



באתי לגני

- תשי"ט -



Basi LeGani 5719

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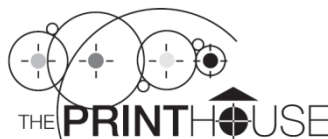
About Simply Chassidus

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

The translation of the *ma'amar* was reviewed with Rabbi Fishel Oster.

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Section One

This *ma'amar* was said by the Rebbe in 5719 (1959) and is based on the ninth 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* for publication 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 nine – 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 following pages contain a translation and explanation of the *ma'amar* from 5719.

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 כלה, ומבאר כ"ק מו"ח אדמו"ר בעל ההילולא בהמאמר³ עפ"י המבואר במדרש⁴ לגני לגנוני, למקום שהי' עיקרי בתחילה, דעיקר שכינה בתחתונים היתה, דבתחלת הבריאה עולם על מלואו נברא⁵.

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 which is held over a *chassan* and *kallah* at a wedding. For example, the Gemara in Brachos (16a) says " רבי אמי ורבי אסי הוו קא קטרין ליה " (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 this *pasuk* ("I have come to My garden...") refers to the time when Hashem came into His "*chupah*", revealing His presence in the physical world, at the time of the building of the Mishkan. Because His presence was **initially** revealed within the physical world at the time of creation, as the Midrash states, "The world was created complete", this place already had a special intimate connection to Him (meaning, it was **already** His "*chupah*"). 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 here for long:

וע"י חטא עה"ד והחטאים שלאחריו סילקו את השכינה מלמטה למעלה עד רקיע הז', והצדיקים ע"י עבודתם המשיכו את השכינה מלמעלה למטה, דהתחלת ההמשכה הי' מאברהם, שהוא הי' הראשון, והורידה מרקיע הז' לו' וכו' עד שבא משה שהוא השביעי וכל השביעין חביבין⁶ והורידה מרקיע הא' למטה בארץ,

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

When Avraham Avinu (the first of the *tzadikim*) 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 this continued through the *tzadikim* of the next generations 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).

ולכן למשה נאמר⁷ ועשו לי מקדש ושכנתי בתוכם, דכפשוטו קאי על המשכת אלקות שהי' למטה בארץ,

This is why Hashem told Moshe to build the Mishkan, as it says, "Make for Me a Mikdash and I will dwell within them," which accomplished the revelation of Hashem's presence in the physical world.

וגם כמאמר רז"ל⁸ בתוכו לא נאמר אלא בתוכם, בתוך כאו"א מישראל,

Furthermore, Moshe revealed Hashem's presence within every single **Jew**. This is why the *possuk* says "I will dwell within **them**" (rather than "it", which would refer to the Mishkan).

Based on this, the Frierdiker Rebbe explained the approach to serving Hashem (represented by the Mishkan) which reveals Hashem's presence within the Jews:

ועפי"ז מבאר בהמאמר⁹ הטעם מה שהמשכן, דמשכן איהו מקדש ומקדש איהו משכן¹⁰, ה' מעצי שטים¹¹, דשטים הוא מל' הטי¹² כמ"ש¹³ שטו העם, והוא ההטי' מדרך הישר והמיצוע,

The Frierdiker Rebbe explained that the main structure of the Mishkan (a term which can be used interchangeably with the term "Mikdash") was built with "*shittim*" wood because this type of wood represents a specific approach to serving Hashem, as will be explained below.

The word *shittim* is related to the word "*shatah*" which means to "walk around", 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 represents "turning away" from the proper "straight and balanced path".

שישנה בב' אופנים, ההטי' מדרך המיצוע לגרוע והטי' מדרך המיצוע לטוב, שההטי' לגרוע הוא כמרז"ל¹⁴ אין אדם עובר עבירה אא"כ נכנס בו רוח שטות, ושטות זה שהוא השטות דעולם והשטות דלעו"ז צריך להפוך לבחי' השטות דקדושה והוא העבודה שלמעלה מטעם ודעת,

This "turning away" from a balanced (rational) approach can take either a negative or positive turn.

A Jew who functions "normally" (according to the direction 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*) – he is motivated by an **unholy** irrational drive. This type of *shtus* is the

shtus that comes from the concealment of Hashem in the world in general, and, in particular, from *sitra achra* (the force which opposes the revelation of G-dliness).

In order to counteract the "*ruach shtus*", a Jew needs to use this capability to be irrational to behave with "*shtus d'kedusha*" – **holy** irrational behavior – and serve Hashem with a level of commitment that is beyond logic.

וזהו (האתהפכא משטות דלעו"ז לשטות דקדושה) עיקר עבודת המשכן ומקדש, שע"ז נעשה ושכנתי בתוכם, שיה' עיקר שכינה בתחתונים, באתי לגני לגנוני.¹⁵

This transformation of an "**unholy** irrational drive" into a "**holy** irrational drive" is the main function of a Jew's "spiritual Mishkan", and therefore is the primary way to reveal Hashem's presence "within each and every Jew". Furthermore, through this revelation within every **Jew**, it also reveals Hashem's essence (the *ikar shechina*) in the physical world, which Hashem refers to as "My garden" and "My *chuppah*".

The Friediker Rebbe continued to explain a second way that the beams of the Mishkan represent this approach to serving Hashem:

ועפי"ז מבאר גם בהמאמר¹⁶ הטעם מה שעצי שטים נק' בשם קרשים¹¹, שכל השמות שבתורה הם בדיוק ומתאימים לתוכן ענינם¹², דהנה האותיות דקרש הם אותיות שקר ואותיות קשר, והיינו אשר מהשקר דעולם צריך להפכם ולעשות מהם קרשי המשכן, בח' קשר, והיינו לקשר כל עניני העולם בשכינה ובעיקר שכינה שהוא פנימיות ועצמות א"ס ב"ה.

The word that the Torah uses for these beams of *shittim* wood is "*krashim*" (beams), and every name that the Torah gives to an object reflects its true essence (as that object is brought into being through Hashem's "speech" using the letters of its name).

The word "קרש" (*keresh*, "beam"), has the same letters as words "שקר" (*sheker*, lie) and "קשר" (*kesher*, knot or connection). This represents the responsibility of a Jew to transform the *sheker* of the world (the fact that the world **conceals** Hashem) into the "beams of the Mishkan" (a structure which **reveals** Hashem within the world). In a broader sense, this includes creating a "*kesher*" (a revealed connection) between all aspects of the physical world and Hashem's ultimate essence, the *essence* of the *Ein Sof*.

וכמו שמבאר בפרטיות אותיות קו"ף ורי"ש ואיך שייך כנגדם בקדושה, ואשר צריך להפכם מהאותיות כמו שהם באתון דזיפא¹⁸ לעניני טוב וקדושה, וכמבואר כל הנ"ל באריכות בסעיפים הקודמים.¹⁹

Furthermore, the Frierdiker Rebbe explained in detail how the letters *kuf* and *raish* (which the Zohar refers to as "distorted letters") of the word *keresh* (beam) represent the source of *kelipah* and how they must be transformed into the corresponding letters on the side of *kedusha*, *hey* and *daled*.

Having concluded the summary of the first eight chapters of the Frierdiker Rebbe's *ma'amar*, the Rebbe will next explain the chapter corresponding to this year, chapter nine.

Chapter 9 from Basi LeGani 5710

To aid the reader in understanding the Rebbe's analysis, this section provides a translation of the ninth chapter of the Friediker Rebbe's *ma'amar*. (Note that the translation is brief and is only minimally explained. All relevant sections will be explained in the Rebbe's *ma'amar*.)

ט) והנה במשכן ומקדש שהי' העבודה לאהפכא חשוכא לנהורא בעבודת הבירורים דקרבנות,

As explained in the previous chapters, the service of Hashem which was accomplished in the Mishkan and Bais HaMikdash was to transform darkness into light through the refinement of the physical world by bringing *korbanos* (sacrifices).

לכן כתיב ועשית את הקרשים כו' עומדים, שנקראים קרשים בשם עומדים, והוא ע"ד מה שהמצות נקראים עמודים* ,

This is why the *pasuk* says, "And you shall make the beams [for the Mishkan]... *omdim* (upright)." The word *omdim* (upright) is related to the word *amudim* (pillars), as the function of the pillars is similar to the function of the mitzvos, which are called "pillars".

דתרי"ג מצות דאוריתא וז"מ דרבנן הם תר"ך עמודי אור, וכמו העמוד ה"ה מחבר הגג והרצפה להיותם כאחד ממש, הנה כמו"כ המצות הם עמודים שהם הממשיכים ומחברים אוא"ס ב"ה עם העולמות. וזהו ג"כ מה שקרשי המשכן הם עצי שיטים עומדים דוקא לפי שהם המחברים אור אין סוף ב"ה עם העולמות.

The 613 mitzvos from the Torah and the seven Rabbinic mitzvos total 620. In Kabbalah, the mitzvos are referred to as the "620 pillars of

*נקראים עמודים . . . תר"ך עמודי אור : בתפלת ר' נחוניא הובאה בפרדס ש"ח פי"ג. נתבאר באגה"ק סכ"ט [קמט, סע"ב ואילך].

light", as a pillar connects the ceiling and the floor uniting them as one. Similarly, the mitzvos are "pillars" which draw down and connect the *Ohr Ein Sof*, blessed be He, with the worlds.

This is also why the beams of the Mishkan are called **upright** [pillars of] *shittim* wood, as they connect the *Ohr Ein Sof*, blessed be He, with the worlds.

The explanation of this concept is:

והענין הוא דהנה כתיב^א גער חית קנה*. והנה קנה הוא דכר דקליפה, וחית קנה הוא נוקבא דקליפה, וגער חית קנה שצריכים להכרית את הקנה, שהוא הקנה דקו"ף, וכאשר כורתים את הקנה של הקו"ף אז נעשה ה"א, והוא ע"ד דכתיב^ב קנה וסוף קמלו.

It is written in Tehillim, "rebuke the wild beast of the reeds". The "reed" is the masculine force of *kelipah*, and the "wild beast of the reeds" is the feminine force of *kelipah*. "Rebuking" the wild beast of the reeds refers to "cutting off the reed", which refers to the left leg of the *kuf*.

When the [end of the] left leg of the letter *kuf* is cut off it becomes the letter *hey*, which is similar to the concept reflected in the *pasuk*, "the reed and marsh will wither."

ובתיבת קנה שמקו"ף נעשה ה"א, אז הוא תיבת הנה. דהנה מורה על הגילוי, וכמ"ש^ג ואמר ביום ההוא הנה אלקינו זה, והיינו הגילוי אור שיאיר ויתגלה לעתיד,

When the lower part of the left leg of the *kuf* in the word *kaneh* (reed) is cut off, the word *kaneh* becomes the word *heenyay* (behold). The word *heenyay* indicates revelation, as it is said, "And it will be said on that day,

א (תהלים סח, לא.

גער חית קנה : ראה בכ"ז זח"ג רנא, סע"ב. ספר הלקוטים תהלים סח.

ב (ישעיי יט, ו.

ג (שם כה, ט.

'Behold (*heenay*), this is our G-d!' This refers to the revelation of G-dly light which will shine in in the time to come (in the time of Moshiach).

דהגילוי דלעתיד הוא ע"י העבודה דעכשיו דוקא, ולכן עיקר גילוי הסובב (דאופן המשכתו שמאיר בכל העולמות בשוה), יהי בגוף דלע"ל^ד, שזה בא ע"י עבודת הבירורים דעכשיו,

This revelation in the time to come is specifically brought about by our service of Hashem now (in *galus*), which is why the main revelation of *sovev* (referring to a level of G-dliness which is revealed in all worlds equally), will be in the **physical body** [of a Jew] in the time to come. This is brought about by our refinement of the physical world during the current time [of *galus*].

דבזה שנשמה יורדת למטה ומתלבשת בגוף ונה"ב, וישנם כמה מניעות ועיכובים ר"ל על לימוד התורה וקיום המצות והרע מתגבר בעולם התחתון, ועכ"ז אינו מתפעל מזה כלל ועוסק בעבודתו בלימוד התורה וקיום המצות, ואדרבא הוא מתחזק בזה ביתרון כח בדרך מלחמה ועבודה רבה (אשר ידוע שזה עיקר הניצוח, שהוא התוקף וזריזות בעבודה כו'), הנה עי"ז הוא יתרון האור הנעשה מבירור וזיכוך החושך כו'.

This is why the soul descends below and is clothed in a physical body and animal soul, and there are many challenges and setbacks (G-d forbid) that challenge the learning of Torah and the fulfillment of mitzvos, as the force of evil is strong in this lowest world.

Nevertheless, the Jew isn't affected by these challenges at all, and he occupies himself with learning Torah and doing mitzvos. Furthermore, he exerts even more energy in his intensive war-like struggle. (As is known, the main victory is the strength and enthusiasm in one's efforts.)

Through these efforts, the Jew brings about the [revelation of the] greater light that comes from the refinement and purification of the darkness.

וזהו דעל זמן דלעתיד לבוא כתיב^ה ועמדו רגליו שהוא הקימה בב' רגלים, דאות קו"ף הרי יש לו רק רגל א', והוא הקנה של הקו"ף, דקיומו הוא בחד סמכא* ואינו קיום, והוא דשיקרא לא קאי, אבל אות ה"א הרי יש לו ב' רגלים, שהוא מה דקושטא קאי, וזהו ועמדו רגליו בב' רגלים, ובא ע"י העבודה להפך מאות קו"ף דקליפה הנעשה מרי"ש הנ"ל לה"א דקדושה, וזהו העמידה דעצי שטים,

And therefore, regarding the time to come, it is written, "And His **feet** will stand [on the Mount of Olives]", referring to standing upon **two** feet. The letter *kuf* only stands on one leg – the "reed" of the *kuf* – and [therefore] has only one point of support, which is unstable and does not last. This is why "a lie doesn't last" [the word *sheker* ("lie") has three letters that each "stand" on a single support].

And this is why it says that (in the time to come) "His **feet** will stand", and this is brought about through the service of transforming the letter *kuf* of *kelipah* which develops from the letter *raish* (as the letter *kuf* is a *raish* with the additional left leg, as explained in detail in the previous chapters) into the letter *hey* of *kedusha*. This is the "standing" of the *shittim* wood.

דעמידה מורה על הקיום והעדר השינוי, והיינו שע"ז מתגלה ענין אני הוי' לא שניתיי, דנראה במוחש שהעולם וכל אשר בו חיותו מאלקות.

"Standing" indicates permanence and lack of change. This means that through serving Hashem in this way, the concept of "I, Hashem, have

ה (זכריי יד, ד.

בחד סמכא ואינו קיום : שבת קד, א. וראה זח"ג קכו, ב.

ו) מלאכי ג, ו.

not changed" is revealed, and we will tangibly see that the life force of the world and everything in it is from G-dliness.

We now return to the Rebbe's *ma'amar* as he begins to analyze the ninth chapter of the Frierdiker Rebbe's *ma'amar*:

והנה (ב) בהמאמר (בסעיף ט'²⁰) מבאר שזהו ג"כ מה שהקרשים נקראים בשם עומדים, וכמ"ש¹¹ ועשית את הקרשים למשכן עצי שטים עומדים,

The Frierdiker Rebbe focuses on a third aspect of the beams of the Mishkan mentioned in the *pasuk* which provides the instructions for their construction:

And you shall make the boards (*krashim*) **אֶת־הַקְרָשִׁים** **וְעָשִׂיתָ**
for the Mishkan of *shittim* wood, upright **עֲצֵי שִׁטִּים** **לְמִשְׁכַּן**
(*omdim*). **עֹמְדִים:**

ומבאר דעומדים הו"ע עמודים, אתוון דדין כאתוון דדין, וכדאיתא במס' יומא¹² ע"פ עצי שטים עומדים דעומדים הו"ע מעמידים,

In addition to the two points that were explained above (regarding *shittim* wood and the word *krashim*), the Frierdiker Rebbe continued to explain that the fact that the beams for the Mishkan were *omdim* (standing upright) is related to the fact that they performed the (spiritual) function of being "*amudim*" (pillars), as the words *omdim* and *amudim* share the same letters.

This can also be seen in the statement of the Gemara that the word *omdim* (upright) in the *pasuk* above implies that they "support" (*ma'amidim*) the gold plating that covers them, which is similar to the concept of "pillars".

The Frierdiker Rebbe then explained the function of a pillar within a building:

ומבאר בהמאמר אשר ענין העמוד הוא שהוא מחבר את הגג והרצפה להיות כאחד ממש, וזהו"ע הקרשים שנק' בשם עמודים, שהוא ע"ד ענין המצוות שנק' בשם עמודים, לפי שהם ממשיכים ומחברים או"ס ב"ה עם העולמות ממש, הנה גם הקרשים הם מחברים או"ס ב"ה עם העולמות.

The function of a pillar is "to connect the ceiling and the floor to combine them as one," and it is because of this function that the *krashim* of the Mishkan are connected to the concept of "pillars".

[**Editor's note:** The words **bolded** in the following paragraph are the main focus of the Rebbe's analysis in this *ma'amar*.]

The Frierdiker Rebbe states that these "pillars" of the Mishkan are **similar** to mitzvos, which are also called "pillars" because they literally **draw down and connect** the *Ohr Ein Sof*, blessed be He, with the worlds. Similarly, the beams of the Mishkan **connect** the *Ohr Ein Sof* with the worlds.

The Rebbe begins to analyze this statement of the Frierdiker Rebbe in detail by quoting a statement of the Alter Rebbe in Tanya:

והנה בענין המצוות שהם עמודים מבאר כ"ק אדמו"ר הזקן באגה"ק²² אשר רצון העליון נקרא בשם כתר, ואיתא בתפילת ר' נחוניא בן הקנה²³ אשר בהכתר יש בו תר"ך עמודי אור.

We see that "mitzvos" are considered "pillars" from the explanation of the Alter Rebbe in Tanya which states that Hashem's will (*ratzon*) is referred to in Kabbalah as *keser*. The word "כתר" (*keser*) has the numerical value of 620, and in the "Tefillah of Rabbi Nechunya ben HaKanah" (mentioned in the *Pardes*) the mitzvos are referred to as "620 pillars of light".

The Alter Rebbe then explains why the mitzvos are referred to as "pillars":

ומבאר זאת, דכמו שיש עמודים בבית חומה גדול נצבים בארץ וראשם מחובר בתקרה, כך המצוות נצבים מרום המעלות הוא רצון העליון ב"ה ונמשכים עד הארץ, שהמצוות נתלבשו בגשמיות וגם המצוות שלא נתלבשו בגשמיות הרי ניתנו לאדם הגשמי שהוא בעל בחירה להטות לבבו לטוב וכו'.

Just like pillars in a large building stand on the ground and their tops are connected to the roof, so too the mitzvos are "standing" in the highest heights, Hashem's will, and are "drawn down" until the earth, as mitzvos are given to be performed in the physical world. Even the mitzvos which aren't done with a physical object were given to a physical person who (lives within the limits of the physical world which conceals Hashem, and therefore) can choose to follow the good path (or follow the opposite path, G-d forbid).

The Rebbe now focuses on a key phrase that the Frierdiker Rebbe used when describing the similarity between the beams of the Mishkan and the mitzvos:

והנה מדיוק לשון המאמר מובן שיש הפרש בין הקרשים למצוות, דזהו מ"ש בהמאמר שהקרשים הם ע"ד המצוות (ע"ד ודוגמא לבד) שהמצוות הם עמודים ממש והקרשים הם ע"ד המצוות.

From the Frierdiker Rebbe's language, it's clear that there is a key **difference** between the beams of the Mishkan and the mitzvos. This is why he stated that the beams are **similar to** (but not identical to) the mitzvos; the mitzvos **are** pillars, whereas the beams are **similar to** pillars.

This key difference explains another detail in the Frierdiker Rebbe's exact choice of words:

ולכן בהמצוות הוא אומר הלשון ממשיכים ומחברים או"ס ב"ה ועולמות ובהקשרים אינו אומר הלשון ממשיכים, כ"א שהם מחברים או"ס ב"ה עם העולמות ע"ד המצוות.

When describing the mitzvos, the Friediker Rebbe said that they "draw down **and** connect the *Ohr Ein Sof* and the world", but when describing the beams he omitted the word "draw down", only stating that the beams perform a **similar** function to the function of the mitzvos and "**connect** *Ohr Ein Sof* with the (lower) worlds".

Question One:

What is the difference between the service of Hashem represented by the beams of the Mishkan and the mitzvos?

In order to understand this difference in greater detail, the Rebbe analyzes the section of Tanya mentioned above, focusing on the difference between the analogy of "pillars" and the mitzvos which they represent (and will answer the question above in chapter five):

והנה בתניא יש ג"כ הפרש בין המשל דעמודים להנמשל דמצוות. דבענין העמודים אומר שהם נצבים בארץ וראשם מחובר בתקרה ובהנמשל דמצוות אומר שהם נצבים ברום ונמשכים עד הארץ.

When describing the physical pillars, the Alter Rebbe states that they stand on the **ground** and their tops are connected to the **roof**. However, when explaining the mitzvos themselves he states that they are "standing" in the **highest heights** and are "drawn down" until the **earth**.

והנה שינוי המשל מהנמשל מובן בפשטות, דהנה העמודים הרי התחלתם היא שהם נצבים בארץ ומזה הם מגיעים עד התקרה, משא"כ המצוות הרי הם נצבים למעלה, וכמ"ש אשר קדשנו במצוותיו מצוותיו שלמעלה, ומשם הם נמשכים למטה.

The obvious reason for this difference is as follows: Physical pillars start on the ground and are built upwards to reach the roof, whereas the mitzvos start "above" (in Hashem's will), as it says in the text of the brachos which we say, "Who has sanctified us with **His** mitzvos" (from **above**), which are then "drawn down" into this physical world below.

This also fits with a general principle mentioned in Kabballah:

ומתאים להכלל הידוע²⁴ שיש הפרש בין יסוד למטה ליסוד למעלה, שלמטה היסוד הוא למטה ועליו נבנה הבנין, ולמעלה הרי היסוד הוא למעלה מהבנין,

Kabballah explains that there is a difference between a "foundation below" (e.g. a physical foundation) and a "foundation above" (the *sefirah* of *yesod*, which means "foundation"). In this physical world below, the foundation is found **below** the building and the building is built on top of it. Above, however, the *sefirah* of *yesod* is **above** the "building" (referring to the *sefirah* of *malchus*), and the *sefirah* of *malchus* is "built upon it" (e.g. it receives its energy from the higher *sefirah* of *yesod*).

This is why the Alter Rebbe described the analogy of pillars differently than the mitzvos which they represent:

ולכן בענין העמודים אומר שהם נצבים בארץ, דנצב הו"ע חוזק הדבר, וכמו נצב מלך²⁵, הנה למטה הרי חוזק ויסוד הדבר הוא למטה בארץ ועליו נבנה הבנין, ובענין המצוות הוא אומר שהם נצבים ברום המעלות, לפי שלמעלה הרי חוזק ויסוד הדבר הוא למעלה.

When describing the physical pillars, the Alter Rebbe said that they are "standing (*nitzavim*) on the ground" because "standing on" implies the strength and stability of something, as we see from the *pasuk* "*nitzav melech*" (a governor was king, implying the governor's strength and ability to rule over the area), and the strength of the pillars comes from the ground and the building is built on this foundation. However, when

describing the mitzvos he said that they are "standing" on the highest levels, as the power of mitzvos comes from "above" (Hashem's will).

The Rebbe now analyzes this concept on a deeper level:

Usually, we see that the physical world is an expression of the way that things function in the spiritual world. In this case, however, we see that this world ("the foundation is **below** the building") is a mirror-image (the reverse) of the way that things function in the spiritual world ("the foundation is **above** the building").

ג) **אמנם** זה גופא צריך להבין, מפני מה היסוד למטה הוא באופן אחר מהיסוד למעלה.

Question Two:

Why is a *yeshod* (foundation) positioned differently in the physical world than it is in the spiritual world?

ויובן זה עפ"י המבואר בכמה ענינים ומהם בענין יש הנברא²⁶, דזה שבהרגשתו אין לו עילה וסיבה שקדמה לו ח"ו, הוא לפי שהתהוותו הוא מהעצמות, אשר מציאותו מעצמותו ואין לו עילה וסיבה שקדמה לו ח"ו דרק הוא לבדו בכחו ויכלתו להוות יש מאין ואפס המוחלט, וכמבואר באגה"ק²⁷.

The Rebbe answers this based on what is explained in several concepts in Chassidus, one of these being the concept of "*yesh ha'nivra*" (the physical "created existence").

Chassidus explains that the creation of the *yesh ha'nivra* is "something from nothing" because it is a completely new existence that is "unrelated" to its source. This type of creation can **only** be accomplished by the **essence** of Hashem.

The reason **why** this can only be accomplished by the essence of Hashem is because any created existence (including any revelation of

G-d) is defined by what it **is** and what it is **not**. Because its **own** existence is limited (e.g. "defined"), it can only produce something **else** which has similar properties to its own existence.

Hashem's essence, however, is **not** a created being, and **doesn't** have any prior source or cause that brought it into existence, G-d forbid. His Essence is not limited by any definition; since His essence is not defined by what it **is**, it is also not defined by what it is **not**. Therefore, His essence doesn't have any limitation to prevent it from creating something that it is "new" and "unrelated" to Him.

This is **why** a person feels that there is no first cause which brought him into existence, G-d forbid (e.g. he feels that "I just exist"). Even though this feeling couldn't be further from the truth, he feels this way as a result of the fact that his very existence, a "new" physical existence, is an expression of the unique quality of Hashem's essence whose "existence is essential".

ולכן לע"ל אשר אז יתגלו אמייתית ופנימיות כל הענינים הנה אז יתגלה בהיש הנברא שרשו האמיתי, והוא יש האמיתי שאין לו עילה וסיבה.

Therefore, when Moshiach comes and the true essence of everything will be revealed, it will be revealed that the "**perceived** independent existence" (the physical world) is an expression of the "**true** independent existence" (Hashem's essence) which has no prior source or cause.

This enables us to understand the statement of Sefer Yetzirah, "the beginning is wedged in (deeply connected to) the end":

ובזה יובן מה שנעוץ תחלתן בסופן²⁸, אשר בסופן דוקא נעוץ התחילה שהוא למעלה מבחי' ראש, אשר התחילה שהוא העצמות נמצא בבחי' הסוף דוקא, בהיש הגשמי שאין תחתון למטה ממנו, הנה הוא דוקא דירה לעצמותו ית'²⁹ אשר לעתיד יהי' זה בגילוי, ובאמת גם עכשיו הוא כן.

The "beginning" (which is even higher than the level referred to as the "head") refers to Hashem's essence, and Hashem's essence is most deeply connected to the "end" of creation, the physical existence which is the absolute lowest point in creation. It is specifically this physical world which becomes a "home" where Hashem's essence is fully expressed, and when Moshiach comes we will **see** this in a revealed way – although it is just as true now, in *galus*. (The only difference is how we **perceive** the feeling which comes from our connection to Hashem's essence.)

We are now able to understand **why** a *yesod* (foundation) is positioned differently in the spiritual and physical worlds:

וזהו הטעם אשר למטה היסוד הוא למטה דוקא יש דעשי' ועליו נבנו
עולמות העליונים,

Answer to Question Two:

The "strength" of the "foundation below" comes from its connection to the highest possible level – Hashem's essence. Therefore, since the expression of Hashem's essence within creation is this lowest physical world, all the spiritual worlds are "built upon it" (as it justifies their existence).

משא"כ למעלה הרי מבואר בתניא³⁰ אשר הכוונה הפנימית אינה בעולמות העליונים והם רק הארה בלבד וכל ענינם הוא רק בכדי שתושלם על ידם הכוונה הפנימית למטה דוקא.

The spiritual worlds, however, since they are only a **revelation** of G-d (and not an expression of His essence) they **cannot** be the ultimate purpose of creation. Rather, the entire purpose of their existence is only to enable the achievement of (serve as the "foundation" for) the ultimate purpose of creation in the physical world through the revelation of G-dliness that they provide.

ואור והארה שלמעלה יותר נעלה יותר,

Additionally, in terms of G-dly **revelation**, the higher and closer to the source, the greater the G-dly revelation.

ולכן למעלה העמודים הם נצבים ברום המעלות, לפי שיסוד וחוזק הדבר הוא למעלה ומשם נמשך למטה.

This is why the “pillars” above (the mitzvos as they exist in the higher worlds) are “standing” on the **highest** levels, as the “strength” in the spiritual world comes from whatever is “higher” and “closer” to Hashem’s essence. Additionally, the G-dly revelation in the higher worlds is drawn down into the physical world (enabling the fulfillment of the ultimate goal of creation).

After explaining that Hashem’s essence is expressed in the physical world, the Rebbe now analyzes why it is **only** expressed in the physical world:

(ד) **אמנם** עדיין צריך להבין, מפני מה ביש הנברא דוקא הוא יש האמיתי ואינו נמצא ברוחניות. דלכאורה ה' צריך להיות יש האמיתי ברוחניות הענינים ובענינים רוחניים, שלכן נק' בשם עליונים לפי שהם נעלים במדרי'.

Question Three:

Why is Hashem’s essence specifically expressed in the physical world and **not** in the spiritual world? (Or, in the analogy of a pillar, why does only a **physical** pillar’s strength come from the bottom?) Shouldn’t Hashem’s essence also be expressed in the **higher** worlds, if they are truly “higher than” (superior to) the physical world?

[**Editor’s Note:** The rationale for this question will become clear later in this chapter.]

In order to explain this question, the Rebbe brings three analogies from the Mittler Rebbe:

אך הענין הוא כמו שמבאר כ"ק אדמו"ר האמצעי נ"ע^ג ג' משלים בענין כל הגבוה גבוה ביותר יורד ומתלבש ומתגלה בנמוך נמוך יותר.

The following three analogies are all brought to explain the concept that "whatever is the 'absolute highest' descends, is expressed through, and is revealed within whatever is the 'absolute lowest'."

The first analogy is the light given off by a "great torch":

משל הא' הוא מאבוקה גדולה שאורה גדול ומאירה למרחוק, וכאשר צריך להאיר למקום הרחוק צריך לזה אבוקה גדולה. וא"כ מובן אשר בכדי שיהי' ניכר מעלת האבוקה גדולה (וואו קריגט מען אַרויס איר עילווי) על מעלת הנר ואבוקה קטנה, הוא במקום הרחוק דוקא, שם דוקא נתגלה בחי' "הגבוה" אשר בהאבוקה.

When the goal is to have the light of a torch illuminate a place that is distant from and "unrelated to" the torch, it is necessary to have a "great" (unique) torch. From this we see that the advantage of a "great torch" over a small torch can only be recognized in this "distant" place. There, specifically in this **distant** location, this "highest level" within the great torch can be expressed.

[Editor's note: Of course, the brightness of the light of any torch can be determined at any distance. The reason why the Mittler Rebbe refers to the light in a "distant" place will become apparent below.]

דהגם אשר האור שמאירה למרחוק הוא אור קטן ביותר, עד אשר אם ידליקו שם נר יאיר יותר מאור האבוקה שמאיר שם, מ"מ הנה בזה דוקא ניכר מעלת ותוקף האבוקה.

Even though the actual light which is **revealed** in this distant location is very dim – so dim that a candle lit in that location would shine more brightly than the light from this distant torch – nevertheless it is

specifically in this distant and “unrelated” location that we are able to see the true “**essential**” greatness of the torch.

Applied to Hashem’s greatness, this means that the true greatness of Hashem’s **essence** (the “great torch”) is evident in how the “light” can even reach an “unrelated place” – that Hashem can be expressed within the lowliest physical world – even though the “light” itself (the **revelation** of G-dliness) is very dim.

The Rebbe continues with the second analogy from the Mittler Rebbe:

ומשל הב' הוא מחבית מלאה מים, או חכם מלא חכמה, שמצד רבוי המים שבחבית שמלאה על כל גדותי' הנה מצד זה נשפך גם בחוץ, ובזה דוקא ניכר רבוי המים.

The second analogy is a barrel that is full of water, or a sage that is full of wisdom.

When a barrel is so full of water that the water overflows, it is this “spilling to the outside” that shows the extent of the “abundance” of water in the barrel.

דהגם אשר המים שנשפכים מבחוץ הם כהפקר ומעטים בכמותם לגבי המים שבתוך החבית, מ"מ הנה בזה דוקא ניכר אשר החבית מלאה על כל גדותי'.

Even though this excess water which is spilled to the outside is lost and is a small amount when compared to the total volume of water **in** the barrel, it is this small amount of water that shows that the barrel is full **beyond** its limit.

וכ"ה גם בענין החכמה, שע"י בחי' נובלות חכמה וע"ד³² שיחות חולין של ת"ח, הנה עי"ז דוקא ניכר שההמשכה היא מחכם גדול ששייך לעומק החכמה.³³

Similarly, the true wisdom of a sage is evident when his wisdom "spills over" into his everyday conversation. Through this seemingly "mundane" speech (which is unrelated to wisdom) one can recognize the true extent of the sage's wisdom.

(The term used for this in the *ma'amar* is "*novlos chochmah*". The word "*novlos*" is used to describe unripe fruit which has fallen off a tree, and in our context, it describes wisdom which has "fallen" into an area that is no longer identified as being related to wisdom.)

The Rebbe continues to the third analogy of the Mittler Rebbe:

ומשל הג' הוא מהשפעת הטפה בגשמי' שממנה הוא ההולדה ממהות למהות אחר, מהות חדש, משא"כ בהשפעת השכל שהיא השפעה רוחנית א"א להיות הולדה חדשה, ורק כאשר התלמיד הוא בר שכל אז דוקא יבין את השכל שהשפיע לו הרב.

The third analogy is the transmission of physical seed which enables the birth of a new child (a new existence). This ability to produce a new creation is not possible though the spiritual transfer of an intellectual concept, as intellect is a "defined existence" which can only affect or "create" something which is similar to it (as explained previously). Therefore, this knowledge can only be transmitted to a student who, like his teacher, has the capability to grasp something intellectually.

וא"כ מובן מעלת הטפה הגשמית דוקא, אשר דוקא ממנה נולד מהות חדש, מהות אחר ממהות הראשון, שהוא השפעת הולד.

Through this contrast we can appreciate the advantage of the **physical** seed. It is only through this method that a new existence can be created – the birth of a child – which is completely separate from the existence of the father.

The Rebbe explains what these three analogies refer to:

וי"ל בדא"פ בביאור ענין הג' משלים, דהנה ענין מה שכל הגבוה גבוה ביותר יורד לנמוך נמוך ביותר, הוא ההמשכה מהעצמות לבי"ע.

In general, the concept that "whatever is the absolute highest descends to the absolute lowest" refers to the drawing down from Hashem's essence (the absolute highest) into the words of *beya"h* (an acronym for the worlds of *Briyah*, *Yetzirah*, and *Asiyah*).

דבאצילות הרי איהו וחייהי חד איהו וגרמוהי חד³⁴ ונק' עולם האלקות³⁵, ואי"ז נמוך, והכוונה בענין נמוך הוא ענין הבריאה, והוא עולמות בי"ע.

In the world of *Atzilus*, which is called "the world of G-dliness", both the unlimited *oros* (lights) **and** the limited *kelim* (containers) are completely united with G-dliness. Therefore, we cannot say that the world of *Atzilus* is "low" (in the amount of revelation of G-dliness which is present). Rather, the concept of "low" is referring to the part of creation which appears to be a separate entity from Hashem, the worlds of *beya"h*.

והנה סדר ההמשכה בעולמות בי"ע הוא בהאופן דאור מים ורקיע³⁶ כמשנ"ת בארוכה בהמאמרים דחודש תשרי.³⁷

The method through which G-dliness is drawn down into the worlds of *beya"h* is in a way of "light, water, and firmament", as the Rebbe explained in previous *ma'amarim* of this year during the month of Tishrei. (In each of the three steps, G-dliness becomes increasingly defined: "light" has no form, "water" has a simple form (e.g. liquid) and no color, and a "firmament" represents the solidification of the water where the complete details take shape.)

וזהו"ע הג' משלים, דמשל האבוקה הו"ע האור, ומשל החבית הו"ע המים, ומשל הטפה הו"ע הרקיע, שנעשה גשם ומהות חדש, ולכן מיא דאגלידו בטלו מתורת שאובין עד אשר לכמה דעות מעלין ואינן פוסלין, ועושין מקוה לכתחילה.³⁸

We can therefore see that these three analogies correspond to these three aspects: The analogy of the large torch corresponds to light, the analogy of the barrel represents water, and the analogy of the drop of seed corresponds to firmament, which becomes tangible and a "new existence" (like the seed).

This is why water that freezes (becoming a "new existence") is no longer considered "drawn water" ("drawn water" is not valid for a mikvah), and according to many opinions frozen water can complete a mikvah which lacks the required measure (and does not invalidate it, as drawn water would), and can even be a preferred method used to fill a new mikvah.

והנה נתבאר בדרושי חודש תשרי³⁷ אשר ענין בחי' אמ"ר אינו רק בבי"ע כ"א גם באצילות ובכתר ולמעלה יותר³⁸ עד בהאור שקודם הצמצום.³⁹ וא"כ מובן אשר גם שם שייך כל הג' משלים דאבוקה, חבית וטפה.

Additionally, in the *ma'amarim* of Tishrei, the Rebbe explained that these three concepts represented by light, water, and firmament, aren't limited to the worlds of *beyah*. Rather, these three stages of the drawing down of G-dliness also exist in *Atzilus*, in *keser*, and even in the the light which preceded the *tzimtzum* (the initial concealment of G-dliness which made a limited creation possible). Therefore, we see that these three analogies of the large torch, the barrel, and the drop of seed also apply to these higher levels.

ובכל מקום ומקום ובכל דרגא ודרגא הנה גילוי הגבוה גבוה יותר הוא בהנמוך נמוך ביותר (והיינו אשר בהנמוך ביותר שבעולם ההוא מתגלה הגבוה ביותר שבעולם ההוא).

In each of these levels, this principle applies (to a certain degree): the absolute highest level (of **that** world) is revealed within the absolute lowest level (of **that** world).

However, the Rebbe now explains how the **true** expression of this concept is only found when we look at creation as a whole (revealing the **absolute** highest level within the **absolute** lowest level):

והנה בכללות סדר ההשתלשלות הרי הנמוך נמוך ביותר הוא בבי"ע ועד עולם העשי', הנה שם מתגלה הגבוה גבוה ביותר, שלמעלה מהגבוה גבוה ביותר שבערך האצילות ולמעלה מאצילות וקודם הצמצום, שהוא עצמותו ומהותו, הנה הוא מתגלה בהתחתון תחתון ביותר, דכפל ה' תחתון תחתון מורה על היותר תחתון שאפשרי, שאין תחתון למטה ממנו, והו"ע עולם העשי'.

From the overall perspective of the entire creation, the "absolute lowest" aspect of creation is the worlds of *beyah*, and ultimately the lowest world of *Asiyah*. Therefore, it is within this lowest physical world, which is completely "unrelated" to its source, that the "absolute highest" level is revealed.

Whereas the highest level of the **revelation** of G-dliness within each **individual** world (the "highest level" of the world of *Atzilus*, or even beyond *Atzilus* and before the *tzimtzum*) is revealed in the lowest level of **that** world, the "**absolute** highest level" of Hashem's essence is only expressed within the **absolute** lowest world.

Therefore, the Mittler Rebbe used the phrase "*tachton tachton*" (literally, "lowest lowest", translated here as "absolute lowest"), referring to the lowest level **possible** for which no lower level exists, the world of *Asiyah*.

Based on this, we are able to question three:

Question Three:

Why is Hashem's essence specifically expressed in the physical world and **not** in the spiritual world? (Or, in the analogy of a pillar, why does only a **physical** pillar's strength come from the bottom? If every aspect of creation has a "lowest level", why don't **all** lowest levels express

Hashem's essence, which would mean that "**spiritual** pillars" would also have their strength on the bottom?) Shouldn't Hashem's essence also be expressed in the **higher** worlds, if they are truly "higher than" (superior to) the physical world?

וזהו"ע שהעמודים נצבים בארץ דוקא, דכשצריך לבנות הבית חומה גדול והו"ע גדולת ה', דבמקום גדולתו שם אתה מוצא ענותנותו⁴⁰, הנה בכל סדר ההשתלשלות אף שיש בחי' אמ"ר בכל המדריגות, אבל בכדי שיהי' גילוי הגבוה גבוה ביותר שהוא העצמות הנה התגלותו הוא בהתחתון תחתון ביותר שהוא עולם העשי', ובעשי' גופא לא בעשי' הרוחנית כ"א בעשי' הגשמית.

Answer to Question Three:

The reason why only a **physical** pillar's strength comes from the bottom is as follows:

Even though the three levels of light, water, and firmament (the range of levels from highest to lowest) exist within **every** level, the **absolute** highest level (Hashem's **essence**, which is the "strength" of a pillar) is only found in the lowest world of *Asiyah*, and specifically only in the **physical** aspect of *Asiyah* (the **absolute** lowest level, and not in the higher spiritual aspect of the world of *Asiyah*).

Based on this, we can now appreciate the exact wording of the Alter Rebbe in Tanya:

The Alter Rebbe refers to building a "**great** building" because he is describing the **absolute** highest level (the "greatness" of Hashem, Hashem's essence), as Hashem's essence can only be revealed in the most "humble" (lowest) level, as seen from the statement that "in the place where you find His greatness (His essence), there you will find his humility."

Based on this, the Rebbe returns to explain the significance of the fulfillment of mitzvos in the physical world:

ומזה מובן שגם בעשי' הגשמית גופא צריך ג"כ התחנות תחתון ביותר, והיינו אשר התגלות העצמות אינו בעבודה הרוחנית שבעוה"ז כ"א בעשי' גשמית דוקא.

When a Jew serves Hashem within the physical world of *Asiyah* his service should be in the **lowest aspect** of the physical world. Therefore, the revelation of Hashem's essence isn't accomplished through a Jew's **spiritual** service of Hashem in this world, but rather through his **physical** performance of mitzvos in this world.

וזהו ג"כ מה שמדייק בלקו"ת בדרושי ציצית⁴ במשל העמודים שנצבים בארץ, דבכדי שהעמודים יחזיקו את הבנין והתקרה שע"ג, צריכים להיות בעפר קשה דוקא ולא בעפר תיחוח, הנה כן גם המצוות צריכים להיות בעפר קשה דוקא, וכמו שמסיים שם עשי' לעילא, והוא המצוות שנתלבשו בגשמיות דוקא.

This also explains why the Alter Rebbe added another detail in the analogy of pillars (in Likkutei Torah a *ma'amar* about *tzitzis* which also mentions this analogy of pillars standing on the ground), saying that in order for the pillars to support the structure and the roof on top of it they must be on **solid** ground, and not on loose soil.

"Solid ground" represents the fact that the mitzvos (represented by pillars) must specifically be done on "solid ground" (with a physical object), as the Alter Rebbe concludes there, "action is supreme", referring to the **physical** performance of mitzvos.

Having completed our analysis of the fulfillment of mitzvos in the physical world based on the analogy of "pillars", we are now able to return to answer our initial question:

Question One:

What is the difference between the service of Hashem represented by the beams of the Mishkan and the mitzvos?

ה) **ובזה** יובן דיוק הל' בהמאמר בהפרש בין הקרשים להמצוות, שהקרשים הם ע"ד (ע"ד בלבד) המצוות וגם מה שבהקרשים אומר הל' מחברים ולא ממשיכים.

As noted in the beginning of the *ma'amar*, when describing the mitzvos, the Frierdiker Rebbe said that they "draw down **and** connect the *Ohr Ein Sof* and the world", but when describing the beams he omitted the word "draw down", only stating that the beams perform a **similar** function to the mitzvos and "**connect** *Ohr Ein Sof* with the (lower) worlds".

דהנה לפי מה שנת"ל בסעיפים הקודמים הרי עבודת הקרשים היא עבודה רוחניית שבאדם, וכמו שמבאר⁴² בענין עבודת הקרבנות שהאדם צריך לעבוד בהאש דנה"א שהוא האש שלמעלה שבאדם ובהאש דנה"ב שהוא אש של הדיוט שבאדם, וצריך לברר את הנה"ב בפרטי המדריגות שבו וכמבואר לעיל בענין שור כשב עז,

Answer to Question One:

In the earlier chapters of the Frierdiker Rebbe's *ma'amar*, he explained that the beams of the Mishkan represent a Jew's **spiritual** service of Hashem.

Regarding the service of *korbanos* (sacrifices) in the Mishkan, the Frierdiker Rebbe explained that just like a fire would descend from above to consume the sacrifice on the altar in addition to the "ordinary fire" (from "below") which was lit by the Kohanim, a Jew needs to serve Hashem with his "fire from above" (his G-dly soul) as well as his "fire from below" (his animal soul), and needs to refine each aspect of the animal soul, including the aspects of "ox" the "lamb" and the "goat" (as explained in the Frierdiker Rebbe's *ma'amar*).

ולזאת הנה הגם שהעבודה היא בעוה"ז הגשמי אבל בערך עוה"ז גופא הרי זה עבודה רוחניית ולא עבודה גשמיית, ואי"ז ענין העשי' ממש (שאומרים עלי' עשי' לעילא) ואי"ז עפר קשה וחזק ביותר.

Even though the Jew is serving Hashem in the “lowest” physical world, this type of service (self-refinement) is done in the **spiritual** aspect of the physical world. Therefore, this isn't the “absolute lowest” aspect of the physical world (regarding which the Alter Rebbe said that “action is supreme”), and this can't be considered the “strongest, hardest ground” in the physical world.

We can also see the connection between the beams of the Mishkan and a Jew's **spiritual** service of Hashem in the following teaching of the Ba'al Shem Tov:

וזהו ג"כ מ"ש הבעש"ט נ"ע⁴³ דקרב הוא האדם שענינו לחבר ולקשר עולמות עם אלקות, וכדאיתא בת"ז⁴⁴ ע"פ⁴⁵ עשר אמות ארך הקרב דא שיעורא דגופא דבר נש, שהאדם הוא בעשר כחות ז' מדות וג' מוחין,

The Ba'al Shem explains that a *keresh* (beam of the Mishkan) refers to the Jew, as his function is to connect (*kesher*) and join the worlds with G-dliness. This is reflected in the Tikkunei Zohar's interpretation of the *pasuk*, “the *keresh* is ten *amos* [tall]”, stating that “this [ten *amos*] is the [spiritual] measurement of a person,” referring to his soul's ten abilities (seven emotional and three intellectual).

וזהו"ע עבודת הקרשים שהיא עבודת נה"א ונה"ב, לעשות מהדברים הגשמיים, שטות דלעו"ז, ולהפכם לשטות דקדושה.

This supports the concept explained above that the beams of the Mishkan represent a Jew's **spiritual** service that he performs with his G-dly soul and animal soul, changing his **desire** for physical things from one motivated by an “unholy irrational drive” to one motivated by a “holy irrational drive”.

ומכיון שעבודת הקרשים היא עבודה רוחניית שבאדם, לכן א"א להמשיך עי"ז או א"ס, לפי שהמשכת האור הוא מהעצמות, וההמשכה מהעצמות הוא רק ע"י העבודה שלמטה מטה ביותר, והוא קיום המצוות בגשמיות,

Since the beams of the Mishkan represent a Jew's **spiritual** service of Hashem, this type of service won't draw down the *Ohr Ein Sof* which is drawn down from Hashem's **essence**. The only way to connect to and draw down Hashem's essence (the "absolute highest level") is through the "absolute lowest level", the fulfillment of **physical** mitzvos.

ולכן בהמצוות אומר הל' ממשיכים. לפי שהמצוות הם בגשמיות, וכמו שמבאר כ"ק מו"ח אדמו"ר בעל ההילולא בכמה מאמרים⁴⁶ אשר גם המצוות דחובת הלבבות, הרי הציווי בהם הוא שיורגשו בבשר הגשמי במוח ולב.

This explains why the Friediker Rebbe said that the mitzvos (unlike the beams of the Mishkan) **draw down** *Ohr Ein Sof* into the world, as the mitzvos are done **physically**.

Even though some mitzvos **seem** to be performed without any physical object, the Friediker Rebbe explained in many *ma'amarim* that the commandment of **every** mitzvah is that it should be fulfilled with the physical world. Even for mitzvos that are "duties of the heart" (and seemingly don't have a connection to the physical world), the commandment is that they should be felt in the **physical** mind and heart of the Jew.

וכמו ביראה שצריך להיות כיווץ בהמוח והלב בגשמי, וכן בהשגה הרי צ"ל תוספות שרטים וקמטים בהמוח הגשמי מצד ההתבוננות וההעמקה בהשגת התורה,

For example, a Jew must experience his fear of Hashem as "a contraction" of his **physical** mind and heart, and his understanding of Torah has to create new "folds and grooves" (neural pathways) in his **physical** mind due to his deep contemplation.

וכן גם בכללות העבודה שצריכה להיות בתענוג מעבודתו לבוראו, הרי התענוג צריך להוסיף שמנונית וכמ"ש⁴⁷ שמועה טובה תדשן עצם, שמנונית גשמית בבשר הגשמי.

This same principle applies to a Jew's overall service of Hashem. He needs to experience such intense pleasure from serving his Creator that it adds **physical** fat on his body, as the *pasuk* says, "good news fattens the bones".

וזהו מ"ש בהמאמר שהקרשים הם בדוגמת המצוות, שעל ידי הקרשים נמשך ג"כ הגבוה גבוה אבל לא הגבוה גבוה ביותר, כ"א בהמצוות בהם דוקא נמשך הגבוה גבוה ביותר שהוא העצמות.

This also explains why the Friediker Rebbe was particular to say that the beams of the Mishkan are **similar to** the mitzvos, as the (spiritual service represented by the) beams of the Mishkan draw down an extremely high level, but not the absolute highest level. Only (physical) mitzvos can draw down Hashem's essence, the "absolute highest level".

The Rebbe goes on to explain the relationship between the service of the "beams of the Mishkan" (a Jew's spiritual service) and the mitzvos themselves (a Jew's physical service), and how the spiritual preparations for a mitzvah connect the *Ohr Ein Sof* with the worlds:

דזהו ענין המצוות שהם נמשכים מהעצמות ומחברים אוא"ס ב"ה עם העולמות, וע"י שהאדם מקיים את המצוות הנה בתחילה הוא מחבר אותם עם העולמות, שהוא בתחילת העבודה ע"י עבודה רוחנית שהוא עבודת הקרשים, ואח"כ (ע"י קיומם בגשמיות) הוא מחבר אותם עם העצמות. והוא ע"ד מה שמצינו בתורה שדוד ה' מחבר תורה דלמעלה בקוב"ה⁴⁶,

Overall, a mitzvah draws down from Hashem's essence and connects the revelation of *Ohr Ein Sof* with the worlds. However, this happens in two stages:

- First, the Jew connects the mitzvah in its spiritual source above to creation through his spiritual preparations for the mitzvah.

This is the service of the "beams of the Mishkan", which "connects the *Ohr Ein Sof* with the worlds"

- Then, through the physical fulfillment of the mitzvah, he connects the physical mitzvah with Hashem's **essence**.

This is similar to a concept that we find regarding Torah:

When learning Torah, David HaMelech would connect the "supernal Torah" with *Kudsha Brich Hu* (to draw down the *Ohr Ein Sof* (Hashem's essence) into the *sefirah* of *chochmah*, as explained by the Alter Rebbe).

הנה כן הוא גם במצוות, אשר קודם עשייתם, בברכת המצוות אומרים אשר קדשנו במצוותיו, במצוותיו שנמשכו כבר בחסד עליון וממשיכם על עצמו ומחברם בעולמות, וע"י עשייתו את המצוות הנה גם הקב"ה מנענע בראשו⁴⁹ שהוא המשכת העצמות,

Similarly, before a Jew performs a mitzvah he first says a *bracha*, "Who has made us holy with **His** mitzvos" which have already been "drawn down" through His supernal kindness. By saying a *bracha*, he draws down the mitzvah above upon himself, "connecting" the mitzvah to creation here below.

Then, when he actually performs the physical mitzvah, Hashem "nods His head" (the head represents Hashem's essential will, and "nodding" from above to below represents the revelation of Hashem's will in the lower worlds), which refers to the drawing down of Hashem's essence.

וכן בתורה הקב"ה קורא ושונה כנגדו⁵⁰, וכן בכל הענינים הרי הקב"ה עושה מדה כנגד מדה⁵¹, דזה שמצוה לישראל לעשות הוא עושה בעצמו⁵², היינו שע"י עשיית איש הישראלי הוא ממשיך אותם מחדש ובתוספות כח מהעצמות.

So too, when a Jew learns Torah "The Holy One, blessed be He reads and learns opposite him" (meaning, when a Jew learns Torah it reveals Hashem's essence within creation).

This follows the overall pattern that Hashem responds “measure for measure”, which is connected to the statement of the Midrash, “Whatever He commands the Jews to do, He also does.” This means that when a Jew does mitzvos in the physical world, Hashem also “performs the mitzvos above”, drawing them down from His essence anew with additional energy now that His essential will has **actually** been carried out.

The importance of both the spiritual preparation for the mitzvah and its physical performance is reflected in a teaching of the Maggid on the following *pasuk*:

You shall guard My statutes and My ordinances, which a man shall do and live by them. I am Hashem. וְשָׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אִתְּם הָאָדָם וְחִי בָהֶם אֲנִי יי

וזהו מ"ש המגיד⁵³ ע"פ⁵⁴ ושמרתם את חוקותי ואת משפטי אשר יעשה אותם האדם וחי בהם, דחוקותי הוא מחשבה שהוא לבוש מיוחד כמו אותיות החקיקה,

The word “*chukosai*” (My statutes) refers to the “garment” of thought. Even though thought is a “garment” (a person uses it to express himself, but it is not a part of him, just like a garment of clothing is not part of a person), it is called a “unified garment”. Unlike the garments of speech and action, a person cannot “take off” the garment of thought and shut it off because it is “unified” with him.

This is similar to the unity between engraved letters and the surface upon which they are engraved; although the letters are an added feature to the surface, they are completely united with it (and cannot be “taken off”).

משפטי הוא הדיבור כמ"ש דבר מלך שלטון⁵⁵, מלך במשפט יעמיד ארץ⁵⁶,

The word "*mishpatai*" (My ordinances) refers to the "garment" of speech. This connection between a *mishpat* and speech can be seen in the following *pesukim*: it says, "the **word** (e.g. speech) of a king is the rule", and "a king establishes the country with **justice** (*mishpat*)."

אשר יעשה אותם האדם, הו"ע העשי' שהוא התכלית,

The phrase "which a man shall **do**" refers to the "garment" of action, which is the ultimate goal of a mitzvah.

ועי"ז וחי בהם, דע"י העבודה במחשבה וממשיך מהמחשבה ע"י הדיבור לבחי' המעשה, הנה עי"ז וחי בהם, שממשיך חיות בהמצוות.

Through following these three stages of thought (intention), speech (expressing the intention through a *brocha*), and action (the actual performance of the mitzvah), a Jew accomplishes "and live by them".

On a literal level, the phrase "*v'chai bo'hem*" ("and live by them") means that a Jew will direct his life according to them (the mitzvos). However, the Maggid interprets this phrase to mean that when you perform the mitzvos physically and also have the proper spiritual preparations in thought and speech, "you will bring **life** (additional G-dly revelation as well as additional energy from Hashem's essence) **into them**".

The Rebbe concludes this section of the *ma'amar*:

וזהו"ע עבודת הקרשים שהיא עבודה רוחניית שבאדם, שע"ז בא לקיום המצוות בגשמיות, הנה עי"ז ממשיכים את העצמות ומחברים בעולמות, וכלשון המאמר גג ורצפה כאחד ממש, אשר בהיש הנברא יתגלה היש האמיתי.

The point of the "beams of the Mishkan" – the **spiritual** aspect of serving Hashem – is that it brings one to **physically** perform the mitzvos. When a Jew does a physical mitzvah, it draws additional energy down from Hashem's essence and connects it with (**reveals** it within) the worlds. This is the significance of the Friediker Rebbe's

statement, "making the roof and the floor literally united as one" – revealing within the "**created** existence" the reality of Hashem's "**true** existence".

Summary of the First Section:

- We pointed out that the Frierdiker Rebbe uses different language when discussing the mitzvos and the beams of the Mishkan. When describing the mitzvos, the Frierdiker Rebbe said that they "draw down **and** connect the *Ohr Ein Sof* and the world", but when describing the beams he omitted the word "draw down", only stating that the beams perform a **similar** function to the mitzvos and "**connect** *Ohr Ein Sof* with the (lower) worlds".
- This led us to our first question: What is the difference between the service of Hashem represented by the beams of the Mishkan and the mitzvos?
- We answered this question by analyzing the Alter Rebbe's explanation of the analogy of "pillars" for the mitzvos: The Alter Rebbe says that pillars "stand on the ground", while the mitzvos "stand on high" because "*yesod* (foundation) in the spiritual worlds is above the building, while in the physical world it is below the building."
- The reason **why** the function of *yesod* is different in the higher and lower worlds is because their "strength" expresses different qualities. While the "strength" of the higher worlds is the **revelation** of G-dliness (which is strongest at the **highest** point), the "strength" of the lower world is their connection to Hashem's essence (which is strongly at the **lowest** point).
- We explained the reason **why** Hashem's essence is connected **only** to the physical world through the three analogies of the Mittler Rebbe. The true greatness of any level (the "absolute

highest" aspect of the torch, the barrel of water, or the ability to transmit something new) is expressed in the "absolute lowest" aspect of that level.

- While this is true on every level individually (the highest aspect of that particular level is revealed within the lowest aspect of that level), on an overall basis we say that the absolute highest level (Hashem's essence) is **only** revealed within the absolute lowest aspect (physical action) of the absolute lowest world (the physical world). This is why Hashem's essence is specifically revealed within the physical world.
- We were then able to understand why the Frierdiker Rebbe used different language to describe the beams of the Mishkan and the mitzvos.
 - The "beams of the Mishkan" represent a Jew's **spiritual** service of Hashem within the physical world. While this is an important preparation for the performance of a mitzvah, it is not the "absolute lowest" and is therefore unable to reveal Hashem's essence. Therefore, the Frierdiker Rebbe said that they can "connect" the *Ohr Ein Sof* with the worlds but cannot draw down the *Ohr Ein Sof* from Hashem's essence.
 - The actual performance of the **physical** mitzvos in the "absolute lowest" aspect of creation can connect to the "absolute highest" level, Hashem's essence. Therefore, the Frierdiker Rebbe writes that they "draw down **and** connect" the *Ohr Ein Sof* with creation.

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

(ו) **והנה** ממשיך בהמאמר⁵² בביאור הרמז דאות קו"ף אשר רגלו השמאלית נמשך עד למטה מטה, דבכללות הוא מה שכתוב⁵³ גער חית קנה⁵⁴, דענין קנה הוא ארוך שנמשך למטה, והוא דכר דקליפה, וחית קנה הוא נוקבא דקליפה בחינת מלכות דקליפה, שמקבלת מהדכר, וצריך להכריתם, דזהו גער חית קנה.

Next, the Frierdiker Rebbe connects the theme of the previous chapters to the current topic:

The previous chapters explained the significance of the shape of the letter "ק" (*kuf*), one of the letters of the word *keresh* (beam). The Zohar explains that the letter *kuf* is one of the letters which gives energy to the *kelipos*, represented by its long left leg which descends below the baseline that all the letters are written on (into the *kelipah*).

The Frierdiker Rebbe then refers to a section of the Zohar which explains the following Gemara (paraphrased):

At the time when Shlomo HaMelech married the daughter of Pharaoh, the angel Gavriel descended [from heaven] and stuck a reed (קנה, *kaneh*) into the great sea. A mound of land formed around it, and it was on this mound that the great city of Rome (the great persecutor of the Jews) was built.

The Zohar explains that this "reed" refers to the long left leg of the *kuf* (the first letter of *kaneh*) which became attached to the "great sea" (the *sefirah* of *malchus* of *Atzilus*) to receive its energy from holiness.

The Frierdiker Rebbe now brings the continuation of the same Zohar, which quotes the *pasuk* from Tehillim, "גֵּרַר הַיַּת קָנֶה" (rebuke the wild beast [that dwells in the] reeds"). The Zohar explains that "reed" is the "masculine" (giving) aspect of *kelipah* (which is connected to *malchus* of holiness), while the "wild animal of the reed" is the "feminine" (receiving) aspect of *kelipah* (also known as *malchus* of *kelipah*) which receives from the "reed".

These two aspects of *kelipah* need to be "cut off" (as will be explained shortly), which is the meaning of "rebuke the wild beast of the reed".

The Rebbe explains the significance of this within a Jew's service of Hashem:

ובעבודת האדם הנה דכר דקליפה הו"ע המדות הלא טובות, ובחי' מלכות דקליפה הו"ע שנעשה אסקופה הנדרסת כו' והוא הקבלת עול דלעו"ז, וצריך להיות גער חית קנה שצריך להכרית את קנה הקו"ף ולשבור את גאון עריצים,⁶⁰

The "masculine energy of *kelipah*" is reflected in a person's negative character traits (which "give" the energy to [e.g. motivate] his behavior), and "*malchus* of *kelipah*" (the "feminine" aspect of *kelipah*) represents how a person can become a "doormat" (subservient) to his negative and worldly desires from *kelipah* out of habit or insensitivity, which is the aspect of *kaballas ol* (simple obedience) to the side of *kelipah*.

A Jew needs to "rebuke the wild animal of the reeds" by "cutting off the long leg of the *kuf*", breaking the "pride of the tyrants" (defeating the *kelipah*).

The Zohar then continues to explain how Hashem will "cut off the leg of the *kuf*" (remove the energy from the *kelipah*) when Moshiach comes as easily as one "snaps a reed":

וע"י שכורתים את קנה הקו"ף נעשה מזה ה"א, ואז הוא תיבת הנה. דהנה מורה על הגילוי, דגילוי הו"ע קדושה, ולכן לעתיד אשר אז יתגלו כל עניני הקדושה שבפנימיות, שיראו אותם במוחש בעיני בשר, כתיב⁶¹ ואמר ביום ההוא הנה אלקינו זה,

When the left leg is shortened on the letter "ק" (*kuf*), it is transformed into the letter "ה" (*hey*), changing the word "קנה" (*kaneh*, reed) into "הנה" (*heenay*, behold).

The word *heenay* indicates a revelation, and revelation implies that the truth of something (its connection to G-dliness) is evident, which is the definition of *kedusha* (holiness). Therefore, when Moshiach comes and all aspects of *kedusha* (the true connection of everything to G-dliness) will be revealed within creation to such an extent that we will be able to see them with physical eyes, the word *heenay* is used in the *pasuk*:

And they shall say on that day [when Moshiach comes], "**Behold** (*heenay*), this is our G-d: we hoped for Him that He would save us; this is the G-d for Whom we hoped; let us rejoice and be happy with His salvation.

וְאָמַר בַּיּוֹם הַהוּא הִנֵּה
אֱלֹקֵינוּ זֶה קִיְנוּנוּ לֹ
וְיִוְשִׁיעֵנוּ זֶה יְיָ קִיְנוּנוּ לֹ
נְגִילָה וְנִשְׂמְחָה
בִּישׁוּעָתוֹ:

The Frierdiker Rebbe then continues to say that this "transformation of the *kuf* into a *hey*" is brought about by our service of Hashem in *galus*:

והגילוי דלעתיד הוא ע"י העבודה דעכשיו, וכמו שמבאר בהמאמר בסעיפים הקודמים²² ומזכיר ג"כ בסעיף זה בראשי פרקים, שהוא העבודה דאתהפכא חשוכא לנהורא ומרירו למיתקא²³ שמהפכים את הלעו"ז ועושים ממנו טוב וקדושה,

As explained in the previous chapters, and mentioned again here briefly, this transformation is brought about by our service of *eshapcha* (transformation), transforming "darkness into light and bitterness into sweetness", taking the aspects of creation that are concealed by *kelipah* and transforming them into goodness and *kedusha*.

ובפרט כאשר ישנם העלמות והסתרים ונסיונות ומ"מ אינו מתפעל מזה כלל, ואדרבה ע"י הנסיונות הוא מתחזק בתוספת כח ותוספת חוזק לעבוד עבודתו, הנה עי"ז הוא מהפך משטות דלעו"ז לשטות דקדושה,

Our efforts are especially powerful when we face obstacles and challenges in our service of Hashem but don't allow ourselves to be affected by them at all. Furthermore, these challenges bring out additional power and strength in our service of Hashem, enabling us to transform the "unholy irrational drive" into a "holy irrational drive".

ועי"ז יהי הגילוי דלעתיד, ואמר ביום ההוא הנה אלקינו זה גו' זה, ב' פעמים זה, שיתגלה בחינת אני הוי' לא שניתני, ⁶⁵ והוא ע"י העבודה דעכשו בגשמיות דוקא. ⁶⁶

These efforts bring about the revelation of the future redemption, the time when we will say "Behold, **this** (*zeh*) is our G-d: we hoped for Him that He would save us; **this** (*zeh*) is the G-d for Whom we hoped", using the word "*zeh*" (which also represents revelation, as one can only say "this" when the thing being referred to is revealed) two times. (The Midrash points out that the Jews only said "this (*zeh*)" once at the splitting of the sea, but will say it twice when Moshiach comes.)

And this is all brought about through our physical service of Hashem now, in *galus*.

The Rebbe now explains why this revelation can only be accomplished by the soul as it exists in a physical body and faces the challenges of *galus* by quoting a teaching of the Tzemach Tzedek on the following *pasuk*:

Those who came [to Mitzrayim], whom Ya'akov caused to take root, Yisroel sprouted and blossomed and they filled the face of the world with produce.	הַבָּאִים יִשְׂרָאֵל יַעֲקֹב יֵצֵיץ וּפְרַח יִשְׂרָאֵל וּמָלְאוּ פְנֵי-תֵבֶל תְּנוּבָה:
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(ז) **והענין** הוא כמו שמבאר כ"ק אדמו"ר הצ"צ בארוכה ⁶⁷ ע"פ ⁶⁸ הבאים ישרש יעקב יציץ ופרח ישראל, שהמצוות נקראים בשם זריעה, וכמו בזריעה בגשמיות הרי הזריעה צריך להיות בארץ דוקא ואז דוקא תהי' הפריחה כו', כך גם בזריעת המצוות אשר בכדי שיפעלו פעולתם

והוא מ"ש שיציץ ופרח, והוא הגילוי דלעתיד אשר יהי' הנה אלקינו זה, הוא ע"י זריעת המצוות בארץ הגשמית דוקא.

The Tzemach Tzedek explains that "planting" in this *pasuk* refers to mitzvos because just as a physical seed needs to be planted in the ground, and only then can it [grow and] blossom, so too the mitzvos need to be done in the "ground" – the physical world – in order to accomplish their goal to "sprout and blossom" – bring about the revelation of "Behold, this is our G-d" when Moshiach comes.

In the first half of the *ma'amar* (explaining the first part of the ninth chapter of the Frierdiker Rebbe's *ma'amar*), the Rebbe explained why the essence of Hashem (the "absolute highest level", which we are now referring to as "I, Hashem, have not changed") can only be revealed in the **physical** world (the "absolute lowest level" of creation).

Now, the Rebbe explains how the second part of the ninth chapter of the Frierdiker Rebbe's *ma'amar* applies this same concept to the "absolute lowest level" of the **Jew's** service of Hashem:

והוא בב' ענינים. בין מצד המצוות עצמם שנתלבשו בגשמיות כנ"ל, ובין מצד האדם העובד הרי המצוות ניתנו לנשמה בגוף דוקא, לא להנשמה כמו שהיא למעלה ולא למלאכים כ"א לנשמה כמו שהיא בגוף הגשמי דוקא, הנה בזה דוקא הוא זריעת גרעין המצוות שעי"ז נעשה הפריחה כו'.

Just like the mitzvos need to be performed with **objects** in the physical world (as explained in the previous section), they must be **performed** by a Jew who serves Hashem as a **soul in a body** here in the physical world.

The mitzvos weren't given to the soul as it exists in the spiritual world, and not to the spiritual angels, but rather to a soul as it exists in a physical body.

It is only by this method of being "planted" in the physical world and performed by a soul in a physical body that the mitzvos are able to "blossom" as they should.

The Tzemach Tzedek explains why Hashem's essence can only be revealed when a soul serves Him in a physical body:

וכמו שמבאר שם בענין המשכת ההתנשאות עצמי שהוא עצמותו ומהותו, דאין מלך בלא עם⁶⁹ מלשון עוממות ונפרדים⁷⁰,

In order to draw down Hashem's "essential exaltedness" as a King over creation (His essence, which is "essentially exalted" and not because it's "comparatively exalted" over something else), it must be done by a "nation" (*am*, in Hebrew), as "there is no king without a nation".

The word *am* (nation) is related to the word *omemos* (dimmed), implying that a king needs a very "dim" (i.e. lacking in G-dly revelation) and "separate" nation in order to express his kingship and "essential exaltedness" over them.

ולכן המשכת המלוכה והתנשאות עצמי אינו ע"י המלאכים ומכ"ש לא ע"י הנשמות כמו שהם למעלה להיותם בביטול כמ"ש⁷¹ חי הוי' אלקי ישראל אשר עמדתי לפניו,

This is why Hashem's "kingship and exaltedness" can't be drawn down by the angels, and certainly can't be drawn down by the souls as they exist in the spiritual world. In the spiritual world, the souls experience G-dly **revelation** (but **not** the essence of Hashem) and therefore have *bittul* to G-dliness. This *bittul* of the soul before it's descent into a body is referred to in the *pasuk*, "[I swear] by the life of Hashem, the G-d of Yisroel, before whom I stood". (The concept of "standing" represents the *bittul* of the soul.)

כי אם, המשכת המלוכה והתנשאות עצמי הוא ע"י עבודת הנשמות כמו שהם למטה מלובש בגוף גשמי, ובעוה"ז שיש כאן ב' דרכים כמ"ש¹² ראה נתתי גו' ואפשר לבחור ח"ו גם בהיפך,

Rather, Hashem's kingship and essential exaltedness can only be drawn down through the service of the souls as they are clothed in a physical body, and as they exist in the physical world, a place where there is the possibility to choose to disobey Hashem, as the *pasuk* says, "I have placed before you life and good, death and evil."

הנה זהו בחי' עוממות ונפרדים שעל ידם הוא התגלות המלוכה והתנשאות עצמי, שלמעלה מכל האורות והגילויים, והוא בחי' אני הוי' לא שנית.

The soul as it exists in a physical body and in the physical world is "dim and separate" enough (the "absolute lowest level") to reveal Hashem's kingship and essential exaltedness which is beyond all G-dly lights and revelations, referring to the level of "I, Hashem, have not changed" (the "absolute highest level").

והגם אשר אני הוי' לא שנית הוא בתמידות שהרי זהו אמיתית הענין, מ"מ בכדי שיהי' בחי' זו בגילוי במוחש כמ"ש¹³ הנה גו' זה כאו"א מראה באצבעו¹⁴, הנה הגילוי במוחש יהי' לעתיד דוקא והוא ע"י העבודה עכשיו למטה בגשמיות דוקא.

Even though the concept that "I, Hashem, have not changed" exists **constantly** and is the **true reality** of existence, this reality is not **experienced** by creation.

Therefore, in order to reveal this in a **tangible** way in the time to come, as in the *pasuk*, "Behold, **this** is our G-d" (and the word "this" implies that "each person will be able to point with their finger" at the revelation), we need to serve Hashem **now** (during the darkness of *galus*) and in the **physical** world.

The Rebbe expands on the connection between the "absolute highest level" and the "absolute lowest level" as it relates to a Jew's love of Hashem by quoting a teaching of the Rebbe Maharash on the following *pasuk*:

From long ago, Hashem appeared to me; מְרַחֵק יי נִרְאָה לִי
 With everlasting love I [Hashem] have loved וְאַהֲבַת עוֹלָם
 you; therefore I have drawn you to Me with אֶהְבֵּתִיךָ עַל-כֵּן
 loving-kindness. מִשְׁכָּתִיךָ חֶסֶד:

והענין הוא כמ"ש כ"ק אדמו"ר מהר"ש נ"ע⁷⁴ ע"פ⁷⁵ ואהבת עולם אהבתיך על כן משכתיך חסד, דאיתא בתדב"א⁷⁶ אשר אהבת הקב"ה לישראל, שמא תאמר שהוא אהבה של שלש שנים, של עשר שנים או של מאה שנה, אינו כן, כי אם, אהבת עולם אהבתיך,

Commenting on this *pasuk*, the *Tanna d'Bei Eliyahu* says:

[The *pasuk* doesn't write that Hashem loves the Jews with an *ahava rabba* ("a great love"), but instead writes *ahavas olam* ("an eternal love"). The reason for this is:] In case you might say that it is a three-year love, a ten-year love, or a one-hundred-year love, [this *pasuk* is teaching you that this is not the case]. Rather, "I have loved you with an **eternal** love (*ahavas olam*)."

ומבאר כ"ק אדמו"ר מהר"ש נ"ע בהמשך דמים רבים⁷⁷ דעולם הוא לשון נצחיות. וזהו אהבת עולם אהבה נצחית.

The Rebbe Maharash explains in his series of *ma'amarim* "*Mayim Rabim*" that "*olam*" here means "eternal". This is the meaning of the phrase in this *pasuk*, "*ahavas olam*" – eternal love.

The Rebbe Maharash addresses a question one may have on this explanation:

ואין זה סותר למ"ש בכ"מ⁷⁸ בענין אהבת עולם שהוא למטה במדריגה מאהבה רבה, וכאן מבואר אשר אהבת עולם היא אהבה הכי נעלית שאין למעלה ממנה,

This does **not** contradict what is explained elsewhere in Chassidus regarding the fact that *ahavas olam* is **lower** than *ahava raba* (the "great love"), even though here it states that *ahavas olam* is the absolute **highest** level of love.

The Rebbe Maharash explains:

מבאר בזה, שיש ב' פי' בעולם נצחיות ועולם ויש תרין עלמין⁷⁹, וכמ"ש⁸⁰ ברוך הוי' אלקי ישראל מן העולם ועד העולם.

The world "*olam*" has two meanings: "eternal" and "world". Furthermore, there are **two** worlds, as it says, "Blessed is Hashem, the G-d of Yisroel, from [one] world until [the other] world."

דהגם שישנם הרבה עולמות עד אין קץ וכמ"ש⁸¹ ועלמות אין מספר א"ת עלמות אלא עולמות⁸², אמנם בכללות נחלקים לב' סוגים כלליים, עלמא דאתגליא ועלמא דאתכסיא.⁸³

Even though there are an **unlimited number** of worlds, as it says "and an unlimited number of young maidens [*alamos*]" – and the Zohar states, "don't read it as '*alamos*' (young maidens), rather, read it as '*olamos*' (worlds) without number" – these worlds are divided into two general categories: the "revealed world" and the "hidden world".

דעלמא דאתגליא הוא במדה גבול וצמצום ביותר, וכאשר האהבה באה מהתבוננות בהאור שבמדה גבול וצמצום שבעולם, דבכללות הוא בחי' ממכ"ע ומזה בא לאהבה, הנה מאחר שהאהבה באה מצד דבר המדוד ומוגבל ומצומצם, לזאת היא אהבה מצומצמת ולמטה מאהבה רבה,

The "revealed world" exists in a way that [the revelation of G-dliness] is very measured, limited, and reduced. Therefore, meditation on the

level of G-dliness in the "revealed world" called *mimalei kol almin* (the light which "fills all worlds") produces a limited love which is **lower** than *ahava raba*, as it is a love which **comes from** [the contemplation of] something that is measured, limited, and reduced.

(More generally, the "revealed world" includes **all** the spiritual worlds which are connected to creation, as will be explained below.)

משא"כ עלמא דאתכסיא הוא למעלה ממדידה וגבול, וע"ד דאיתא בגמרא³⁴ בענין דבר הסמוי מן העין ששורה בו ברכה, היינו שאין בה הגבלות.

On the other hand, the love that the Jews have for Hashem comes from the "hidden world" which is beyond measure and limitation [so the love that comes from this level is also unlimited]. This is similar to the statement of the Gemara that "a blessing [implying a blessing beyond limitation] will rest upon something which is 'concealed from the eye' (that the precise amount is unknown and therefore 'unlimited')."

והו"ע אהבת עולם מלשון נצחיות שהיא למעלה במדריגה לא רק מבחי' אהבת עולם ההגבלה דבחי' ממלא כ"א גם מבחי' טובב. דזהו"ע אהבה של שלש שנים עשר שנים ומאה שנה,

This is why the expression *ahavas olam* can sometimes refer to **eternal** love which is beyond limitations and not only to the limited love which comes from contemplating the G-dliness revealed in the limited world. This is higher than the level of *ahavas olam*, which comes from the level of *mimalei kol almin* (the light which "fills all worlds"), as well as the level of *ahava raba*, which is connected to *sovev kol almin* (the light which "surrounds all worlds" and is not bound by their limitations) described here as a "three-year love, a ten-year love, or a one-hundred-year love."

The Rebbe explains the significance of each one of these levels in greater detail:

דהחיות אלקי כמו שהוא בהגבלה בג' עולמות בי"ע הו"ע שלש שנים, דלהיות אשר בכל עולם יש בו ענין עולם שנה נפש לכן הנה הג' עולמות נק' בשם שלש שנים,

The term "a three-year love" represents the love which results from the meditation on the G-dliness which is expressed in a limited way within the three lowest worlds of *beya"h* (*Briyah*, *Yetzirah*, and *Asiyah*). [Specifically, the Rebbe Maharash explains how this is a result of meditating on the fact that Hashem is incomparably **beyond** this level.] The phrase "three-year" represents the worlds of *beya"h* because the three dimensions of "space, time, and life force" define the limits of these worlds.

אהבה של עשר שנים בבחי' האצילות, דבאצילות הו"ע עשר ספירות, בחי' עשר שנים. והוא למעלה מבי"ע שהרי באצילות הוא עשר ספירות בלי מ"ה^{ss},

The term "a ten-year love" represents the G-dly energy which is expressed in the world of *Atzilus* because of the ten *sefiros* in *Atzilus*. This is higher than the world of *beya"h*, as the *sefiros* in *Atzilus* don't have the limitations (of "space, time, and life force") present in the lower worlds (they are "*bli mah*", unlimited).

דעם היותם עשר ספירות עשר ולא תשע עשר ולא אחד עשר מ"מ הם בלי מ"ה והוא למעלה מבי"ע, שהרי בכדי שיהי' ההמשכה לבי"ע מאצילות הוא ע"י הפרסא, ואצילות הוא מלשון אצלו וסמוך^{ss} ונקרא עולם האחדות.

Even though *Atzilus* has exactly **ten** *sefiros* (not nine and not eleven), which seems to imply limitation, nevertheless the ***sefiros themselves*** are unlimited. This is why the *parsa* (curtain) is necessary in order to enable the G-dly energy of *Atzilus* to be drawn into *beya"h* – the *sefiros*

themselves must be limited in order to be drawn down into a limited creation.

The name "*Atzilus*" comes from the term *etzlo v'samuch* ("near and closeby"), implying that it is "close to" (experiences the revelation of) Hashem, which is why it is referred to as "the world of unity".

אך מ"מ הרי גם האצילות הוא בהגבלה ואי"ז תכלית האהבה.

However, even *Atzilus* has limitations, so [the loves which comes from the contemplation of the G-dly energy of] *Atzilus* cannot be the ultimate love.

אהבה של מאה שנים הוא האור כמו שהוא בבחי' הכתר שלמעלה מאצילות, וכללות עולמות הא"ס שלמעלה מאצילות נכללים כולם בבחי' הכתר,

The term "a one-hundred-year love" represents the G-dly light as it is expressed on the level of *keser* which is beyond *Atzilus*, and more generally it refers to the worlds of the *ein sof* which are beyond *Atzilus* (which are included in the level of *keser*).

והו"ע מאה שנה, וכמבואר בזהר⁵¹ ע"פ⁵² ויהיו חיי שרה מאה שנה, דמאה שנה הוא בחי' הכתר, אתר כללא דכולא אתר עילאה, היו"ד ספירות כמו שכ"א כלול מיו"ד, הו"ע מאה שנה.

The concept of *keser* corresponds to the term "one hundred years", as explained in the Zohar on the *pasuk*, "And the life of Sarah was one hundred years..." The Zohar explains that *keser* is a "place which includes everything, a supernal place", with each of the ten *sefiros* including within itself all ten, for a total of one hundred, which is the implication of "one hundred years".

אך אעפ"כ הרי גם הכתר הוא בכלל העולמות וע"ה בחי' סובב מ"מ הרי גם הסובב יש לו שייכות לעולמות בבחי' סובב עכ"פ, דלכן נק' סובב לעלמין.⁸⁹

However, *keser* is **still** considered part of the worlds (creation). Even though it is called *sovev* ("surrounding"), implying that it is **beyond** creation, it is called *sovev kol almin* because it has enough of a connection to the worlds that it can be described as "surrounding" them.

The level of *ahavas olam* referred to in this *pasuk* is above all three of these levels:

אמנם ענין אהבת עולם מלשון נצחיות הוא מצד העצמות שהוא בלי גבול, שלמעלה גם מבחי' מאה שנה, ובכללות הו"ע ע"ס שבמאציל, ע"ס הגנוזות, דמצד בחינה זו היא אהבה נצחית.

The level of *ahavas olam*, using the term *olam* to mean "eternal", comes from Hashem's **essence** which is truly unlimited, and is even higher than the level of "one hundred years" (referring to *keser*). In general, this level refers to the *esser sefiros hagenuzos* (the "ten hidden *sefiros*", referring to the ten *sefiros* as they exist in a "potential" state within the *Ohr Ein Sof*). The love that results from this level is truly an **unlimited** love.

Now that we have explained this "absolute highest level", we explain its connection to the "absolute lowest level":

אמנם ענין ברוך הוי' אלקי ישראל מן העולם ועד העולם הכוונה היא שצריך להמשיך מעולם היותר עליון עד עולם היותר תחתון, שיורגש איך שהוא כולא חד, וכלשון המאמר, גג ורצפה אחד ממש.

The concept of "Blessed is Hashem, the G-d of Yisroel, from [one] world until [the other] world" means that one needs to "draw down" [implied by the word *boruch* ("bless") which is related to the word *mavrich* which means to pull a vine **down** into the ground to take root] G-dliness from

the **highest** world into the **lowest** world until the lowest world **experiences** the unity with Hashem which is present in the highest world.

As explained previously, this is the meaning of the Friediker Rebbe's statement that the pillars "connect the ceiling with the floor, literally uniting them as one."

The Rebbe explains the connection between the two levels of "*ahavas olam*":

וזהו ב' הפירושים שבאהבת עולם, עולם כפשוטו שהוא עוה"ז הגשמי דאין מקרא יוצא מפשוטו⁹⁰, ובהעולם כפשוטו המשכת בחי' עולם מלשון נצחיות.

This double-meaning of the word *ahavas olam* (love which is either "eternal" (beyond the world) or love which is "connected to the world") implies the **connection** between these two levels. *Olam* implies "the world" on the most simplistic level (and we never ignore the literal meaning of a *pasuk*), referring to this **physical** world (the "absolute lowest"), and the level of "eternal love" (the "absolute highest level") needs to be drawn down into this physical world.

[**Editor's note:** Specifically, the Rebbe is pointing out that the absolute highest level of *ahavas olam* is **only** revealed in the absolute lowest level of *ahavas olam*, and **not** in the level of *ahava raba*.]

והוא כמו שנת"ל אשר בחי' אני הוי' לא שניתי, העדר השינוי ומה שלמעלה משינויים, שהוא העצמות שלמעלה מכל האורות, שהרי בכל בחי' אור יש בו שינוי, הנה המשכת בחי' אני הוי' לא שניתי הוא בעוה"ז התחתון ולעת"ל דוקא.

This reflects the concept explained above that "I, Hashem, have not changed," implying a level which both "**has** not changed" and "**cannot** change". This refers to Hashem's essence which is beyond all revelations of G-dly light (as the revelation of **any** level of "light" implies

a change, as it is now a light which has "left" its source and has a certain "definition"). This will specifically be revealed below in the physical world when Moshiach comes.

The Rebbe now brings a teaching of the Rebbe Rashab to explain the concept of "I, Hashem, have not changed" and the type of service of Hashem that results in a Jew's awareness of this reality:

(ח) **דהנה** בענין אני הוי' לא שניתי מבאר כ"ק אדמו"ר (מהורש"ב) נ"ע¹, דלכאורה א"מ הרי ישנו סדר השתלשלות, והאור משתנה מעולם לעולם ונתצמצם לפי"ע כל עולם עד שבעוה"ז האור מצומצם ביותר והוא בהעלם והסתר בתכלית דלכן נקרא בשם תחתון לפי שאין תחתון ממנו במדריגה, והרי זה שינוי בהאור.

The Rebbe Rashab begins with a question:

How can it be that "I, Hashem, have not changed"? In the process of the revelation of G-dly light, the light changes from one world to the next as it is tailored to the limits of each world. This continues to progress until it reaches this physical world and undergoes the ultimate reduction and concealment. Accordingly, this world is called "the lowest world" because there is nothing lower than it.

Seemingly, this means that the G-dly light **did** change!

The Rebbe Rashab explains that, in reality, the G-dly light does **not** change:

ומבאר שם, דאעפ"כ אין זה שינוי מצד האורות, דהגם שיש כמה חילוקים בהאור שאינו דומה האור כמו שהוא בעש'י לכמו שהוא ביצירה, וביצירה לכמו שהוא בבריאה ובבריאה לכמו שהוא באצילות וכן למעלה יותר, הנה חילוקים אלו הם רק מצד העולמות, שאין העולם כלי לקבל אור נעלה יותר, אבל האור עצמו נמצא בשלימותו ובמילואו למטה כמו למעלה.

In truth, this "change" cannot be considered a "change in the G-dly light." Despite the fact that there are many differences in the G-dly light from level to level, as the G-dly light on the level of *Asiyah* surely doesn't compare to the light on the level of *Yetzirah*, or from *Yetzirah* to *Briyah*, or *Briyah* to *Atzilus*, and similarly on higher levels, these differences from one world to the next are only differences in each **world's** ability to perceive the G-dly light, and not in the light itself.

Rather, the light is **fully present** below just as it is above. Therefore, in reality, there is no change in the G-dly light.

However, based on this answer, the Rebbe Rashab asks an additional question:

אך עדיין אינו מובן שהרי זה גופא שאין העולמות יכולים לקבלו הרי זה שינוי,

Seemingly, the very fact that the G-dly light is concealed and the worlds perceive the G-dly light differently, and the source of this concealment is in the G-dly light itself, this implies that the G-dly light **does** change! How can we say that, "I, Hashem, have not changed"?

ומבאר על זה דגם השינוי שמצד העולמות והמקבלים אי"ז שינוי, שהרי זה שהמקבלים אינם יכולים לקבל את האור הוא מצד המגן שישנו על הוי' והוא ההעלם דשם אלקים, והרי שם אלקים הוא שם קדוש מז' שמות שאין נמחקים⁵⁸ ולזאת הרי לגבי האור עצמו אין זה העלם כלל שהרי אין עצם מסתיר על עצם כידוע, והיינו שגם מצד ההעלמות וההסתרים לא יש שינוי בהאור כלל.

This "change" is also **not** a change in the G-dly light.

The inability to perceive the G-dly light is caused by the "sheath" over [the G-dly energy from the name] *Havayah* (representing the unlimited revelation of G-dliness) which is from the name *Elokim* (representing the concealment of G-dly revelation). Since the name *Elokim* is also one of the seven holy names of Hashem which cannot be erased (showing

that it refers to Hashem, just like the name *Havayah* does), and something that covers itself is **not** a concealment, therefore the covering of *Havayah* by *Elokim* cannot be a concealment and is **not** a change in the G-dly light.

[The analogy that the Rebbe Rashab provides for this is the *halacha* which states that putting your hand on your head cannot be used as a replacement for a *yarmulke*, because "you can't cover yourself with yourself." Similarly, if Hashem conceals Himself (*Havayah*) with Himself (*Elokim*), since both names equally refer to **Him**, "you can't cover yourself with yourself."]

The Rebbe Rashab asks an additional question:

אך עדיין צריך להבין דלכאורה יש שינוי בהאור מצד הנבראים, שהרי הנבראים הם חלוקים זה מזה, והתהוות הנבראים הוא מבחי' האור דבר הוי', שלכל נברא יש דיבור נבדל מזולתו, וא"כ הרי זה שינוי בהאור.

Within existence there are many **different** creations, and these creations are brought into existence from the G-dly energy of the "word of *Havayah*" (through Hashem's speech), and each creation has a **different** "word" which brings it into existence.

Seemingly, the fact that there are **different** creations implies that these differences come from changes in the aspect of the G-dly light which is the source for creation! If so, how can we say that, "I, Hashem, have not changed"?

ומבאר על זה דבאמת גם זה אינו שינוי. ומבאר עפ"י המשל דאור השמש המבואר בתניא³³, דדוקא כאשר האור יוצא מחוץ להמאור אז הוא במציאות אור, אבל בהיותו בהמאור אינו מציאות כלל כי בטל במציאות ממש בהמאור.

This is **also** not a change, since the G-dly light and all of creation are nullified within their source – the essence of Hashem.

First the Rebbe Rashab provides an analogy for this with a "ray of sunlight within the sun" which is mentioned in Tanya.

A ray of sunlight can be identified as "sunlight" after it **leaves** the sun. Even though we must say that there is sunlight within the sun, as the sun is where the sunlight comes from, we can't call it "sunlight" when it is still **within** the sun because it hasn't yet become identified as its own "existence" and is currently completely nullified within the sun itself.

Next, the Rebbe Rashab explains the relationship between the "word of *Havayah*" and creation:

ולזאת הנה הדבר הו' שמהווה תמיד את הנבראים והוא כל עיקר מציאותם, וכידוע דאין זה דומה כאשר יוצא לצורף כלי שהכלי תתקיים בלי האומן לפי שהוא יש מיש והאומן לא עשה מציאות הישות משא"כ בהתהוות היש מאין ואפס המוחלט הרי האור צריך תמיד להוות את הנבראים והוא כל עיקר מציאותם,

The "word of *Havayah*" constantly creates each creation and is the core of its very existence.

As explained in Tanya, a utensil "created" by a craftsman doesn't need the craftsman's constant support to exist because the craftsman merely changed the **form** of the materials, but (obviously) did not bring them into existence from nothing.

However, the creation of a new existence from absolutely **no** existence requires **constant** energy to prevent it from reverting to nothingness. Therefore, the "word of *Havayah*" must **constantly** create the creations, which makes it the core of their very existence.

Now, the Rebbe Rashab returns to explain how the G-dly light is considered like "a ray of sunlight within the sun":

והאור הרי הוא נמצא תמיד בהמאור, שהרי בהמאור לא שייך ענין הצמצום וסילוק ח"ו⁹⁵, והוא נמצא בכל מקום ומקום, גם במקום יש הנברא והדיבור המהווה מקיים ומחיל אותו,

The "G-dly light" (the "word of *Havayah*") is like a ray of sunlight within the sun, as its source is Hashem's essence which is **everywhere**. By definition, His essence **cannot** be "reduced" or "removed" (G-d forbid), and is found in every "place" equally, **including** within the limitations of the "divided" creation and within the "word of *Havayah*" which creates and sustains it.

ומאחר שהנבראים והאור המהווים נמצאים תמיד בהמאור הרי הם בטלים בתכלית כביטול זיו השמש בהשמש, וא"כ מובן שגם מצד ישות הנברא לא יש שום שינוי כלל.

Since the creations and the G-dly light which creates them are constantly found within their source of light (Hashem's essence), they are completely nullified to it like a ray of sunlight is nullified (to the point where it can't even be identified as "sunlight") within the sun.

Therefore, we can understand that even from the perspective of creation (that the differences in creation originate within the G-dly light itself), there is no change in the G-dly light **at all**.

[Editor's Note: It appears that the Rebbe brought this explanation of the Rebbe Rashab in order to explain that the only way to say that "I, Hashem, have not changed" from the perspective of **creation** (the "absolute lowest level") is through a connection to Hashem's essence (the "absolute highest level").]

Having completed the explanation of "I, Hashem, have not changed", the Rebbe Rashab explains the **impact** that contemplating this fact should have on a person's service of Hashem:

וע"י ההתבוננות בענין אני הוי' לא שניתי נעשה אצלו תשוקה לב' ענינים, ברוחניות ובגשמיות.

By contemplating the concept of "I, Hashem, have not changed", a Jew will experience a yearning in two areas: one related to spiritual matters, and one to physical matters.

ענין הא' הוא דכאשר מתבונן אשר כל סדר ההשתלשלות אינו פועל שום שינוי כלל, לזאת ירצה אשר כל כחותיו ורצונותיו יהיו רק באלקות.

When a Jew contemplates the fact that the existence of the entire creation doesn't bring about any change in Hashem (and therefore realizes that everything within existence is **included within** His essence), he will want all his abilities and desires to be focused **exclusively** on G-dliness (as nothing else has any true existence). [This is the **spiritually**-focused result of the contemplation above.]

וענין הב' הוא דכאשר מתבונן אשר אני הוי' לא שניתי והכל נמצא בהעצמות, לזאת ירצה אשר גם בהיש הנברא לא יצטרך להיות ניזון מענינים אשר בחיצוניותם לא ניכר בהם אלקות, כ"א שיהי' ניזון מהעצמות, ניזון מזיו השכינה.

Additionally, when he contemplates the fact that "I, Hashem, have not changed" and everything exists **within** Hashem's essence, he will want – even within the created existence – only to be sustained (physically) by Hashem's essence (sustained by the "ray of the *Shechina*"), and not by things in which G-dliness is not recognized (e.g. the physical world itself).

There is a key difference between these two desires:

וההפרש בין ב' ענינים אלו הוא, דענין הא' אשר כל כחותיו הרוחניים ובכללות הוא הכחות פנימיים ורצון ותענוג יהיו רק באלקות, הנה ענין זה הוא בכחו של האדם, וזאת היא העבודה שתובעים ממנו,

The first desire, the desire to have all his **spiritual** abilities and desires focused exclusively on G-dliness (which in general refers to his inner

abilities, will, and pleasure – meaning, his ability to only **want** and **enjoy** G-dly things –) is within a person's capability.

In fact, **this is what is expected of him.**

דזהו"ע עבודת הקרבנות להקריב את הדם והחלב, שהדם הוא הנפש⁹⁶ היינו החיות, והחלב הוא התענוג דער קאָך און גישמאַק, להקריבם ע"ג המזבח להוי' שיהיו רק באלקות.

This is the spiritual aspect of the service of *korbanos*, bringing the "blood and the fats" on the altar. The "blood is the soul", referring to his desire and "energy" that drives him, and the "fats" refers to what he finds enjoyment in, his enthusiasm and *geshmak* in what he does.

A Jew is expected to "offer these up on the altar" for Hashem, directing all his energy and enjoyment to G-dly things.

ודבר זה אפשר לפעול לא רק בזמן שביהמ"ק הי' קיים כ"א גם בזה"ג ואדרבה מגו עקתא⁹⁷, דאס וואָס ער דאַרף האָרעווען איבערקומען דעם חושך כפול ומכופל, הנה עי"ז דוקא יכול להגיע למעלה יותר, שהוא מצד כח המס"ג שישנו עכשיו יותר מכמו בזמן הבית,

This accomplishment is not only possible when the Bais HaMikdash is standing (and we have the actual altar and revelation of G-dliness). In addition to the fact that it **can** be accomplished now in the times of *galus*, it is accomplished *migoy aksa* (from **within** the challenges of *galus*) to an even greater degree.

The fact that a Jew needs to toil to overcome the doubled and redoubled darkness of *galus* enables him to reach an even **higher** level. This is due to the ability of *mesiras nefesh* (self-sacrifice, which is brought out to a greater degree when faced with challenges) that is present now more than in the time of the Bais HaMikdash.

אמנם ענין הב' והוא אשר לא יצטרך להיות ניזון מענינים שבחיצוניותם אינם אלקות כ"א שיהי' ניזון מזיו השכינה, הנה זה יהי'

כאשר יעביר רוח הטומאה מן הארץ⁹⁸ והוא הגילוי דלעתיד אשר ואמר ביום ההוא הנה אלקינו זה, שיהי' הגילוי אלקות במוחש, שיהי' גילוי כח הפועל בנפעל⁹⁹ ויורגש אשר אין עוד מלבדו.¹⁰⁰

However, the second desire, the desire to only be sustained (physically) by Hashem's essence (the "ray of the *Shechina*"), and not by things in which G-dliness is not recognized (e.g. the physical world itself), is only possible when Hashem will "remove the spirit of impurity from the earth".

This refers to the revelation of the time to come when "We will say on that day, 'Behold, this is our G-d!'" and we will experience a **tangible** revelation of G-dliness. We will experience the "Source of creation **within** the creation" and will **feel** that "there is nothing besides Him".

The Rebbe concludes this section:

וזהו ענין אני הוי' לא שניתי, דאף שהוא בכל עת ובכל זמן ובכל מקום, אמנם בכדי שיהי' הגילוי במוחש בכל ענינו, הנה זה יתגלה לעתיד דוקא ע"י העבודה עכשיו בעבודה הרוחנית שהוא עבודת הקרשים וקיום המצוות בגשמיות, אשר עי"ז מהפכים את השקר דעולם ומקשרים בעצמותו ומהותו, להיות גג ורצפה אחד ממש.

This is the meaning of the concept, "I, Hashem, have not changed": Even though it is **essentially** true at every moment and in every place, in order to **reveal** it to the degree where it is **experienced** within every aspect of a person's life, we need to serve Hashem **now** with the **spiritual** service of the "beams of the Mishkan" (directing all desire and enjoyment towards G-dliness) and the performance of mitzvos in the **physical** world. This revelation will only happen when Moshiach comes.

Through this, we transform the "שקר" (*sheker*, lie) of the world (the fact that it conceals G-dliness, its true existence) and connect it to ("קשר", knot) Hashem's ultimate essence [by using it in a way that aligns with

its true purpose in creation], making the “floor and the ceiling united as one” (joining the “absolute lowest level” with the “absolute highest level”).

Summary of the Second Section:

- First, we explained that the Frierdiker Rebbe brought the explanation of the Zohar about the *kaneh* (reed) because “breaking the *kaneh*” represents the elimination of bad character traits and habitual pursuit of worldly desires (the service of *eshapcha*).
- This “cutting off the leg of the *kuf*” removes the energy from *kelipah* and brings about the revelation of G-dliness when Moshiach comes (it “transforms *kaneh* into *heenay*”). Even though this won’t happen until Moshiach comes, it’s brought about by our service of Hashem in the time of *galus*.
- In order to explain how a Jew brings about this revelation, we quoted the teaching of the Tzemach Tzedek which compared the performance of mitzvos to the planting of a seed in the ground (the “absolute lowest” physical world) which will “blossom” (be revealed) when Moshiach comes.
- In addition to the fact that mitzvos need to be performed in the “absolute lowest” physical world, they also need to be performed by the Jew in his “absolute lowest” state. This refers to a soul as it is “dimmed” within a body and faces the challenges of the physical world, and specifically the challenges of *galus*.
- Even though, “I, Hashem, have not changed” is a fundamental truth of existence, the **tangible revelation** of this will be brought about by our service of Hashem during *galus*.

- We then applied this same concept to a teaching of the Rebbe Maharash about two explanations of the phrase "*ahavas olam*":
 - The explanation of the lower level translates the word *olam* as "world", referring to the love of Hashem which comes from appreciating Hashem from within creation.
 - The explanation of the higher level translates the word *olam* as "eternal", referring to a love which comes from a connection to Hashem's ultimate essence which is completely beyond creation.
 - The connection between these two levels is that a Jew needs to bring this higher level of love (a love connected to the essence of Hashem) **into** the lower level of love, experiencing this unity within the physical world.
- We then continued to explain the concept that "I, Hashem, have not changed", and how it applies to a Jew's service of Hashem by quoting a teaching of the Rebbe Rashab:
 - The Rebbe Rashab explained that, in addition to the fact that nothing has changed from the perspective of the revelation of G-dly light, we can also understand that nothing has changed from the perspective of creation below.
 - The reason that nothing has changed is because the true existence of every creation is the G-dly energy that creates and sustains it, and, since Hashem's essence is found **everywhere**, this "ray" of G-dly energy is like a ray of sunlight within the sun, which is completely nullified to the sun and can't even be identified as sunlight.

- When a Jew contemplates this (which is the service corresponding to the beams of the Mishkan described earlier in the *ma'amar*), a Jew will react in two ways:
 - He will want his **sole** interest and passion in life to be for G-dliness. Not only is a person capable of this; this is what is **expected of him**, and the challenges of *galus* help him accomplish this.
 - He will want to be physically sustained by G-dliness (and not have to involve himself with things that conceal G-dliness, such as physical things, for sustenance). This is only possible when Moshiach comes.
- By performing mitzvos in the physical world (drawing down Hashem's essence) and directing all one's desires toward G-dliness (**revealing** G-dliness within one's own service of Hashem, the service of the "beams of the Mishkan"), we are able to bring about the revelation of Hashem's essence in the physical world with the coming of Moshiach.

The Rebbe concludes:

ט) **וזהו** באתי לגני אחותי כלה, דעיקר שכינה בתחתונים היתה, והעבודה היא ועשו לי מקדש ושכנתי בתוכם, והוא ע"י עצי שטים עומדים לשון עמודים שנצבים בארץ, שהיסוד הוא בעפר קשה וחזק דוקא, שזהו ההתחלה

This is the meaning of "I have come to My garden, My sister, [My] bride," as "Hashem's essence was here at the beginning of creation", and the service of "make for Me a Mikdash and I will dwell within them"

(the revelation of Hashem's essence within every Jew, and through them, within the entire world).

This is specifically accomplished through the service of the "upright *shittim* wood", which is connected to the concept of "pillars which stand on the ground", as the "foundation of the pillars" is specifically on the "strong, hard ground".

ואח"כ נמשכים למעלה עד שראשם מחובר בתקרה עד גבוה גבוה, הנה כמו שממשיך לבאר באגה"ק אשר נצבים ברום המעלות, נצב מלך, והוא המשכת ההתנשאות עצמי, ע"י בחי' עם מלשון עוממות, שע"ז נעמט מען פון התנשאות עצמי עד עצמות א"ס,

The "pillars" continue upwards until their top "is connected to the roof" at the highest level, as the Alter Rebbe explained that the mitzvos are pillars which are "standing on the highest levels" ("*nitzav melech*" a governor was king, implying his strength and ability to rule), referring to the drawing down of Hashem's "essential exaltedness" by the "nation" (of the Jews, related to the word *omemos*, "dimmed") where we draw down from Hashem's "essential exaltedness" until we reach the essence of the *Ein Sof*.

וממשיכים ע"י עבודת האדם שיהי' באתי לגני לגנוני למקום שהי' עיקרי בתחילה דעיקר שכינה בתחתונים היתה, דכמו בתחילת הבריאה כתיב¹⁰¹ אלה תולדות מלא¹⁰² כך בגאולה העתידה כתיב¹⁰³ אלה תולדות פרץ, תולדות מלא¹⁰², שיהי' זה למטה מעשרה טפחים בקרוב ממש על ידי משיח צדקנו.

And, through our service of Hashem, we accomplish "I have come to My garden, My sister, [My] bride... to the place where My essence was at the beginning of creation", as "in the beginning of creation, Hashem's presence was revealed in the lowest world."

Just as at the beginning of creation it was written "These are the generations [of heaven and earth]" (and the word *toldos*

("generations") is written in its full form with two vovs [indicating the revelation of Hashem's presence in the world at the time of creation], so too, regarding the future redemption it is written (when tracing the lineage of Dovid HaMelech, and Moshiach descends from Dovid), "These are the generations of Peretz" and the word *toldos* ("generations") is also written in its full form [indicating the revelation of Hashem's presence in the time of Moshiach].

May this take place here, "below ten *tefachim*" (in the physical world), immediately, through Moshiach Tzidkeinu!

Footnotes from Original Hebrew

- 1) מאמר זה מיוסד בעיקרו על הפרק התשיעי מד"ה באתי לגני ה'ש"ת (סה"מ ה'ש"ת ע' 123 ואילך).
- 2) שה"ש ה, א.
- 3) ד"ה באתי לגני ה'ש"ת פ"א (סה"מ ה'ש"ת ע' 111).
- 4) שהש"ר עה"פ.
- 5) ראה ב"ר פי"ב, ו. פי"ג, ג. פי"ד, ז.
- 6) ויק"ר פכ"ט, יא.
- 7) תרומה כה, ח.
- 8) כ"ה בשם רז"ל בלקו"ת נשא כ, סע"ב. ובכ"מ. וראה 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.
- 9) פ"ג (סה"מ שם ע' 114 ואילך).
- 10) ראה עירובין ב, סע"א.
- 11) תרומה כו, טו.
- 12) ראה המשך וככה תרל"ז פט"ל ואילך. קונטרס ומעין מאמר א פ"א.
- 13) בהעלותך יא, ח. וראה זח"ב סב, ב ואילך.
- 14) סוטה ג, רע"א.
- 15) ראה בהמאמר פ"ה (סה"מ שם ע' 117 ואילך).
- 16) פ"ו ואילך (סה"מ שם ע' 119 ואילך).
- 17) ראה תניא שעהיוה"א פ"א. ועוד.
- 18) ראה זח"א ב, ב.
- 19) בכל הנאמר עד כאן - ראה ד"ה באתי לגני תשי"א-תשי"ח.
- 20) סה"מ שם ע' 123 ואילך.
- 21) עב, א.
- 22) סימן כט (קמט, סע"ב ואילך).
- 23) הובאה בפרדס שער ח (שער מהות והנהגה) פ"ג.
- 24) פרדס שער כג (שער ערכי הכינויים) ערך יסוד. אוה"ת שמות ח"ז ע' ב'תקלב. ובכ"מ.
- 25) מלכים-א כב, מח. וראה אוה"ת נצבים ע' א'רא ואילך.
- 26) ראה ביאורי הזהר לאדמו"ר האמצעי בשלח מג, ג. סה"מ עזר"ת ע' קג. ד"ה באתי לגני תשי"א פ"ד (לעיל ע' רסו ואילך).
- 27) סימן כ (קל, סע"א ואילך).
- 28) ספר יצירה פ"א מ"ז. וראה המשך תרס"ו ע' שלח. ע' שמו. ועוד.

- (29) ראה ד"ה באתי לגני הנ"ל פ"ד-ה. וש"נ.
 (30) פל"ו.
 (31) שערי אורה שער הפורים ד"ה יביאו לבוש מלכות פי"ב ואילך (נח, א ואילך).
 (32) סוכה כא, ב.
 (33) ראה לקו"ת תצא לז, ב. סהמ"צ להצ"צ קה, א ואילך.
 (34) תקו"ז בהקדמה (ג, ב).
 (35) תניא פמ"ט (סט, א). ובכ"מ.
 (36) ראה סה"מ תרל"ה ח"ב ע' תנד ואילך. וש"נ.
 (37) ד"ה תורה צוה, וד"ה צור תעודה שנה זו (תשי"ט (סה"מ תשי"ט ע' 557 ואילך; ע' 563 ואילך)).
 (38) ראה מקוואות פ"ז מ"א. טוש"ע יו"ד סר"א סל"א.
 (39) ראה סה"מ תרע"ח ס"ע מג ואילך.
 (40) ראה מגילה לא, א. סה"מ ה'ש"ת ע' 40 בהערה.
 (41) שלח נ, א.
 (42) בהמאמר - פרק ב (סה"מ ה'ש"ת ע' 113).
 (43) בדגל מחנה אפרים פ' תרומה.
 (44) תיקון יט (מא, א).
 (45) תרומה כו, טז.
 (46) ד"ה דעו תרצ"ג פ"ג (סה"מ קונטרסים ח"א רסז, ב). טעמו וראו תרצ"ד פ"א (סה"מ קונטרסים ח"ב רצ, ב ואילך (נעתק ב"היום יום" כ מנחם אב)). סה"מ תרצ"ז ע' 215. ע' 282. תרח"ץ ע' קפ. סה"מ ה'ש"ת ס"ע 112 ואילך.
 (47) משלי טו, ל. וראה גיטין נו, ב.
 (48) ראה זח"ג רכב, ב ברע"מ. ספר הבהיר (סנ"ח) סקצ"ו ובאור הבהיר שם. לקו"ת שלח מז, ג. שם נא, א. ועוד.
 (49) ראה לקו"ת שם מח, סע"ב ואילך.
 (50) ראה תדבא"ר רפי"ת. ועוד.
 (51) ראה ס נהדרין צ, א. ובכ"מ.
 (52) ראה שמו"ר פ"ל, ט. סה"מ תרל"ו ח"ב ע' שכז. ד"ה באתי לגני תשי"א פ"ו ובהערה יד שם (לעיל ע' רסח).
 (53) אור תורה פ' אחרי.
 (54) אחרי ית, ה.
 (55) קהלת ח, ד.
 (56) משלי כט, ד.
 (57) סה"מ שם ע' 124.

- (58) תהלים סה, לא.
- (59) ראה בכ"ז זח"ג רנא, סע"ב. ספר הליקוטים להאריז"ל עה"פ.
- (60) ע"פ ישע'י יג, יא.
- (61) ישע'י כה, ט.
- (62) פ"א ואילך (סה"מ שם ע' 111 ואילך).
- (63) ראה זח"א ד, א.
- (64) ראה שמו"ר ספכ"ג.
- (65) מלאכי ג, ו.
- (66) ראה סה"מ תרל"ה ח"א ע' פט. תרנ"ד ע' קנד.
- (67) אוה"ת ס"פ שמות.
- (68) ישע'י כז, ו.
- (69) בחיי וישב לח, ל. שם ר"פ בלק. תניא שעהיוה"א רפ"ז (פא, ב). ועוד.
- (70) תניא שעהיוה"א שם.
- (71) מלכים א- יז, א. וראה סה"מ ה'ש"ת ע' 13 בהערה. לקו"ש חכ"ה ע' 147 הערה 53.
- (72) נצבים ל, טו.
- (73) ראה תענית בסופה ופרש"י שם.
- (74) סה"מ תרכ"ו ע' רטו ואילך. המשך מים רבים שבהערה 77. וראה גם לקו"ת במדבר ט, ד. אוה"ת (יהל אור) לתהלים ס"ע תיח ואילך. וש"נ.
- (75) ירמ'י לא, ב.
- (76) רבה - ריש פרק ו.
- (77) פנ"ז ואילך.
- (78) ראה תניא פמ"ג. ובכ"מ.
- (79) ראה זח"א קנג, ב ואילך. הובא בסה"מ תרכ"ו ובהמשך מים רבים שם. וראה לקו"ת שם. וש"נ. אוה"ת (יהל אור) שם ס"ע תטו ואילך. וש"נ.
- (80) תהלים קו, מח.
- (81) שה"ש ו, ח.
- (82) זח"ג עא, ב. תקו"ז בהקדמה (יד, ב). וראה ע"ז לה, ב.
- (83) ראה זח"א שם.
- (84) תענית ח, ב. וש"נ.
- (85) ראה ספר יצירה פ"א מ"ד.
- (86) פרדס שער טז (שער אביל"ע) פ"א.
- (87) ח"א כקג, א. וראה ביאורי הזהר לאדמו"ר האמצעי חיי שרה יב, ג ואילך. קלא, ב ואילך.
- (88) חיי שרה כג, א.
- (89) ראה תו"א מגילת אסתר צח, ב. תו"ח ויחי צט, ד. סה"מ עטר"ת ע' שעא. תרפ"ט ע' 40.

90) שבת סג, א. וש"נ.

91) ד"ה נ"ח תרמ"ג - נדפס בהתמים חוברת שלישית ע' מו [278<] ואילך. סה"מ תרמ"ג ע' לה ואילך.

92) שבועות לה, א.

93) שעהיוה"א פ"ג (עח, א ואילך). וראה תניא פל"ג (מב, א).

94) ראה תניא שעהיוה"א פ"ב. אגה"ק סכ"ה (קלח, ב ואילך).

95) תו"א וירא יד, ריש ע"ב.

96) פ' ראה יב, כג.

97) ראה זח"ב רא, ב.

98) זכר' יג, ב.

99) ראה תו"ח תצוה תפב, סע"א [בהוצאה החדשה - ח"ב שכט, סע"א]. ובכ"מ.

100) ואתחנן ד, לה.

101) בראשית ב, ד.

102) ב"ר פי"ב, ו.

103) רות ד, יח.

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