



באתי לגני

- תשי"ז -

חלק א



Basi LeGani

5717

- Section One -

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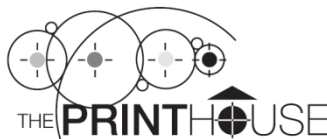
Simply Chassidus releases one *ma'amar* of the Rebbe each month with English translation and commentary. Each *ma'amar* is divided into three sections, each of which can be learned in approximately one hour. By learning one section per week, usually on Shabbos morning, participants can finish one *ma'amar* per month, with time to review the *ma'amar* on Shabbos Mevarchim.

Simply Chassidus is written 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 ארי' יהודה בן שרה רבקה.

*NOTE: This ma'amar will be split into **four** sections due to its length.*

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Section One

This *ma'amar* was said by the Rebbe in 5717 (1957) and is based on the seventh 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 the *possuk* "Basi L'Gani", 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 provided specific days to distribute the following sections. (The second section, which includes chapter seven – 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* (leadership) one year later on Yud Shvat 5711, the Rebbe said a *ma'amar* (Basi L'Gani) 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 the Rebbe said to explain the seventh chapter of the Frierdiker Rebbe's *ma'amar* include one *ma'amar* from 5717 and two *ma'amarim* from 5737. For two out of these three *ma'amarim* we have audio recordings from the *farbrengens*, and we have a written account of the third *ma'amar* from the Rebbe's *chozrim* (the Chassidim who would memorize and transcribe the Rebbe's *farbrengens*). Additionally, the Rebbe

personally edited a version of the *ma'amar* from 5737 which incorporates both *ma'amarim* which were said that year. The following pages contain a translation and explanation of the *ma'amar* from 5717.

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.

בס"ד. מוצש"ק פ' בשלה, יו"ד שבט, ה'תשי"ז
(הנחה בלתי מוגה)

באתי¹ לגני אחותי כלה?² ואיתא במד"ר 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 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 קטרינ ליה גננא לר' " (Rebbi Ami and Rebbi Asi were fastening a *chupah* for Rebbi Elazar). In addition to the fact that Hashem calls it "**My** garden," the interpretation of "גני" (My garden) as "גנוני" (My *chupah*) shows us that this *possuk* is describing a very deep connection between Hashem and His world, similar to how the *chupah* is a special place reserved for the marriage of a *chassan* and *kallah*.

The Midrash explains that Hashem came into this "*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, "*ikar shechina b'tachtonim hai'sa*" (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 שעל ידי חטא עה"ד והחטאים שלאחריו סילקו את השכינה מן הארץ עד לרקיע הז' (כפי שמפרש במדרש), ואח"כ ע"י עבודת הצדיקים הורידו והמשיכו את השכינה מלמעלה למטה, עד שבא משה שהוא השביעי, וכל השביעין חביבין⁴, והורידה מרקיע הא' למטה בארץ, שזוהי תכלית כל ההמשכות.

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** which all the previous steps led up to – the revelation of Hashem's essence within the physical world.

The main way in which Hashem's essence was brought into the physical world was through the construction and ongoing operations of the *Mishkan* and Bais HaMikdash:

ועיקר גילוי השכינה ה' במשכן ומקדש, כמ"ש⁵ ועשו לי מקדש ושכנתי בתוכם, היינו, שע"י המקדש נעשה ושכנתי גם בתוך כל אחד ואחד⁶ - ע"י עבודת הצדיקים, כפי שמבאר בעל ההילולא בארוכה בהמאמר של יום ההילולא⁷ מאמר הזהר⁸ כד אתכפא סט"א (ואתהפכא סט"א) אסתלק יקרא דקוב"ה בכולהו עלמין,

From the fact that Hashem said "Make for Me a Mikdash and [through this] I will dwell within them," we see that the building (and ongoing operation) of the *Mishkan* (referred to in the *possuk* as a "Mikdash") is what brings the revelation of Hashem's essence into the physical world.

Furthermore, from the fact that the *possuk* says "I will dwell within **them**" (rather than "it", which would refer to the *Mishkan*), we see that the *Mishkan* enables Hashem's essence to be revealed within each and every **Jew**.

The Frierdiker Rebbe explains that this revelation is brought into the *Mishkan* (and into the Jews) through the service of "*tzadikim*" (which in this context refers to **every Jew**) who serve Hashem with *eskafia* (resisting one's selfish desires) and *eshapcha* (the transformation of selfish desires into selfless desire for G-dliness).

This is the meaning of the statement of the *Zohar* that "when one causes *eskafia* of the *sitra achra* (force of evil), G-dliness (the "glory of the Holy One, blessed be He") is revealed in all worlds":

שע"י העבודה דאתכפא ואתהפכא נמשך יקרא דקוב"ה (גילוי אור) שהוא בכולהו עלמין בשוה, היינו, אור שלמעלה מעולמות, למעלה גם מאור הסובב כל עלמין (כפי ששייך לעולמות בבחינת סובב עכ"פ⁹), שזוהי המשכת עיקר שכינה, ועד באופן נעלה יותר מכמו שהיתה ההמשכה בתחלת הבריאה.

When a Jew serves Hashem with *eskafia* and *eshapcha*, this draws down "the glory of the Holy One, blessed be He" (a revelation of "light" [G-dliness]) which is "revealed in all worlds [equally]." This revelation is equal in all worlds because it is equally **incomparable** to all worlds, as it is even higher than the level of *sovev kol almin*.

This revelation is called the "*ikar shechina*" (the main revelation of Hashem's presence), and when revealed through *eskafia* and *eshapcha*, it is revealed in an even **greater** way than it was revealed at the beginning of creation (prior to the sin of the Tree of Knowledge).

וזהו¹⁰ ג"כ ענין עבודת הקרבנות שה' במשכן ומקדש, שזוהי ההעלאה מלמטה למעלה שפועלת ההמשכה דריח ניחוח מלמעלה למטה.

This process of *eskafia* and *eshapcha* is represented in the Mishkan by the service of *korbanos* (sacrifices). Bringing a *korban* involves taking a physical animal and burning it on the altar, which creates a "pleasing fragrance to Hashem", representing Hashem's enjoyment in the Jew's service. The bringing of *korbanos* can be described as "from below to above" because it uses the refinement of the physical world (from below to above) to bring about a revelation of G-dliness (from above to below).

Similarly, when a Jew serves Hashem with *eskafia* and *eshapcha* through refining the physical world (from below to above), this brings about a revelation of *ikar shechina* (from above to below).

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

וממשיך ומבאר בהמאמר¹¹ שזהו מש"נ במשכן (שעליו נאמר⁵ ועשו לי מקדש) ועשית את הקרשים למשכן עצי שטים עומדים¹², דשטה פי' נטי¹³, כמ"ש¹⁴ שטו העם, והיינו הנטי' מדרך המלך מלכו

של עולם, שהוא מצד הרוח שטות שנכנסה בהם, כמאמר¹⁵ אין אדם עובר עבירה אא"כ נכנס בו רוח שטות, והעבודה היא להפוך את השטות דלעו"ז ע"י שטות (שטים) דקדושה, שזוהי העבודה שעל ידה נעשה המשכת עיקר שכינה בתחתונים.

The Frierdiker Rebbe explains that the word *shittim* is related to the word "*shatah*" which means to "turn away" from a path, as it says that the Jews "walked around [but not on any particular path]" (*shatu*) to collect the *man* (manna) in the desert. On a spiritual level, this refers to the "turning away" from the "path of the King of the world".

A Jew who functions "normally" (according to the desires of his G-dly soul) would never consider turning away from Hashem's path. Therefore, the Gemara says that the only reason that a Jew sins is because he is overcome by a "*ruach shtus*" (related to the word *shittim*) – unholy irrational behavior.

In order to counteract the "*ruach shtus*" of **unholy** irrational behavior, a Jew needs to use his "capability to be irrational" to behave with "*shtus d'kedusha*" – **holy** irrational behavior. This is represented by the fact that the Jews took the physical *shittim* wood (which was part of the ordinary physical world which **conceals** Hashem's presence) and used it for the Mishkan (which **reveals** Hashem's presence). Just like the construction of the Mishkan brings Hashem's presence into the physical world, serving Hashem with *shtus d'kedusha* reveals the *ikar shechina* in the physical world.

The Frierdiker Rebbe continues to explain why the Torah calls the beams of *shittim* wood "*krashim*":

ומוסיף לבאר¹⁶, שבזה מדויק גם שמעצי שטים עומדים עשו קרשים דוקא. דהנה, תיבת קרש מורכבת מג' אותיות ק' ר' ש', ואיתא בזהר¹⁷ דאות ש' היא מסטרא דקשוט, משא"כ אותיות ק' ור' הן מסטרא דלעו"ז.

The Frierdiker Rebbe explains the significance of (the letters of) the word "קרש" (*keresh*, beam) by quoting 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). (Furthermore – the Zohar points out that a 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 word "קרש" has the *shin* (the "letter of truth") in the weakest position (the end of the word), which represents the extreme concealment of truth (G-dliness) within the physical world.

The Frierdiker Rebbe then continues to explain the difference between the letter *raish* which represents *kelipah* and its corresponding letter on the side of *kedusha*, *daled*:

ומבאר בהמאמר, שלנגד אות ר' שהיא מסטרא דלעו"ז, ישנה אות ד' שהיא מסטרא דקדושה, דאף שלכאורה התוכן והפירוש דדלי"ת ורי"ש הוא מלשון דלות ורישות, היינו, ששניהם מורים על עוני, מ"מ, הרי הם שונים זה מזה לגמרי¹⁸, עד כדי כך שכאשר יחליף דל"ת ברי"ש הרי זה מחריב עולמות¹⁹.

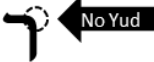
Even though the words *dalus* (related to *daled*) and *raish* both mean "poor" (which would seem to imply that they are similar), the letters are polar opposites. The *raish* represents the "spiritual poverty" of *kelipos* who are "poor" in terms of G-dly revelation, while *dalus* represents the "holy poverty" of *bittul* when a Jew realizes that he has nothing of his own, and everything comes from Hashem.

In fact, the Midrash says that "if someone exchanges a *daled* for a *raish* he destroys worlds." [One example of this is the Shema: If the "ד" of the word "אחד" is switched to a "ר" (spelling "אחר", other), instead of meaning "Hashem is One" it means "another G-d" – the exact opposite of what the Shema is all about.]

In addition to the fact that the letters *daled* and *raish* have different meanings, they also have different shapes:

ומוסיף לבאר גם ההפרש בין תמונת אות ד' לתמונת אות ר', שבאות ד' שמסטרא דקדושה, ניתוסף יו"ד מאחוריו שאינו באות ר'. דאות י' הוא נקודה שענינה אזעירת גרמה²⁰, שאין לו תפיסת מקום בעיני עצמו, ענין הביטול, שע"ז נעשה כלי לקבלה, וכמשל התלמיד שדוקא ע"י ביטולו כדבעי נעשה כלי לקבל השפעת הרב,

The Frierdiker Rebbe explained that although the *daled* and the *raish* have very similar shapes, the difference between them is that the *daled* contains a *yud* "on its back", while the *raish* does not:

Daled	Raish
	

This *yud* on the “back” of the *daled* represents the ultimate *bittul* of “making oneself small” (as *yud* is the smallest letter of the *alef-bais*), which means that a person sees his own existence as completely insignificant (in comparison to Hashem’s ultimate essence). This quality of *bittul* enables him to become an “empty container” that is capable of revealing G-dliness, just like a student is only able to learn a new concept from his teacher when his mind is “empty” of his prior understanding.

וכן הוא בכללות סטרא דקדושה, שדוקא ע"י הביטול, נקודת היו"ד, נעשה כלי לקבל כל הענינים מלמעלה, כמבואר בארוכה בהמאמר דיום ההילולא²¹ והמשכו²² בסעיפים הקודמים (א-ו)²³.

The small size of the *yud* is a general principle which applies to the entire realm of *kedusha*: *bittul* is what enables a person to receive (and reveal) G-dliness from above, as explained at length in the Frierdiker Rebbe’s *ma’amar*.

Having concluded the summary of the first six chapters, the Rebbe begins to focus on the seventh chapter in greater detail:

(ב) **וממשיך** בהמאמר בסעיף החדש²⁴, שהיו"ד שבאות ד' שהוא מאחוריו, עם שהוא אות זעירא מכל האותיות (שהו"ע הביטול, אזעירת גרמה, כנ"ל), הנה הוא ראש לכל האותיות, דכל אות הרי תחלתו אות יו"ד, והוא מה שביו"ד נברא העולם הבא²⁵.

The Frierdiker Rebbe begins the seventh chapter as follows:

[Regarding] the letter *yud* which is on the "back" of the *daled*: despite the fact that it is the **smallest** of all the letters (which represents *bittul*, "making oneself small", as explained in the previous chapter) it is also the "head" of all the letters, as each letter **begins** [its shape] with [the first dot of ink which touches the page, which resembles] the letter *yud*. This is also reflected in the fact that [the Sages state that] "the World to Come was created with the letter *yud*."

וכללות הביאור בזה, דהנה, לעיל בהמאמר נתבאר ענין היו"ד, אזעירת גרמה, שהוא הביטול של המקבל והתלמיד, שעל ידו נעשה כלי לקבל כל ההשפעות וההמשכות מלמעלה. וכאן מוסיף לבאר ענין נעלה יותר בהיו"ד - כמו שהוא מצד המשפיע, היינו, שגם אופן המשכת ההשפעה מהרב שיוכל להשפיע למטה אל המקבל, מרומז באות היו"ד,

In chapter six, the Frierdiker Rebbe focused on explaining how the *yud* represents the *bittul* of the **receiver**. Someone who "makes himself small" has the *bittul* to realize that he **receives** everything from Hashem, which is represented by a student who has the *bittul* to **receive** a new concept from his teacher.

Now, in chapter seven, the Frierdiker Rebbe begins to explain an even **higher** aspect of the letter *yud*: the way that the quality of the *yud* is expressed by the **giver** (or teacher) which enables him to give to the receiver.

שזהו מה שהיו"ד הוא ראש לכל האותיות, היינו, שכל ההמשכות וההשפעות למטה שהם ע"י אותיות, שהרי אותיות הם מלשון אתא בוקר²⁶, שמורה על כללות ההמשכה וההשפעה למטה, הנה ההתחלה בזה היא מנקודת היו"ד (שהיא ראש לכל האותיות). ומוסיף לבאר בנוגע לעניינו, שזהו"ע שביו"ד נברא העוה"ב.

This is why the Frierdiker Rebbe pointed out that the *yud* is the **head** of all the letters, representing the fact that the revelation to a

recipient "below" **starts** with the *yud*. "Letters" represent the overall concept of revelation, as the phrase "*asa boker*" (literally, "morning has come") can be interpreted as "*asa*" (meaning "letter" in Aramaic) results in "morning", the revelation of light.

(The Rebbe will later explain why the Frierdiker Rebbe also adds the fact that the World to Come was created with the letter *yud*.)

The Rebbe explains the significance of the *yud* as it exists in the **giver**:

והענין בזה, שכללות ענין היו"ד, אזעירת גרמה, שהו"ע הביטול בתכלית - ענינו אצל המשפיע הוא הצמצום ועד לסילוק לגמרי, שעי"ז דוקא אפשר להיות ההשפעה וההמשכה למטה.

As explained above, the general concept of the letter *yud* is the ultimate *bittul* of "making oneself small." As applied to the role of the **giver**, this is expressed as *tzimtzum* (concealment) – even **complete** *tzimtzum* known as "*siluk*" (the complete removal of revelation) – which enables a giver to communicate with an incomparably lower receiver.

(If an incomparably greater giver would try to communicate with the receiver on the giver's **own** level, the receiver would not be able to relate to it. Therefore, in order to communicate his idea to the receiver, the giver needs to have the *bittul* to dismiss his **own** perspective, and focus how he can communicate his idea according to the capability of the receiver.)

The Rebbe shows how this concept of the "*bittul* of the giver" is represented in a teaching of the Ba'al Shem Tov:

וכפירוש הבעש"ט²⁷ עה"פ ויאמר אלקים יהי אור (דלכאורה אינו מובן מהי השייכות דשם אלקים לאור, שענינו אור וגילוי, המשכה

(א) כתר שם טוב ח"ב בסופו (סימן רמז).

והשפעה), "ויאמר הש"י מכח מדת אלקים שהוא מדת גבורה המצמצם האור, מחמת זה יהי אור המתקיים שיוכל העולם לסובלו".

In general, the name *Havayah* represents revelation while the name *Elokim* represents concealment. However, the *possuk*, "And *Elokim* said, 'let there be light,'" seems to break this rule; we would expect that the name *Havayah* (rather than *Elokim*) would be used when creating light (which represents revelation).

To address this question, the Ba'al Shem Tov explains that Hashem created the light through the *tzimtzum* of the name *Elokim* to ensure that the world would be able to tolerate the revelation. (In contrast, if an infinite light would be revealed directly from the name *Havayah*, the world would cease to exist as a distinct entity.) Therefore, this concealment is what enables the light to have a permanent existence.

The Maggid adds to this explanation by commenting on the end of the *possuk*, "And *Elokim* said, 'let there be light - **and there was light**':

והרב המגיד²⁸ מוסיף ביאור בסיום הפסוק ויהי אור, ד"אמרו רז"ל²⁸ כל מקום שנאמר ויהי הוא לשון צער, וז"ש ויהי אור, ר"ל מכח הצמצום שהוא נראה כמו צער לעולם כו', אדרבה ממנו נעשה האור האמיתי וקיום העולם",

The Gemara says that "anywhere that the Torah uses the term *vayehi* ('and there was'), it is an expression of suffering." This is why the Torah says "**and there was light**": because the light was created through a concealment (which **appears** to be a cause of suffering for the world). However, the truth of the matter is that this *tzimtzum* **enables** the sustainable existence of both the light and the world.

(ב) אור תורה עה"פ (סוף סימן ב).

The Maggid applies this same explanation to a later *possuk* as well:

וכ"אומרו ויהי ערב ויהי בוקר כו', כי מן הערב שהוא הצמצום נעשה ונתהווה הבוקר", היינו, שאין זה האור שהי' מקודם, שהי' אוא"ס ממלא את מקום החלל ולא הי' מקום למציאות כלל²⁹, אלא אור שבא ע"י צמצום, שזהו"ע ויהי אור, ויהי לשון צער, שזהו הצמצום שעל ידו נעשה מציאות האור שלמטה.

When the Torah writes "**and it was evening and it was morning**," it also uses the expression *vayehi* which implies suffering (concealment). This is because the "evening" (concealment) is what enables the creation of the true "morning" (revelation).

If the original "light" from above creation (the "light which filled the empty space") would be revealed, it would not allow for the possibility of a creation which experiences itself as an existence which is separate from Hashem. Therefore, the process of concealment ("evening", "suffering") is what enables a revelation of G-dliness ("light") which can exist within creation.

In another place, the Maggid adds an analogy to help explain this concept:

ובמק"א³⁰ מוסיף לבאר שזהו "כמשל אב (ש)מצמצם את שכלו ומדבר דברי קטנות בשביל בנו הקטן, וגם כל מדות מעשה נערות נולדים בהאב, שאוהב את מעשה נערות כדי שיהי' להבן תענוג כו'",

The Maggid explains that this process can be compared to a father who "conceals" his own intellect and speaks in a childish way to his young son. Furthermore, the father **enjoys** acting this way (even though it is far below his own level) because this type of interaction gives his son considerable enjoyment.

The Rebbe explains the implication of this analogy:

ודוגמתו בנמשל, שהצמצום שהקב"ה מצמצם את עצמו הוא בשביל ישראל, כמארז"ל³¹ בראשית (ברא אלקים, שהו"ע הצמצום) בשביל ישראל שנקראו ראשית, שישראל הם בניו של הקב"ה, כמ"ש³² בנים אתם להו' אלקיכם, ובשבילם מצמצם הקב"ה את עצמו.

Just like the father "conceals" himself in order to connect to his young son whom he loves, Hashem conceals Himself through the process of *tzimtzum* for the sake of connecting to the Jewish people.

This is why the Torah begins, "In the beginning of *Elokim's* creation of heaven and earth"; the word "*bereishis*" (in the beginning) can be interpreted as "*bais reishis*" (two primary things), one of which is the Jewish people. (The other is the Torah, which was also "created" for the sake of the Jewish people.) This implies that Hashem concealed Himself (He "created *Elokim*", *tzimtzum*) and created the world in order to connect to His children, the Jewish people (as it says, "you are children to *Havayah*, your G-d").

The Maggid concludes by connecting the concept of *tzimtzum* to the *sefirah* of *chochmah* (which corresponds to the letter *yud*, the subject of our *ma'amar*):

ומסיים הרב המגיד ש"צמצום נקרא חכמה, כי החכמה הוא האי"ן ע"ד והחכמה³³ מאין תמצא".

This *tzimtzum* is referred to by the term *chochmah*, because *chochmah* is *ayin* (nothingness), as it says, "*chochmah* is found from *ayin*". (In this context we are interpreting the *possuk* differently than its literal translation, which is "But *chochmah*; from where will it be found?")

Ayin is a relative term which refers to something that is incomparably higher than the receiver, which makes it "nothing" (that the receiver can relate to). The revelation of *chochmah* from the "*ayin*" refers to a revelation which comes through the process of *tzimtzum*

(represented by the *yud*), resulting in a revelation from the giver which the receiver **can** relate to.

The Rebbe summarizes the explanation of the *bittul* of the **giver** represented by the *yud*:

וזהו ענין נקודת היו"ד אצל המשפיע (בדוגמת נקודת היו"ד שאצל המקבל, הביטול דאזעירת גרמה שעי"ז נעשה כלי מוכן ומוכשר לקבל את כל הענינים של הרב והמשפיע), שכדי שיהי' אור המתקיים, היינו, שיהי' מקום למציאות, והמציאות תוכל לקבל האור, ה"ז רק ע"י ויהי לשון צער, ענין הצמצום, שנקרא חכמה, שזהו נקודת היו"ד.

Just like the receiver needs to have the "*bittul* of the *yud* – making oneself small" in order to properly receive from the giver, the giver also needs to have *bittul* in order to conceal himself ("and it was", representing "suffering") to enable the "existence" (independent perspective) of the receiver who can then receive the revelation. This *tzimtzum* is referred to by the term "*chochmah*", the point of the *yud*.

In the next section, the Rebbe explains how the Frierdiker Rebbe connects this concept to the "World to Come."

* בהמאמר ניתוספו כמה הערות ומראה- מקומות (הערות א-יב) - ע"פ רשימת כ"ק אדמו"ר שליט"א בכת"ק ברשימה דלעיל ע' 4.

¹ מאמר זה מיוסד בעיקרו על הפרק השביעי מהמשך באתי לגני ה'שי"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). אלשיך עה"פ תרומה שם ("שמעתי לומדים"). של"ה סט, א. רא, א. חלק תושב"כ תרומה שכה, ב. שכו, ב. לקו"ת נשא כ, סע"ב. ובכ"מ.

⁷ ד"ה באתי לגני ה'שי"ת פרק א (סה"מ ה'שי"ת ע' 111).

⁸ בתניא פכ"ז (לד, א) ובלקו"ת ר"פ פקודי מציין לזהר ח"ב קכח, 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.

⁹ ראה תו"א מגילת אסתר צח, ב. סה"מ עטר"ת ע' שעא. תרפ"ט ע' 40. תרצ"ז ע' 192. ובכ"מ.

¹⁰ ד"ה באתי לגני ה'שי"ת פרק ב (סה"מ ה'שי"ת ע' 112 ואילך).

¹¹ פרק ג (סה"מ ה'שי"ת ע' 114).

¹² תרומה כו, טו.

¹³ ראה המשך וככה תרל"ז פרק לט ואילך. קונטרס ומעין מאמר א פרק א.

¹⁴ בהעלותך יא, ח.

¹⁵ סוטה ג, א.

¹⁶ בהמאמר - פרק ו (סה"מ ה'שי"ת ע' 119).

¹⁷ חלק א בהקדמה ב, ב.

¹⁸ ראה פרדס שער האותיות (שער כז) פרק כג. הובא בתו"א מגילת אסתר קיח, א. אוה"ת לך פח, א.

¹⁹ ויק"ר פי"ט, ב.

²⁰ זח"א כ, א.

²¹ ד"ה באתי לגני (סה"מ ה'שי"ת ע' 111 ואילך).

²² ד"ה היושבת בגנים (שם ע' 119 ואילך).

²³ בכל הנאמר עד כאן - ראה גם ד"ה באתי לגני תשי"א-תשט"ז.

²⁴ סעיף ז - סה"מ ה'שי"ת ס"ע 120 ואילך.

²⁵ מנחות כט, ב.

²⁶ לשון הכתוב - ישעי' כא, יב. ראה תו"א מקץ מב, ב. לקו"ת במדבר יא, ג. שה"ש לג, ג. ובכ"מ.

²⁷ בראשית א, ג.

²⁸ מגילה יו"ד, ב.

²⁹ ראה עץ חיים שער א (דרוש עיגולים ויושר) ענף ב.

³⁰ אור תורה ולקוטי אמרים בתחילתם.

³¹ הובא ברש"י ורמב"ן עה"פ בראשית א, א.

³² פ' ראה יד, א.

³³ איוב כח, יב.

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



וְאִנִּי דָּנִיֵּאל נִהְיֵיתִי ... וְאֶקוּם וְאֶעֱשֶׂה אֶת מְלָאכַת הַמֶּלֶךְ

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

(DANIEL 8:27)