

באתי לגני

תשט"ז

Basi LeGani

5716

חלק א

Part One

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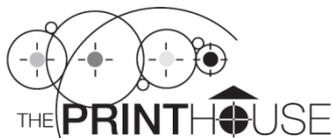
About Simply Chassidus

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.

Simply Chassidus is translated by Simcha Kanter and is a project of Congregation Bnei Ruven in Chicago under the direction of Rabbi Boruch Hertz.

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 Frieddiker 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 אמרי 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 ל' 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: ובוזה 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 דזיופא 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".

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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'שית.

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'שית 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.

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

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REGIONAL DIRECTOR



וְאֲנִי דָּנִיֵּאל נְהֵייתִי ... וְאָקוּם וְאֶעֱשֶׂה אֶת מְלַאכַת הַמֶּלֶךְ

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

(DANIEL 8:27)