלמיד, שתשוקה זו פועלת אצלו ביטול המציאות שיוכל להיות כלי לקבל שכל הרב, והן בנוגע להרב, שלהיותו באין ערוך להתלמיד, הרי ההשפעה להתלמיד היא ירידה גדולה בשבילו, שלא תהי' אצלו מצד עצמו, ורק כאשר הרב רואה אצל התלמיד תשוקה גדולה, הרי זה פועל עליו שירצה לצמצם עצמו להוריד עניניו ולהשפיע אותם להתלמיד, ועד שענין זה מגיע בעומק יותר בכחות הרב, לגלות אצלו ענינים נוספים שלא היו אצלו מקודם לכן, שזהו"ע ומתלמידי יותר מכולם⁴².

Not only is it not a **problem** for a student to want to receive from his teacher; it is **necessary** for a student to have this desire. This is necessary for both the student and the teacher:

- The student's desire to receive a teaching from an incomparably greater teacher serves as the motivation for him to reach the level of *bittul* that is needed to receive it.
- Since the teacher is incomparably greater than the student, the student's desire to receive motivates the teacher to "descend" to the student's level and to teach him.

In fact, the student's desire causes a revelation of the deepest concepts within the teacher's mind – concepts which he never discovered on his own. This is the meaning of the phrase, "[I have learned much from my teachers, and more from my peers – but] I have learned the **most** from my students."

The key is that a student needs to experience this desire at the right time:

אמנם, במה דברים אמורים, קודם ההשפעה, שאז צריכה להיות תשוקה זו, ובלעדה אי אפשר להיות חיבור ב' ענינים שהם באין ערוך, משא"כ בשעת ההשפעה, הרי רואים במוחש, שכאשר התלמיד עומד באותה התלהבות ותשוקה שרוצה לקבל השפעת השכל מהרב, הנה תשוקה זו מבלבלת אותו לשמוע ולקבל את השכל שאומר לו הרב.

This type of desire is appropriate (and necessary) **before** the teaching begins, and makes the relationship between a student and an incomparably greater teacher possible.

However, when a student is learning from his teacher, if the student has strong feelings of desire to understand (or even receive) from his teacher, this distracts him from being able to properly receive what the teacher is saying.

וכדי שיוכל לקבל את שכל הרב, צריך להיות בביטול והעדר המציאות לגמרי, שלא ירגיש אפילו את התשוקה לקבל את שכל הרב. וזהו"ע כלי ריקן, שכלי שכלו הם באופן דכלי ריקן.

In order to receive the lesson from his teacher, the student needs to have **complete** *bittul*. The student can't **want** to listen; the student must simply **listen**. This is the true concept of an "empty container" as it applies to one's intellect.

והיינו, שצריך שיהי' להתלמיד כלי השכל, כי, כדי לקבל דבר שכל צריך מקום שהוא מעין זה, שזהו כלי השכל, אבל כלי השכל צריך להיות כלי ריקן, ודוקא אז ביכלתו לקבל את השפעת הרב שבאין ערוך אליו.

The student **does** need to possess the intellectual capability required to serve as a "container" to receive the teaching.

However, while he is learning, this "container" must be **empty**. This is the only way that the student is able to learn from an incomparably greater teacher and still retain the true concept being transmitted.

Based on this concept, we can now understand why *malchus* (specifically) needs to have the *bittul* of having "nothing of its own at all":

ובזה יובן הטעם שדוקא ספירת המלכות לית לה מגרמה כלום, דלכאורה אינו מובן, הרי כל הספירות הם בסדר דמלמעלה למטה, והספירות שלמטה מקבלים מספירות שלמעלה מהם, ועד לראשית הספירות שמקבלת מאוא"ס, וא"כ, למה דוקא על ספירת המלכות אומרים דלית לי' מגרמה כלום.

Seemingly, one could ask the following question:

If all the *sefiros* are arranged "from above to below" in a way that each *sefirah* receives from the *sefirah* above it, and the beginning of the *sefiros* (*chochmah*) receives from *ohr ein sof*, why does only *malchus* need to have the quality of having nothing of its own? Doesn't every *sefirah* need to receive from the level above it?

The Rebbe answers:

אך הענין הוא, שבחי' ז"א, ובכלל כל הספירות שלמעלה מספירת המלכות, קבלתם מהספירות שלמעלה מהם היא ע"ד עילה ועלול, שעו"ע אינם באין ערוך, ואינם מהות אחר זמ"ז, שהרי ישנו מציאות העלול כמו שהוא בהעילה, וגם כאשר העלול נעשה מציאות לעצמו הרי העילה היא בקירוב מקום אליו. וכן הוא בהספירות שמקבלים זמ"ז, שאופן הקבלה הוא בקירוב מקום, והיינו שמהות הספירות הוא בערך זל"ז.

All the other *sefiros* receive from the *sefirah* above them in a way of "evolution" (meaning – an effect which **evolves** from the cause) and are **not** incomparably different from one another. In the progression of "evolution," the "later stage" (lower level) is contained within the "earlier stage" (higher level) before it happens, and the two stages are still closely related after the evolution occurs.

Therefore, since the *sefiros* are not incomparably different from one another, they do not require total *bittul* in order to receive from each other.

Seemingly, this only applies to how the *sefiros* receive from **each other**. However, what about the fact that the *sefiros* receive from *ohr ein sof*? Isn't *ohr ein sof* incomparably higher than the *sefiros*, which would therefore require them to have the *bittul* of "nothing of their own at all?"

וגם מה שהספירות מקבלים מאוא"ס, שענין זה הוא ע"י צמצום הראשון שהוא בדרך סילוק לגמרי⁴³, הרי ההשפעה אל הספירות היא עי"ז שחזר והאיר⁴⁴.

Even when the *sefiros* receive G-dly revelation from *ohr ein sof*, this is only after Hashem **completely** conceals the *ohr ein sof* and then "re-reveals it" in a way that is on a comparable level to the *sefiros*. Therefore, the revelation of *ohr ein sof* is revealed to the *sefiros* in a way that they can "relate" to, which doesn't require them to have the *bittul* of "nothing of their own at all."

However, this is not the case with *malchus*:

משא"כ ספירת המלכות, כיון שעל ידה בריאת היש שהוא מהות אחר לגמרי, שהו"ע שבאין ערוך, לכן המלכות היא המקבל האמיתי (דער אמת'ער מקבל), ולכן דוקא במלכות הוא הענין דלית לה מגרמה כלום.

The "evolution" process of each one of the higher *sefiros* results in the creation of the next *sefirah* – a comparable G-dly "existence." However, *malchus* is the vehicle for creating a **limited** existence, which includes the physical world. In order to enable this incomparable "jump," *malchus* receives from Hashem's essence, which is **incomparably** higher than *malchus*. In order for *malchus* to receive from this level – and to have the ability to create an existence

which is incomparably lower than it – it needs to be a **perfect** receiver and have “nothing of its own at all.”

The Rebbe connects this to the *bittul* of the letter *daled*:

וזהו"ע אות ד', שזהו"ע של דלות, אלא שזהו הביטול דאזעירת גרמה,
ביטול המציאות לגמרי, שעי"ז היא מקבלת מהספירות שלמעלה
ממנה.

This *bittul* of having “nothing of your own at all” is represented by the letter *daled*, both in meaning and in form. As explained in the previous section, the meaning of the *daled* (“*dalus*”) refers to “(positive) spiritual poverty” – “making oneself small” even within the realm of *kedusha* and having “nothing of your own at all.” Similarly, the *yud* on the back of the *daled* also represents this ultimate *bittul*, enabling *malchus* to receive from the higher *sefiros* and create the physical world.

In the final section, the Rebbe connects this concept to the *bittul* of *davening*.

Section Three

In the first two sections of the *ma'amar* the Rebbe made the following points:

- The first five chapters of the Friediker Rebbe's *ma'amar* explained that the purpose of creation is for the Jews to reveal Hashem's essence in the physical world by serving Hashem with *eskafia* and *eshapcha*. This purpose is represented in the Mishkan's function (*korbanos*) as well as its construction.
- Specifically, the wood used for the beams (*krashim*) of the Mishkan are called "*shittim* wood." *Shittim* refers to "*shtus*" – irrational behavior. By serving Hashem through *eskafia* and *eshapcha*, we are able to transform the *shtus d'kelipah* into *shtus d'kedusha*. Similarly, the letters of the word *krashim* represent *kelipah*, and using the *krashim* in the construction of the Mishkan transforms them into *kedusha*.
- The sixth chapter focuses on the letter *raish* from the word *keresh* (beam), and contrasts it with its corresponding letter in *kedusha* – *daled*. Even though they have similar shapes and similar meanings (the names of both letters mean "poverty"), they are actually polar opposites. The *raish* is "spiritually poor" due to its lack of *bittul*, represented by the fact that it is missing the *yud* in the top-right-hand corner of the letter. In contrast, the *daled* represents the "holy poverty" of realizing that Hashem is the only true existence and everything else has "nothing of its own."
- Even though the entire realm of *kedusha* is characterized by *bittul*, the *daled* represents the unique *bittul* of the *sefirah* of *malchus*. Unlike the other *sefiros*, the **entire essence** of *malchus* is dependent on "outside influences" in order to function.

- Within a person, *malchus* is represented by the power of speech. Without ideas or feelings to communicate – or without some to speak to – the power of speech has no function at all.
- Another analogy that was given for *malchus* is a physical king. Since a (true) king is an incomparably superior type of person in comparison to the rest of the nation, he has no interest in getting involved with them. He depends on the nation to express their desire to have him as their king – which awakens within him the desire to be their king.
- Similarly, *malchus* is unique because it is the “tool” for bringing the limited creation into existence from the realm of G-dliness. The “desire” of *malchus* to “involve itself” with an infinitely lower creation comes from the *sefirah* of *chesed*, and the motivation of *malchus* to renew the creation on an ongoing basis is dependent on creation’s desire to have Hashem as their King.
- In order to create an existence which is incomparably **lower** than itself, it needs to receive this ability from Hashem’s essence – which is incomparably **higher** than *malchus*. The process of receiving from an infinitely higher level requires the **ultimate** level of *bittul* (even within the realm of *kedusha*) referred to as an “empty container” – the concept of “having nothing of its own at all.”

The Rebbe continues to analyze the Friediker Rebbe’s *ma’amar* regarding the application of this level of *bittul* to *davening*:

ז) וממשיך בהמאמר: וזהו כל ענין הקדושה שיהי' בבחינת ביטול בתכלית, ובזה הוא כל ענין העבודה (עכ"ל).

After concluding the description of the **complete** *bittul* required in order to receive from an infinitely superior teacher, the Frierdiker Rebbe continued:

"This [level] of complete *bittul* [explained above] is the entire concept of *kedusha*, and [achieving this *bittul*] is the entire concept of *avodah* [serving Hashem]."

The Rebbe explains why serving Hashem requires this **ultimate** level of *bittul*:

והיינו, דכיון שמדובר כאן אודות כללות ענין תכלית בריאת האדם בסדר השתלשלות, שהכוונה היא לעשות לו יתברך דירה בתחתונים, לכן מבאר שכל ענין הקדושה וכל ענין העבודה הוא להיות בבחינת ביטול בתכלית, וזה נקרא בשם סיטרא דקדושה⁴⁵.

The overall topic of the Frierdiker Rebbe's *ma'amar* deals with accomplishing the ultimate purpose of creation: revealing Hashem's essence in the physical world. In order to accomplish this, we need to reveal Hashem's **essence**, which is **infinitely higher** than the physical world. Because the only way to receive from an infinitely higher level is through the complete *bittul* of an "empty container," therefore the Frierdiker Rebbe specified that the *bittul* of *malchus* is the "entire concept of *avodah*." In general, this is referred to as "the side of *kedusha*."

Immediately after this statement, the Frierdiker Rebbe begins to discuss the *bittul* of *davening* in connection to the request of Dovid HaMelech: "A prayer of David: Hashem, lend Your ear [to listen to me]; answer me for I am poor and needy."

If **every** area of serving Hashem requires this ultimate *bittul* (in order to create a *dirah b'tachtonim*), why does the Frierdiker Rebbe specifically focus on *davening*?

והענין בזה, דהנה, כללות עבודת האדם נקראת בשם תפלה, שהרי תפלות במקום קרבנות תקנום⁴⁶, ואחת העבודות העיקריות שהיו במקדש היא עבודת הקרבנות (כמו שנתבאר בסעיפים הקודמים⁴⁷), ולכן כללות עבודת האדם היא עבודת התפלה⁴⁸, כמ"ש⁴⁹ ולעבדו בכל לבבכם, ואמרו רז"ל⁵⁰ איזו היא עבודה שהיא בלב כו' זו תפלה. וענין התפלה הו"ע הביטול והשפלות, כפי שממשיך בהמאמר (וכדלקמן ס"ט).

When referring to the concept of *davening*, the Friediker Rebbe did **not** intend to specify *davening* and exclude all other areas of serving Hashem. Rather, the concept of "*davening*" represents **all** areas of serving Hashem.

This can be compared to the function of the Mishkan: Although there were many different services carried out in the Mishkan, the **main** focus of the Mishkan (which represented the goal which **all** the different services were meant to achieve) was the bringing of *korbanos*.

Similarly, a Jew's overall service of Hashem can be referred to by the general term "*davening*." We see this reflected in a statement of the Gemara: Commenting on the *possuk*, "And you serve Him with all your heart," the Gemara says "which service is the service of the heart? This is *davening*." Even though the *possuk* used the general term "service," we see that the main implication is *davening*, because the entire concept of *davening* is "*bittul* and lowliness" – which enables a person to achieve the ultimate goal of serving Hashem.

Based on this concept, the Rebbe explains another statement of the Gemara:

(ה) ובזה יובן מ"ש בגמרא⁵¹ בתחלה (בתחלת תפלת שמו"ע) הוא אומר אד' שפתי תפתח⁵², כיון דתקינו רבנן למימר אד' שפתי תפתח, כתפלה אריכתא דמיא (ולכן אין זה הפסק בין גאולה לתפלה). וצריך להבין, למה תיקנו לומר בתחלת התפלה אד' שפתי תפתח, שאז

ישנה קושיא וצריכים לתרץ תירוקן, הרי לכאורה מספיק ענין התפלה כמו שהוא, שהם י"ח הברכות, ללא הוספת הפסוק אד' שפתי תפתח. ומזה ראי', שפסוק זה נוגע לכללות ענין התפלה.

The Gemara discusses the requirement to begin *shimonei esrei* **immediately** after the *brocha* "Go'al Yisroel" (Who redeemed the Jews) – without making an interruption. Even though the sages said that at the beginning of *shimonei esrei*, a person should first say the *possuk*, "Hashem, open my lips and my mouth will declare Your praise," this *possuk* is not considered an interruption between the *bracha* for *geula* and the beginning of *shimonei esrei* because it was established as **part** of the *shimonei esrei*.

What makes this *possuk* so important that the sages inserted it between the *bracha* for *geula* and *shimonei esrei* – which then required them to explain why it is not considered an interruption? And even if it is **part** of *shimonei esrei*, what is it adding?

We must conclude that this *possuk* doesn't interrupt between *geula* and *davening* because it is relevant to overall concept of *davening* – which makes it a perfect introduction (and addition) to the *shimonei esrei*.

In order to explain how this *possuk* is relevant to the overall concept of *davening*, the Rebbe first explains this ultimate *bittul* as it applies to Torah:

ויבן בהקדים שמצינו ענין זה גם בתורה שקודמת לתפלה, כמאמר⁵³ אסתכל באורייתא וברא עלמא, היינו, שכל סדר ההשתלשלות ישנו תחילה בתורה, וכיון שבסדר ההשתלשלות בעבודת האדם (שהו"ע תפלה) תלוי הכל בביטול ושפלות, הרי מובן שזהו לפי שכן הוא גם בתורה.

The Midrash says that "Hashem looked into the Torah [as the blueprint] and [based on that blueprint] He created the world." Since

the Torah is the "blueprint" of creation, every aspect of creation must be contained within the Torah. Therefore, we must be able to find the ultimate *bittul* required for *davening* (and all areas of serving Hashem) within the "blueprint" as well.

והענין הוא, כפי שמביא בהמאמר מ"ש בגמרא⁵⁴ שהתורה לא תמצא בגסי הרוח ולא במי שמרחיב לבו עליו כים, ומבאר, שגסי הרוח הוא שאין לו ביטול. והיינו, שאין הכוונה לשלילת הענין דגסי הרוח כפשוטו, דהיינו בעלי גאווה, כפירוש העולם, דכיון שתועבת הוי' כל גבה לב⁵⁵, ואין אני והוא יכולים לדור⁵⁶, הרי הוא במעמד ומצב הפכי לגמרי, ולא צריך לחדש ולהביא ראיה מפסוק שאין לו שייכות לתורה.

Earlier in the sixth chapter, the Frierdiker Rebbe quoted the statement of the Gemara that "the Torah is not found with those who are haughty, and not with someone who 'broadens his heart over it like the sea'" (someone who thinks highly of himself due to the amount of Torah he has learned and "chooses" which commentaries make sense to **him** while dismissing the others). The Frierdiker Rebbe explained that "those who are haughty" refers to "those who do not have *bittul*."

However, the Frierdiker Rebbe didn't mean to imply that anyone who is not "haughty" and egotistical therefore has *bittul*. Someone who is egotistical **obviously** has no connection to the truth of Torah. There are clear *pesukim* which state that "Hashem despises anyone who is egotistical" and the Gemara states that Hashem "cannot dwell together" with such a person.

If so, what is the Frierdiker Rebbe referring to with the statement of the Gemara that "Torah is not found with those who are haughty?"

אך הענין הוא, כידוע הפירוש⁵⁷ בגסי הרוח, שהרוחניות שלו הוא בגסות. והיינו, דאף שיש לו נפש אלקית שפועלת פעולתה, והרי אפילו המדריגה היותר תחתונה שבנה"א היא גם רוחניות, מ"מ, מצד ההתלבשות בנפש הבהמית ועל ידה בהגוף, ומה גם שהגילוי דנה"א

עצמה אינו אלא ממדריגה תחתונה, הנה הגסות של הגוף ונה"ב פועלים גסות גם בהרוחניות שלו, ועד שהרוחניות שלו נעשית גשמיות, ועאכו"כ שאינו שייך לעשות מגשמיות רוחניות.

The Alter Rebbe explains the phrase "*gasei ha'ruach*" (literally "those of coarse spirit," but usually translated as "egotistical") should actually be interpreted according to its literal meaning – "those who have coarse spirituality."

The phrase "*gasei ha'ruach*" refers to a Jew who is performing Torah and mitzvos, which involves actively using at least the lowest level of his G-dly soul. Nevertheless, the fact that the G-dly soul is performing Torah and mitzvos through the medium of the **animal** soul – and therefore through the body – and the fact that he only utilizes the **lowest level** of his G-dly soul causes his "spirituality to become coarse." This makes his spirituality into "physicality" (it is contaminated by his lack of *bittul*) and surely prevents him from "transforming physicality into spirituality" (having enough *bittul* to properly use the physical world for the service of Hashem).

How can someone in this situation improve himself?

והעצה לזה היא לשבור את רוחו הגס, כדאיתא בזהר⁵⁸ אעא דלא סליק בי' נהורא מבטשין לי' גופא דלא סליק בי' נהורא דנשמתא מבטשין לי'.

The Zohar advises that, "[just like] a wooden beam that does not catch fire [needs to be] splintered [into smaller pieces which will catch fire, so too] a body which is not sensitive to the light of the soul must be 'splintered' (punished through humbling oneself)."

Similarly, the Zohar comments on the following *pesukim* (which follow the *possuk* "Hashem, open my lips..." mentioned above):

כי | לא תִּחְפֹּץ זָבַח וְאִתְּנָה עוֹלָה לֹא תִרְצָה: For You do not desire a sacrifice, or I would give it [to You]; You do not desire a burnt

offering.

The sacrifices of *Elokim* are a broken spirit; זְבַחֵי אֱלֹקִים רוּחַ
Elokim, You will not despise a broken and נִשְׁבְּרָה לֵב נִשְׁבֵּר וְנִדְכָּה
 crushed heart. אֱלֹקִים לֹא תִבְזֶה:

וזהו גם מ"ש⁵⁹ זבחי אלקים רוח נשברה, היינו, ששבירת הרוח הוא זבחי אלקים. דהנה, לעיל מיני⁶⁰ כתיב לא תחפוץ זבח ואתנה, ואח"כ נאמר זבחי אלקים רוח נשברה, והקשה בזהר⁶¹ וכי לא בעי קוב"ה דיקרבון קמי' קרבנא כו', אלא דוד לקמי' שמא דאלקים קאמר, וקרבנא לא קרבין לשמא דאלקים, אלא לשמא דהוי' כו'.

The Zohar comments, "Is it true that Hashem does not desire *korbanos*? No. Rather, Dovid HaMelech was addressing the name of *Elokim*, and *korbanos* are not directed at the name *Elokim* – rather, they are directed to the name *Havayah*."

The Rebbe explains:

והיינו⁶², שכל קרבן מן הבהמה הוא לשם הוי' היא מדת הרחמים, אבל לשם אלקים היא מדת הדין אין מקריבין קרבן בהמה, וכמ"ש⁶³ זובח לאלקים יחרם בלתי להוי' לבדו. וכדי לפעול שגם מצד שם אלקים, מדת הדין, יהי' ענין המחילה, באופן שיהי' נרצה לו לכפר עליו⁶⁴, עז"נ זבחי אלקים רוח נשברה, שהו"ע שבירת גסות הרוח.

The purpose of bringing a *korban* is to achieve forgiveness from Hashem. This "forgiveness" must be achieved for both Hashem's attribute of mercy (the name *Havayah*) as well as His attribute of judgment (the name *Elokim*).

To achieve this forgiveness relative to the name *Havayah*, we bring a *korban* with an animal. However, the *possuk* says, "He who slaughters a sacrifice to *Elokim* shall be destroyed; [they can only be offered] to *Havayah* alone." (In the simple meaning, *Elokim* refers to "g-ds other than Hashem," but here we are interpreting it as the name *Elokim*.)

Therefore, in order to achieve forgiveness even relative to the name *Elokim* (judgment), this *possuk* tells us that "sacrifices of *Elokim* are a broken spirit" - that it is necessary to eliminate one's "coarse spirituality" through *bittul*.

The Tzemach Tzedek explains why a *korban* of an animal is sufficient for the name *Havayah* but not for the name *Elokim*:

ומבאר כ"ק אדמו"ר הצ"צ, דלכאורה, החוטא ולא שמע לקול ה', איך יתכפר על ידי הקרבן (והיינו, דכיון שהאדם נשאר במצבו הקודם, למה יתכפר לו על ידי הקרבן מה שעשה שלא כדבעי),

The Tzemach Tzedek asks:

Why does an animal sacrifice atone for the fact that a Jew didn't obey Hashem's commandments? Shouldn't the **person himself** need to change his behavior?

The Tzemach Tzedek answers:

רק שזהו מדת הרחמים דשם הוי', ואף ג"ז רק על השגגות כו'. אכן, רוח נשברה ולב נשבר, גם מדת הדין לא תבזה כו'.

Sacrificing a physical animal only achieves atonement regarding Hashem's attribute of mercy (the name *Havayah*, which causes Him to forgive the person even if he doesn't "deserve" it). Furthermore, it only atones for **unintentional** sins.

However, a "broken spirit" is "not despised" (is accepted as a *korban* for atonement) even regarding the name *Elokim* (the attribute of judgment).

The Tzemach Tzedek explains the reason:

(ה) אוה"ת תהלים (יהל אור) קאפיטל נא (ע' קצט ואילך).

ומבאר הטעם, לפי שקרבן בהמה הו"ע בירור קליפת נוגה, ועי"ז מתפייסת רק מדת הרחמים, וכדי לפעול הפיוס גם במדת הדין זהו על ידי רוח נשברה, שהו"ע שבירת גסות הרוח, שע"ז בא להעבודה דאתכפיא סט"א ואתהפכא סט"א, שמהפכים גם מג' קליפות הטמאות לגמרי⁶⁵, וזהו זבחי אלקים, שבזה מתפייסת גם מדת הדין (שיש לה שייכות לג' קליפות הטמאות לגמרי), שגם מצדה יהי' ונרצה לו לכפר עליו.

A kosher animal receives its life force from *kelipas nogah*. Since a refinement of *kelipas nogah* is not a **full** refinement of the *kelipos*, the person has not eliminated all the *kelipah* with him. Therefore, he still needs Hashem's compassion – represented by the name *Havayah* – to accept his atonement.

In order to completely "earn" his atonement relative to the strict attribute of judgment (*Elokim*), he needs to refine the *gimmel kelipos ha'tameyos* (the "three impure *kelipos*") which he brought upon himself by listening to his *yetzer hora*. When a Jew "breaks" his *yetzer hora* through *eskafia* and *eshapcha* (a "broken spirit"), a "sacrifice" of the *yetzer hora* is able to transform the *gimmel kelipos ha'tameyos* and achieve atonement relative to the name *Elokim* (which is the source within *kedusha* for the existence of the *gimmel kelipos ha'tameyos*).

After establishing that the ultimate degree of *bittul* is required in order to learn Torah (which is the "blueprint" of creation) we are now able to understand why the *possuk* "Hashem, open my lips" reflects the entire concept of *davening*:

והנה כשם שבתורה צ"ל ענין הביטול, כן הוא גם בתפלה, ולכן מתחילים כל תפלה באמירת הפסוק אד' שפתי תפתח ופי יגיד

תהלתך. והענין בזה, כפי שמבאר כ"ק אדמו"ר מהר"ש ע"פ דברי מהר"מ אלשיך, שפירוש הפסוק אד' שפתי תפתח ופי יגיד תהלתך, הוא, שכשם שאד' שפתי תפתח בתורה (כפירוש התרגום פתח באורייתא), כי התורה היא דבר הוי', ולימוד האדם הוא באופן דשפתי תפתח, דברי אשר שמתו בפיו⁶⁶, כעונה⁶⁷ אחרי הקורא⁶⁸, כמו"כ אנו מבקשים ופי יגיד תהלתך, שגם בתפלה יהי' כן,

The Rebbe Maharash explains this *possuk* according to the interpretation of the *Maharam Alshich* as follows:

"Hashem, [just like You] open my lips [with words of Torah, so too] open my lips and my mouth with declare Your praise [in the same way]."

The Torah is called the "word of Hashem" and described as "**My** words which I have placed into your mouth." Therefore, when a Jew learns Torah properly he experiences the *bittul* that he is merely "repeating Hashem's words" (he doesn't feel that the words express his own opinions and ideas). In this *possuk*, we ask Hashem to enable us to reach this same level of *bittul* in *davening*.

והיינו, דאף שהתפלה צ"ל באופן דלעבדו בכל לבבכם, שהעבודה היא מצד האדם, מ"מ, מבקשים מהקב"ה שיהי' ופי יגיד (מלשון הגדה והמשכה⁶⁹) תהלתך (כפי' התרגום תושבחתך, שהו"ע התפלה), שהתפלה שלנו תהי' כעונה אחר הקורא, דהיינו תפלתו של הקב"ה, כמארז⁷⁰ קוב"ה מצלי יה"ר שיכבשו רחמי את כעסי.

Whereas the Torah is "**My** words," *davening* is a service done with "all **your** heart." Therefore, *davening* involves the person's own feelings and doesn't naturally bring a person to the level of *bittul* which Torah does.

(1) תרכ"ו ד"ה זה (ד"ה אד' שפתי תפתח תרכ"ח (נדפס בסה"מ תרכ"ז ע' תסט ואילך) בתחילתו ובסופו (וראה עד"ז סה"מ שם ע' תסה). ועוד).

Nevertheless, we ask Hashem, "[may] my mouth 'draw down' **Your** praise." (The word "יגיד" [will declare] is interpreted as being related to "נגיד" [to "draw down" or to "flow"], and the term "Your praise" is interpreted as "the praises **You** say" rather than "praises **of** You.") This enables our *davening* to resemble "repeating **Hashem's davening**," as it says, "Hashem *davens*: 'May My attribute of mercy overcome My anger.'"

Based on this, we're now able to understand why the sages placed this *possuk* at the beginning of *shimonei esrei*:

וזהו שתיקנו להתחיל התפלה בפסוק אד' שפתי תפתח ופי יגיד
תהלתך, וחשיב כתפלה אריכתא, דבכדי שהתפלה תהי' כדבעי,
וכמ"ש האלשיך⁷¹ שהתפלה תפעל כתפלת ר' הייא ובניו⁷² [דלכאורה,
כיצד יכולים לדרוש זאת מכאו"א, וכיצד יכול האדם לדרוש זאת
מעצמו],

Since this *possuk* is a necessary preparation in order to reach the highest level of *bittul* during *davening*, it is therefore not considered an interruption between the *bracha* for *geula* and the beginning of *shimonei esrei*.

The Maharam Alshich also explained that through this *possuk* "our *davening* will be able to have the same strength as the *davening* of Rabbi Chiya and his sons." The Gemara relates a story about the greatness of the davening of Rabbi Chiya:

Eliyahu HaNavi would often come to visit the academy of Rabbi. One Rosh Chodesh, Eliyahu was late. When he arrived, Rabbi said to him: "Why were you late today?" Eliyahu responded, "I woke Avraham Avinu, I washed his hands and he davened, and then laid him back to rest – and then did the same for Yitzchok, and then the same for Ya'akov."

Rebbi asked Eliyahu, "Why don't you wake them up all together?" Eliyahu answered, "In heaven, they think that if all three of them *daven* together, they will overwhelm the heavens with prayer and bring Moshiach before his time."

Rebbi asked Eliyahu, "Is there anyone who [can *daven*] like them in this world?" Eliyahu answered, "Yes - Rebbi Chiya and his sons."

Rebbi then declared a fast day, and had Rebbi Chiya and his sons lead the service. When Rebbi Chiya was saying the *chazzan's* repetition of *shimonei esrei* and said "He makes the wind blow," the wind blew. When he said, "He makes the rain descend," it started to rain. When he was **about** to say "He restores life to the dead," the world shook (in anticipation of *techiyas ha'meysim*).

They said in heaven, "who has revealed these secrets to the lower world?" They answered, "Eliyahu." They then brought Eliyahu before them and administered sixty lashes of fire.

[Before Rebbi Chiya said the words "who restores life to the dead,] Eliyahu appeared in from of them as a fiery bear and distracted them from their *davening* [to prevent them from bringing Moshiach before his time].

How is it possible that every Jew could expect to reach such a level?

הנה לזה באה הקדמת הבקשה, דכשם ששפתי תפתח בתורה, שלימודו הוא כעונה אחר הקורא, כמו"כ ופי יגיד תהלתך, שאינו מציאות לעצמו, אלא הוא רק מגיד וממשיך תפלתו של הקב"ה שיכבשו רחמיו את כעסו, היינו, שיכבשו את מדת הדין והמדידות וההגבלות, ויפעלו חיבור התחתון והעליון (שזהו כללות ענין התפלה), להיות דירה לו יתברך בתחתונים.

On our own, we couldn't expect to reach the level of Rebbi Chiya and his sons. Therefore we ask Hashem to make our *davening* resemble our learning of Torah; just like when we learn we are "simply repeating Hashem's words," so too when we *daven* we want to express "Hashem's *davening*" of "may My attribute of mercy overcome My attribute of judgement."

The meaning of "Hashem's *davening*" is as follows:

Hashem's "attribute of judgment" represents strictness and limitation – judgment demands that something is done in a specific way. On a spiritual level, the "attribute of judgment" is responsible for creating the limitations of creation, and therefore concealing Hashem's infinite presence within creation.

The "attribute of mercy" overcomes this limitation and enables even the limited creation to reveal Hashem's essence, connecting the "lower worlds" [creation] with the "higher worlds" [G-dliness]. This connection of "above" to "below" is the entire purpose of *davening*, and accomplishes a *dirah b'tachtonim* by revealing Hashem's essence in the lower world.

The Frierdiker Rebbe's *ma'amar* continues to explain *davening* in greater detail by describing the *davening* of Dovid HaMelech:

(ט) וממשיך כ"ק מו"ח אדמו"ר בהמאמר בביאור ענין התפלה בפרטיות יותר: ובזה יובן מ"ש⁷³ תפלה לדוד הטה ה' אזנך ענני כי עני ואביון אני, דתפלה לדוד הוא ההתקשרות והביטול דבחינת מלכות (שזהו שדוד ה' מרכבה לספירת המלכות⁷⁴), הנה גודל תוקף הבקשה (שהתפלל דוד עבור כל בני"י, עבור כנס"י) הטה כו' וענני, מפני מה הוא, לפי דעני ואביון אני (עכ"ל).

The Frierdiker Rebbe writes:

And based on this we are able to understand the *possuk*, "A prayer of David: Hashem, lend Your ear [to listen to me]; answer me for I am poor and needy." The "prayer of Dovid" is the connection [to G-dliness] and the *bittul* of the level of *malchus* (as Dovid HaMelech was an expression of the *sefirah* of *malchus*). The force and the strength of his request (on behalf of the entire Jewish people) was derived from the fact that "I am poor and needy."

The Rebbe explains:

והיינו, שנוסף לכך שנגש לתפלה עם ההקדמה הכללית דפי יגיד תהלתך, צ"ל אצלו ההרגש דעני ואביון אני.

In **addition** to the fact that Dovid HaMelech approached *davening* with the general preparation of "Hashem, may my *davening* draw down the *davening* that **You** *daven*," he also had the feeling that "I am poor and needy."

[Editor's note: This "general" preparation for *davening* parallels the overall *bittul* that is a necessary characteristic of any level of *kedusha*, while the feeling that "I am poor and needy" parallels the additional **complete** *bittul* of *malchus* which "makes itself small" even in comparison to the general concept of *kedusha*.]

The Rebbe explains this additional feeling of "I am poor and needy":

והענין בזה, כדאיתא בזהר⁷⁵ שישנו הענין דתפלת עשיר, שבכללות הו"ע תפלה למשה⁷⁶ [שהרי משה נקרא בשם עשיר, כדאיתא בגמרא⁷⁷ שאין השכינה שורה אלא על חכם גבור ועשיר ובעל קומה, וכולן ממשה כו', עשיר, כמ"ש⁷⁸ פסל לך, פסולתן שלך יהא, שמזה נתעשר משה⁷⁹], וישנו הענין דתפלת עני, תפלה לעני כי יעטוף⁸⁰, ואיתא בזהר שתפלת העני קודמת לתפלת העשיר.

The Zohar explains two types of *davening*: the *davening* of a "rich man" and the *davening* of a "poor man." In general, the "rich man" is

represented by Moshe, who became "rich" from the shavings of the tablets he carved for Ten Commandments out of pure sapphire. However, the "prayer of a poor man who is wrapped [in his struggles] and pours out his speech before Hashem" is superior to the *davening* of a "rich man."

The fact that Moshe is described as "rich" does not imply that he was not humble (which is represented by "poverty"):

והיינו, דעם היות שגם תפלתו של משה (עליו נאמר⁸¹ והאיש משה ענו מאד מכל האדם אשר על פני האדמה) היתה באופן דופי יגיד תהלתך, מ"מ, קודמת תפלה לעני כי יעטוף לתפלתו של משה, תפלת עשיר.

Even though "Moshe was extremely humble; more so than any other man on the face of the earth" and his *davening* had the quality of "drawing down Hashem's *davening*," the *davening* of the "poor man" is still superior to the *davening* of Moshe.

In order to understand the uniqueness of the *davening* of the poor man, we first explain the meaning of "rich":

והענין בזה, דהנה, תפלת משה שהיא תפלת עשיר, גדלה מעלתה ביותר, וכפי שמבאר כ"ק אדמו"ר (מהורש"ב) נ"ע בארוכה⁸², שאמיתית ענין העשירות הוא לא כפי שיכולים לחשוב שזהו רק שלא חסר שום דבר, כי ענין זה הוא רק די מחסורו אשר יחסר לו³², ואין זה עדיין ענין העשירות.

The Rebbe Rashab explains that the *davening* of Moshe Rabbeinu (the "rich man") was on an extremely high level. Being "rich" doesn't mean that he doesn't **lack** anything. Simply not lacking anything is reflected in the *possuk*, "[you shall open your hand to him, and you

(ז) ד"ה תפלה למשה תר"ס (סה"מ תר"ס ע' מט ואילך).

shall lend him] enough [to compensate] for his needs which he is lacking" (which does **not** mean that you need to make him "rich").

והיינו⁸², שבכללות ישנו ענין העניות, ולאח"ז ישנו הענין של השלמת החסרון של העני, די מחסורו אשר יחסר לו, אבל אי אתה מחוייב לעשורו⁸³, ולמעלה מזה הו"ע העשירות, שאין שום דבר שחסר לו, אפילו לא חסרון של ענינים כאלו שמקודם לכן לא היתה לו שייכות אליהם, כי אם שמושפע בריבוי השפע כו'.

This means that there are three levels:

1. Poverty, where a person "lacks" something.
2. Sufficiency, where a person doesn't lack any of his needs.
3. Wealth, where a person doesn't lack **anything** – even things which were completely out of his range when he was "poor" or "sufficient."

The same is true on a spiritual level:

ועד"ז הוא ברוחניות, שענין תפלת עשיר דמשה היינו שהיו אצלו כל עניני קדושה לא רק ללא שום חסרון, אלא באופן של עשירות.

In addition to the fact that Moshe didn't **lack** any required aspect of *kedusha*, he also was "rich" with **every possible** aspect of *kedusha*. Therefore, because he was rich in every possible area, his *davening* was on a **completely** different level. (Since he didn't have **anything** to request for himself, he only *davened* for the needs of the Jews.)

If so, how is the *davening* of the "poor man" superior to the *davening* of Moshe?

ומ"מ, תפלת העני קודמת לתפלת העשיר, והיינו, שכדי שהתפלה זאל דערנעמען גאָר אינגאַנצן, צ"ל תפלה לעני הטה ה' אונך ענני כי עני ואביון אני, לפי שהביטול ושפלות מגעת (ובמילא ממשיכה גם למטה) בעומק ולמעלה יותר אפילו מתפלת עשיר, שלא זו בלבד

שאינן אצלו חסרון בענייני קדושה, אלא ענייני קדושה הם אצלו באופן של עשירות.

In order to **completely** “draw down Hashem’s *davening*,” it is necessary to be “poor and needy”. Even though the “rich man” has the **general** *bittul* of *kedusha*, the *bittul* of being “poor and needy” is a **complete** *bittul* which makes him into an “empty container” that can fully reveal an incomparably deeper level. Regardless of the greatness of the “rich man” who is “wealthy” in all areas of *kedusha*, the *bittul* of the *davening* of the poor man will always reach a higher and deeper level.

[**Editor’s note:** This reiterates the greatness of the *bittul* of *malchus*. Even though the other *sefiros* are “rich” with G-dliness, they cannot compare to *malchus*’ ability to reveal Hashem’s **essence**.]

The Rebbe explains the final section of the sixth chapter of the Frierdiker Rebbe’s *ma’amar*:

י) ומסיים בהמאמר: וזהו האות ד', משא"כ ריש אין בו יו"ד, שאין בו בחינת הביטול, אדרבה הוא בבחינת ישות וגסות, ולכן הוא מאתון דאתחזיאו על סטרא בישא, והעניות והדלות דסט"א הוא שאין להם שייכות לאלקות, ובזה גופא ה"ה נעשים בבחינת יש ומציאות יותר ויותר (עכ"ל).

The Frierdiker Rebbe concluded:

This [*bittul*, which we explained above] is the quality of the letter *daled*. This is the opposite of the *raish*, which does **not** have a *yud* (representing *bittul*) – and instead has the qualities of self-centeredness and pride, which makes it represent the “side of evil” (*kelipah*). The “poverty” (*raish*) of the “side of evil” is that it is “poor of G-dliness,” which causes it to be increasingly self-centered and egotistical.

The Rebbe explains:

והיינו, שהחילוק בין האותיות ד' ור' הוא באופן שהם הפכיים לגמרי, שלא זו בלבד שאות ד' היא בקדושה ואות ר' היא מאתוון דאתחזיאו על סט"א, אלא יתירה מזה, שאות ד' היא מדריגה נעלית בקדושה גופא, שזהו"ע ספירת המלכות, שאף שהיא באופן של דלות, דלית לה מגרמה כלום, הרי דוקא עי"ז כונסת היא בתוכה את כל האורות שלמעלה, וממנה נמשך כללות ענין ההתנשאות למטה, להיות דירה לו ית' (וכמשנת"ל שע"י תכלית הביטול מגיעים למעלה יותר מתפלת עשיר).

The Friediker Rebbe is not merely pointing out that *daled* represents *kedusha* while *raish* represents *kelipah*. Rather, he is explaining that they are **polar opposites** from one extreme to the other.

The *daled* represents the highest level **within** the realm of *kedusha* – the *sefirah* of *malchus*. Even though *malchus* is “poor” and has “nothing of its own,” it is this quality of complete “poverty” which enables it to receive the infinitely higher revelation of Hashem’s essence. Furthermore, because *malchus* is the source of the limited creation, *malchus* enables the limited creation to reach this same level of *bittul* and reveal Hashem’s essence within the physical world – a *dirah b’tachtonim*. [If the world were, hypothetically, created through one of the higher *sefiros*, it would only be able to reach the level of the “prayer of the rich man” and could not reveal Hashem’s essence.]

ואילו אות ר', שבסט"א גופא היא תכלית הישות, להיותה באופן של דלות ורישות, שלא זו בלבד שהיא דלה מכל עניני קדושה, אלא שהיא גם רשה מכל עניני קדושה, שמזה נעשית מציאות חומריות למטה, תכלית מציאות היש.

At the opposite extreme, the *raish* represents the ultimate self-centeredness and independence of the side of *kelipah*. In addition to the fact that it is “spiritually poor” in general (because it is within the

realm of *kelipah*), it is "*raish*" (**extremely** poor) and conceals G-dliness completely. This "extreme spiritual poverty" enables it to become a coarse physical existence, the greatest expression of "separation" from Hashem.

Based on the explanation above, we can now understand why (specifically) the letter *raish* is part of the word *keresh* (the beams used in the Mishkan):

יא) וזהו שהאות ר' היא אחת האותיות דתיבת קרש, שעז"נ ועשית את הקרשים למשכן עצי שטים, היינו, שתכלית העבודה היא למצוא בקדושה את הענין שנותן מקום למציאות כזו שע"י השתלשלות וצמצומים ונפילות יוכל להיות הענין דסט"א, שזהו"ע האותיות ק' ור', כדאיתא בספרי קבלה⁸⁴ שענינם הוא נצה והוד, שהו"ע הגבורות והצמצומים למטה מטה בקדושה, שמזה יוכל להיות (לאחרי הצמצומים והנפילות) הענין דלעו"ז בתכלית השפלות,

In order to serve Hashem through *eskafia* and *eshapcha* one has to first identify those areas which are in **need** of *eskafia* and *eshapcha*. We identify these areas (*kelipah*) by first understanding the **root** of *kelipah* – the source within *kedusha* which enables it to exist.

The Torah teaches us how to do this by instructing us to make *krashim* for the Mishkan.

As explained earlier in the introduction to the Zohar, *raish* itself is not *kelipah*; rather, it is the source in *kedusha* which **enables** *kelipah* to exist (through an intense concealment process). It is explained in Kabbalah that the source of *kelipah* is the *sefiros* of *netzach* and *hod* (corresponding to the *kuf* and the *raish*) which represent the idea of limitation and concealment within *kedusha*.

Since the source of *kelipah* is the root of the possibility that something can feel "separate" from Hashem, we can therefore realize

that the "target" of *eskafia* and *eshapcha* is **anything** that does not have the ultimate *bittul* of *kedusha*. (This clarifies that *kelipah* does not only refer to things that are forbidden; rather, it includes anything which does not have complete *bittul*.)

By instructing us to make *krashim* for the Mishkan (which represents *eskafia* and *eshapcha*), the Torah teaches us that we need to identify the source of *kelipah* (the *kuf* and the *raish* of *keresh*) in order to recognize and eliminate **all** *kelipah* through *eskafia* and *eshapcha*.

וע"י העבודה דאתכפיא סט"א ואתהפכא סט"א, עושים מהם קרשים למשכן, שע"ז מקיימים תכלית כוונת בריאת העולם, שיהי' ושכנתי בתוכם, בתוך כל אחד ואחד מישראל, כפי שהי' בהתחלת הבריאה (ובאופן נעלה יותר), שעיקר שכינה בתחתונים היתה.

Through identifying the areas which are lacking *bittul* and refining them with *eskafia* and *eshapcha*, we transform the *kelipah* (*kuf* and *raish*) into "*krashim*" for the Mishkan.

Through this, we accomplish the ultimate purpose of creation when "I [Hashem] will dwell within **you**" – within every single Jew – to an even greater degree than He was revealed in the physical world at the beginning of creation when "Hashem's essence was revealed in the lower worlds."

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Footnotes from the Original Hebrew

* על העתק ההנחה שבספריית אגודת חסידי חב"ד ציין כ"ק אדמו"ר שליט"א ציוני המ"מ לדברי רבותינו נשיאינו, שהזכיר בהמאמר. ציונים אלו נעתקו במקומם בהערות ע"ס הא"ב. וראה לעיל ע' V.

1 מאמר זה מיוסד בעיקרו על הפרק הששי מהמשך באתי לגני ה'ש"ת.

2 שה"ש ה, א.

3 שהש"ר עה"פ.

4 ויק"ר פכ"ט, יא.

5 תרומה כה, ח.

6 ראה ראשית חכמה שער האהבה פ"ו קרוב לתחלתו (ד"ה ושני פסוקים). של"ה סט, א. רא, א. שכה, ב. שכו, ב. ועוד.

7 ראה לקו"ת ויקרא ב, ג ואילך. ד"ה ושאתם מים בששון תש"א פ"ג (סה"מ קונטרסים ח"ב תג, א ואילך. הועתק ב"היום יום" יב אדר שני).

8 ראה ספר הבהיר סמ"ו (קט). סמ"ח (קכג). וראה גם סה"מ תש"ט ע' 29 (השני).

9 ויקרא א, ט. פינחס כת, ח. ועוד.

10 ראה לקו"ת פינחס עו, א.

11 תרומה כו, טו. ויקהל לו, כ.

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

13 ראה תו"א שם.

14 סוטה ג, א.

15 כתובות יז, א.

16 בכל הנאמר עד כאן - ראה לעיל ד"ה באתי לגני ה'תשי"א-ה'תשט"ז.

17 פרק ו (סה"מ ה'ש"ת ע' 119 ואילך).

18 תהלים קיט, פט.

19 ראה עץ חיים שער לט (שער מ"ן ומ"ד) דרוש ג.

20 בראשית ב, יט.

21 תנחומא חוקת ו. ב"ר פי"ז, ד. וראה של"ה יד, א.

- 22 ב"ר פל"ז, ז.
- 23 שער הגלגולים הקדמה כג. שער מארז"ל בסופו. עמק המלך שער א ספ"ד.
- 24 יומא פג, ב.
- 25 ב"ר פ"כ, יב.
- 26 חגיגה טו, ב.
- 27 תניא שעהיוה"א פי"ב בהגהה.
- 28 ב, ב.
- 29 ראה זהר שם. וראה פרדס שער כג (שער ערכי הכינויים) מערכת שבת. שער כז (שער האותיות) פכ"ד. כתר שם טוב סימן ערב. שמז.
- 30 משלי י, טו.
- 31 שם ל, ח.
- 32 פ' ראה טו, ח.
- 33 ראה זהר ח"א קפא, א. רמט, ב. ח"ב ריח, ב. עץ חיים שער ו (שער העקודים) פ"ה.
- 34 זח"א כ, א.
- 35 קהלת א, ז. וראה המשך והחרים תרל"א (סה"מ תרל"א ע' שה ואילך). ובכ"מ.
- 36 ישעיה' טז, ה.
- 37 ראה עמק המלך שער א (שער שעשועי המלך) רפ"א. הערת כ"ק אדמו"ר שליט"א במאמרי אדמו"ר האמצעי קונטרסים ע' ה. וש"נ.
- 38 בחיי וישב לח, ל. שם ר"פ בלק. כד הקמח ר"ה (ב) ד"ה ועוד (בהוצאת שאוועל - ע' שעט). תניא שעהיוה"א רפ"ז (פא, ב). ובכ"מ.
- 39 שמואל-א ט, ב. ונתבאר באוה"ת וירא ח"ד תשסד, ב. שה"ש ח"ב ע' תיד ואילך.
- 40 ר"ה טז, סע"א. וש"נ.
- 41 ברכות מ, א. וראה חדא"ג שם. תו"א ס"פ משפטים. ד"ה אני לדודי ה'ש"ת ס"ג (הערת כ"ק אדמו"ר שליט"א בסה"מ ה'ש"ת ע' 120).
- 42 תענית ז, א. וש"נ.
- 43 ראה עץ חיים שער א (דרוש עיגולים ויושר) ענף ב. אוצרות חיים ומבוא שערים בתחילתן. לקו"ת הוספות לויקרא נא, ג. ובכ"מ.
- 44 ראה עץ חיים שם ענף ב-ג. סה"מ תרס"א ע' קסו ואילך.
- 45 ראה תניא פ"ו.
- 46 ראה ברכות כו, א-ב. זח"ב כ, ב.

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- 47 פרק ב (סה"מ ה'ש"ת ס"ע 112 ואילך).
- 48 ראה תניא קו"א קנה, א. קסב, ב.
- 49 עקב יא, יג.
- 50 תענית ב, א.
- 51 ברכות ד, ב. ט, ב.
- 52 תהלים נא, יז.
- 53 זח"ב קסא, סע"א ואילך.
- 54 עירובין נה, א.
- 55 משלי טז, ה.
- 56 סוטה ה, א.
- 57 לקו"ת נצבים סב, א.
- 58 ח"ג קסת, א. הובא בתניא רפכ"ט.
- 59 תהלים שם, יט.
- 60 שם, יח.
- 61 ח"ב קח, א. וראה זח"ג ה, א. וראה גם ד"ה באתי לגני תשי"ב פ"ב (סה"מ תשי"ב ע' רו).
- 62 זהר הרקיע לזח"ב שם.
- 63 משפטים כב, יט. וראה מדרש הנעלם בזהר חדש בראשית ד, א.
- 64 ויקרא א, ד.
- 65 ראה יהל אור שם: "שהרי היצה"ר שבאדם כשמחטיאו גרוע מק"נ והוא מתדבק בג"ק הטמאות .. וכשהלב נשבר ונדכה, נשבר ג"ק הטמאות כו".
- 66 ישע' נט, כא.
- 67 ע"ד סוכה לח, ב.
- 68 ראה תו"א יתרו סז, ב. לקו"ת שה"ש מד, ב. ובכ"מ.
- 69 ראה בחיי תבוא כו, ג (הובא באוה"ת (יהל אור) לתהלים שם (ע' קצח)). לקו"ת שם מא, א. ובכ"מ.
- 70 ברכות ז, א.
- 71 תהלים עה"פ. וראה גם אוה"ת (יהל אור) שם.
- 72 ב"מ פה, ב.
- 73 תהלים פו, א.

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- 74 ראה פרדס שער כג (שער ערכי הכינויים) בערכו. ערכי הכינויים (לבעל סדר הדורות) בערכו. ובכ"מ.
- 75 ראה זח"ג קצה, א. ועוד.
- 76 תהלים צ, א.
- 77 שבת צב, א. נדרים לח, א.
- 78 תשא לד, א.
- 79 ראה נדרים שם.
- 80 תהלים קב, א.
- 81 בהעלותך יב, ג.
- 82 עיין כתובות (סז, ב. ושם) ג' האופנים: די מחסורו כו' לעשרו כו' ה' משתמש בכלי זהב ישתמש בכלי כסף בכלי נחשת.
- 83 כתובות שם.
- 84 ראה לקו"ת להאריז"ל פ' ויקהל-פקודי. וראה גם ספר הערכים חב"ד מערכת אותיות התורה - אות ק' (ע' שכב ואילך). וש"נ.

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 ... וְאֶקוּם וְאֶעֱשֶׂה אֶת מְלַאכַת הַמֶּלֶךְ

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

(DANIEL 8:27)