באהתי לגני

תש"ט

Basi LeGani 5719

Simply CHASSIDUS

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About Simply Chassidus

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

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.
Section One

This ma’amar was said by the Rebbe in 5719 (1959) and is based on the ninth chapter of the Friediker Rebbe’s ma’amar Basi L’Gani from 5710 (1950). The Friediker 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 Friediker 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 Friediker Rebbe’s mother.)

On that Yud Shvat 5710, the Friediker 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 Friediker 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 Friediker 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 Friediker Rebbe’s ma’amar before going into a detailed explanation of this year’s chapter.
The ma'amor 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'amor 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 “רביAMI ורבי Asi הוו קטרין לה גננא ל׳אלעזר” (Rebbi Ami and Rebbi Asi were fastening a chupah for Rebbi Elazar). In addition to the fact that Hashem calls it “My garden,” the interpretation of “גני” (My garden) as “גנוני” (My chupah) shows us that this possuk is describing a very deep connection between Hashem and His world, similar to how the chupah is a special place reserved for the marriage of a chassan and kallah.

The Midrash explains that 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:

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).

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.
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:

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”.

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.

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

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 “כֶּרֶשׁ” (keresh, “beam”), has the same letters as words “שֶּכֶר” (sheker, lie) and “כֶּשֶר” (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.

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 Frierdiker 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.)

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).

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”.

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… כרמיה” וקטרה כרמיה ו eruption תרחא כרמיה: בתפלה ר"ח קרהית הוראה בפרדס ש"זיא.

ס"ק א"כ קמט, ס"ב ואילך [פ"ג. נתבאר באגה"ק סכ"ט] ו"ז ע"ז העולמות.
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:

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.”

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 heenay (behold). The word heenay indicates revelation, as it is said, “And it will be said on that day, 

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א ) תהלים סח, לא.

ב ) וישע”י, יט, א.

ג ) שם כה, ט.
Behold (ehenay), 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).

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].

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.

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.

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

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) for the Mishkan of shittim wood, upright (omdim).

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”.

וְעָשָׂיתָ אוֹדְמִים לְמִשְׁכְּנֵי עֲצֵי שֵׂטֵים עֹמְדִים; וּמָבָאר דַעֲוָרִים וּכְאִיתוֹן דַעֲוָרִים, וּכְאִיתוֹן דַעֲוָרִים.

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ד”ה באתי لنני
The Frierdiker Rebbe then explained the function of a pillar within a building:

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’amor.] 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:

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 “keser” has the numerical value of 620, and in the “Tefillah of Rebbi 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”:

וمبرוא ذاتי, دائم شيء עמודים ב blat חומה גדולה וברב ברעם וברעם מחוברים בתקרת, כל מצוות עמודים וברב הרשע והרשל הראלי ב”ה נמצאים עד הארץ, שמצוות נחלבות בהונות העולם ומצוות שלא נחלботו בענויות הם נמצאים ולultimo שלבים רהמimag. זה הוא מחובר בתקרה, כך מצוות נמצאות מרום המעלות הוא ערי, ומשם נשאירו עליון ב”ה ונמשכים עד הארץ, והמצוות נתלבשו בבריאה, וגם המצוות שלא נתלבשו בבריאה הם נתנו לאדם העצמי, שיאול ב אליהו הלחות עלב לולעוב ופי.

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 מדיקי שלוש המאמר מובן שיש הפרש בין הקרכי ממצותים, דווקא מ”ש בהאמרת שкарışıים המ צוות (נדרוטו לב) שהמצאות המ צוותים ממקש הקripsiים הם נ”ד המצריים. הזומת

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:
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):

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.

When describing the mitzvos, he also mentions that there is a difference between the physical pillars, which are connected to the roof, and the mitzvos, which are connected to the earth. He explains that the mitzvos are drawn down from the highest heights and connect the lower worlds with the Ohr Ein Sof, while the physical pillars are connected at the top and are standing on the ground.
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 Kabbalah:

Kabbalah 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:

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”).

**Question Two:**

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

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”.

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 שנעוים תחלן בסופן, אשר בשפת דקאר ננוי התחללה... והם삼 מובים, ואשר התחללה שוהו העצמות ומצלبعبحי הרפתק דקאר, באים הющנים שיאן התחות לעזות מכות, הוה הוה דקארديرם לעצמותיהם ית"... אשר לעתיד יחי, והבראתם גלבין, ובאמה נפשי, אוה כ".
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 הת洙 Assass למטה הישוד הוה למטה דוקא יש דışıי ונינו

ועולמות العולמים.

**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 בתניא אשר הכוונה הפנימית היא על העולם העליונים והם רק הארה בלבד וכל ענינם הוא כדי שיתושפל 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.
Additionally, in terms of G-dly revelation, the higher and closer to the source, the greater the G-dly revelation.

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:

**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:

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”:

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.]
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:

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.

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.
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:

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.

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:
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).

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.

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’amarei 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.)
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.

Additionally, in the *ma'amaram* of Tishrei, the Rebbe explained that these three concepts represented by light, water, and firmament, aren't limited to the worlds of beya"h. 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.

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):

From the overall perspective of the entire creation, the “absolute lowest” aspect of creation is the worlds of beya“h, 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?

והזו"עenary מטרדה נצבים באים זבא, דכתב רבי לבר היברי הום גודל וה"ע נдолת ה, דב密碼 נдолות של לא חתומן עלון עטנורון, הנה בכל סדר החמתשגולת א"ף שיש בו"ע א"מ"ר בכל המדריגות, אבל בכל שיאי גודל הנבון נ.binary הוא העצומות הנה החנותוה הווה בחמתונ החנותי יותר מעלה המעשי, ובשישיג נפוא אל בשישיהם הורח núת"א בשישים הנשכית.

**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:
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.

This also explains why the Alter Rebbe added another detail in the analogy of pillars (in Likkutei Torah *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?
As noted in the beginning of the *ma'amor*, 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”.

The work of drawing down the heavenly souls into the bodies is similar to the mitzvos, but differs slightly in practice. The Frierdiker Rebbe explained that an individual needs to perform the service of *korbanos* (sacrifices) in the Mishkan, just as 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'amor*).

**Answer to Question One:**

In the earlier chapters of the Frierdiker Rebbe’s *ma'amor*, 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'amor*).
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 Sham Tov:

The Ba’al Sham 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).

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”.

ומוכן שעבודת الكرשים היא עבודתروحיתشبهאדם,ולכן א”אلاحמשירני’;אוא”ס,לפי שמעשכתאורוהמהצעמות,והםしゃכהםמצעותותוהקרע”ני’עבודתשלמותמטהתייתר,והואקימ
המצעותbuscarמית.
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.

This explains why the Frierdiker 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 Frierdiker 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.

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.

This explains why 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.
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”.

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:

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).

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.

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.

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”).
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).”

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

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’amor:

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 Frierdiker 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.
  
  o 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.

  o 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:
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, “גְּעָר חֲיָית 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:

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”:

When the left leg is shortened on the letter “ק” (*kuf*), it is transformed into the letter “ה” (*hey*), changing the word “קנאה” (*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.

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*:

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*.
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”.

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.
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:

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:

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.

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.)
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.”

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”).

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; with everlasting love I have loved you; therefore I have drawn you to Me with loving-kindness.

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).”

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:
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:

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”.

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.)

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’).”

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 soev 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:

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.

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).

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”.

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.

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).
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:

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”:

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 Frierdiker 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”:

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.]
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:

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:
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 Asiyyah 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 עדין אנויโมב שחרר הזגפה שאין העולמות יכליםלקבלו הרי

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:

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”?

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:

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”: 
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.

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:

“וְזֵכֶר הַחָנֹנָה בַּעֲנֵינֵי אָני רוֹא הִנִּי לְאָל שֵׁנֵי נְעֵשָּׁה אֶזֳּל תָּשָׁוָה לָבִי, עַנֵּים, בִּרְוֹזִית וְבִנְשָׁמִית.”

וְזֵכֶר הַחָנֹנָה בַּעֲנֵינֵי אָני רוֹא הִנִּי לְאָל שֵׁנֵי נְעֵשָּׁה אֶזֳּל תָּשָׁוָה לָבִי, עַנֵּים, בִּרְוֹזִית וְבִנְשָׁמִית.

ומאחר שהנבראים והאור המהוים נמצאים תמיד בהמאור הרי הם בטלים בתכלית כביטול זיו השמש בהשמש, וא”כ מובן גם מצד ישות הנברא לא יש שום שינוי כלול.
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.

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.]

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:

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.

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.

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.
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:

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 “škekr” (sheker, lie) of the world (the fact that it conceals G-dliness, its true existence) and connect it to (“kot”) 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”:
  
  o 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.

  o 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.

  o 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:

  o 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.

  o 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:

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”.

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.

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 מודס ברעיונות על תורכון התосновות מד"הبوت לחצ"ת (סה"מ ח' ח'ת'ע 123)

2) לש"ה, א.

3) ד"ה באתו להיש"תcribed"המ ח"ת'ע 111.

4) שח"ש לע"פ

5) ראו ב"ר פ"ב, פ"ג, פ"ד, ו.

6) ויק"ר פכ"ט, יא.

7) תרומת כ"ח, ש"ב.

8) במ"ג (סה"מ שם לע 114 א"ל)

9) ראוificarיבין ב"ע"א.

10) תרומת כו, טו.

11) ראו המ.NORTH ומכ"ל א"ל. קונטרס ומיער מבואר א"מ.

12) ראו הבמאמר פ"ח (סה"מ שמו לע 117 א"ל).

13) ראו_pesothו, תשתו, א"ל.

14) סתותו, ער"א.

15) ראו הבמאמר פ"ח (סה"מ שמו לע 117 א"ל).

16) פ"ח א"ל (סה"מ שמו לע 119 א"ל).

17) ראו תנייה ועתיה"א פ"א. וזד.

18) ראו זה, א, ב.

19) בכל הנאמר עד כץ - ראו ד"ה באתו להיש"ת'-ваться"ז.

20) זה"מ שמו לע 123 א"ל.

21) ועב, יא.

22) סימן כ (קמט, ט"ב, א"ל)

23) הובאה בפרדס שער ח (שער החזון והנהנה) פ"ג.

24) מדרס שער (שער הדכניין) ע"ר ייותו. אוח"ת שموت ח"ז' לע בתקלו. בכ"מ.

25) מלקימות-א, רב, ממ. רמאו ח"ה"ח תנכימ על אריא א"ל.

26) ראו ביוארי היגורי לפני המסיים, אםとなっている במלוי מ"ס. מ"ס ל"ר, לך. ד"ה באתי להני

27) תרתי"א פ"ז (לעיל לע רופ א"ל).

28) ספר יצירה פ"א, ו. רמאו המשך תוס"ר, לע שחל. על. ועדה.
ד"ה באתו לגלני

(29) ראה ד"ה באתו לגלני הל"פ"ד-ה ע"ו.

(30) פ"ל"ו.

(31) שעורי אורות שער הפורים ד"ה יביא לעב 몇"ב וייאכל (נה' א וייאכל).

(32) סוכה כא, ב.

(33) ראה לקוח תצא ול, ב. סמה' ג לוח' ע' הק, א וייאכל.

(34) תחום' ברקדומה, (ג, ב).

(35) תנייא סמל' תס', (אס', ב). ברכ'"מ.

(36) ראה סה' תור' ח'ב ע' תנד ואיגל. ו'וש"ו.

(37) ד"ה תור' גו'ה ד'ו רצ' תשעה חנה ו' תשימ' ד' ע' 557 ואיגל: ע' 563 ואיגל

(38) ראה המוקאות פ"ד, א. תואו'ג ע' ד' סר"א סל'א.

(39) ראה סה' מתר' ח', סג'נגד. ואיגל.

(40) ראה מגילה, א. סה' משת' ת' 40 הגדור.

(41) שלח' נ, א.

(42) בהמאמר - מרק (סה' משת' ת' 113).

(43) בגד ממחת אדם פ', תרומ'.

(44) תינון ט (מא, א).

(45) תורומ' כ, טו.

(46) ד"ה דעו תור' ח', פ"ג (סה' מקונטרסים ח"א רכ' ב). Feinstein וראו תור' ח', פ"ג (סה"מ

(47) קונטרסים ח', וראו תור' ח', לשון טר' רצ' ג'. אין ח', לשון טר' רצ' ג'. א. סה"מ

(48) ד"ה תור' גו'ה ד'ו רצ' תשעה חנה ו' תשימ' ד' ע' 557 ואיגל: ע' 563 ואיגל

(49) ראה לקוח' שב ממח', סגי' ויאכל.

(50) ראה הדב'א 보면 פ"יח' צ. ברכ' ד"ה.

(51) ראה הס מנדרי צ, א. בכ"מ.

(52) ראה שומרי פ"ל, ו. סה"מ תור' ח'ב ע' תשון. ד' התניא לגלני תשימ' א פ"ו' בהנהר'ה יד.

(53) ליעל' לע' ראו.

(54) וראו תור' פ' אתי.

(55) אחרון, ח.

(56) משלכ' כ, ד.

(57) סה"מ שמח' ע' 124.
ד"ה באתו לציון

(90) שבת סג', א. ושתו.

(91) ד"ה נח תרכ"ג נדפס בה Thrones והברת שליחת ע' מ[278] יא.ל. סה"ש מתרכ"ג על Leh

(92) שבתתיה נאך.

(93) שבתיה"ג (ע' נה, א ווא.ל). וראה תנייה פלה"ג (מכ', א).

(94) ראנה תנייה שבתיה"ג פ"ב. אנא"ק סלת"ה (קולר, ב וא.ל).

(95) תכי"א והאר מרים, ירשו. "ב.

(96) פ' ראנה יב, כ.

(97) ראנה ד"ב, רא. ב.

(98) זכרי יג, ב.

(99) ראנה תכי"ח הציון תנייה פ"א [בתוכהה התורה ה"ב שכס, סע"א] ובכ"מ.

(100) והתחנן ד. לה.

(101) ברארת, ב ד.

(102) פ"י"ב, ה.

(103) רות ד. יה.
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