

LESSONS IN **מאמר**  
**באתי לגבי**

**פרקים א-ה**

THE REBBE RAYATZ'S  
DISCOURSE DEFINING OUR  
PURPOSE ON EARTH WITH  
THE REBBE'S INSIGHTS

תשורה משמחת הנישואין של  
**הרה"ת מנחם מענדל**  
**ומרת מנוחה הינדא שיחיו מינץ**

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MEMENTO FROM THE WEDDING OF  
**MENDEL & HINDI** שיחיו **MINTZ**

7 Shvat, 5782 • January 9, 2022

To our esteemed family and friends,

We are thankful to G-d Almighty and humbled by all the goodness He has bestowed upon us. A simcha is made joyous when celebrated with family and friends, and we thank you for joining us in this momentous occasion.

It is our honor to present to you *Lessons in Basi Legani*, the prominent Yud Shvat *maamar*, in the acclaimed Sichos in English *Lessons* series format published in celebration of the wedding of our dear children, **Mendel and Hindi Mintz**.

This unique and ever-relevant compilation explains the Rebbe Rayatz's final *maamar* to his Chassidim while incorporating the Rebbe's in-depth analyses which were delivered over the span of close to forty years of the Rebbe's leadership. As Yud Shvat nears, the Rebbe's insights interwoven into the original text are sure to enhance the Basi Legani learning which customarily takes place in this season.

This *maamar* begins by quoting an excerpt from Shir HaShirim, "*I have come to my garden, my sister, my bride.*" The midrash explains the garden to be the bridal chamber which becomes a glorious home for Hashem and his beloved through their invested efforts.

We bless our dear children, Mendel and Hindi, that their marriage be filled with happiness and beauty as they walk through their garden, a microcosm of Hashem's garden.

May we all merit to reap the benefits of our efforts until we merit to hear the ultimate joyous call of Hashem saying, "I have come to my garden" with the coming of Mashiach now!

*May we always share in simchos,*

**Mr. Reuven and Rochel Medalie**

**Rabbi Yossi and Sarale Mintz**

# באתי לגני תש"י

## LESSONS IN *BASI LEGANI*

by  
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Rabbi Eliyahu Touger



**Kehot Publication Society**  
770 Eastern Parkway • Brooklyn, New York 11213  
5782 • 2022



SICHOS IN ENGLISH

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**BASI LE GANI 5710**

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Kehot Publication Society

Published by

KEHOT PUBLICATION SOCIETY

770 Eastern Parkway | Brooklyn, New York 11213

718.774.4000 | Fax 718.774.2718

[editor@kehot.com](mailto:editor@kehot.com) | [www.kehot.org](http://www.kehot.org)

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*Typography, template, and cover design by Spotlight Design*

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## PUBLISHER'S FOREWORD

The Rebbe Rayatz had a unique sensitivity to the world's natural beauty. In many places in his *Likkutei Dibburim*, in mellifluous prose, he describes the splendor latent in what others would consider the most ordinary scenes. Simultaneously, he would appreciate how those settings mirror spiritual reality. For example:<sup>1</sup>

One day in the summer of 5656 (1896), I was strolling with my father in a field in the country resort of Bolivke, near Lubavitch. The crops were almost ripe, and the grain and the grass were nodding in a gentle breeze.

“Behold G-dliness!” said my father. “Each movement of every single ear of grain and blade of grass was included in the Primal Thought of [...] Him Who watches and gazes until the end of all the generations; and Divine providence brings this thought to realization for the sake of a certain Divine intention.”

In that context, the fact that the Rebbe Rayatz introduced the *maamar* published for the day of his passing with the verse,<sup>2</sup> *Basi LeGani*, “I came into My garden,” takes on added significance. A garden is a place of beauty, in which a person delights. By paraphrasing G-d as saying, “I came into My garden,” to describe the return of the Divine presence to this world, the *Midrash* is highlighting the nature of the world. It is a place in which G-d luxuriates.

What a unique way to describe our world!

When seen in the context of when the *maamar* was published, that introduction takes on all the more significance. The Rebbe Rayatz's life [5640 (1880) – 5710 (1950)] was a time of turbulence. During his early years, the Jewish people in Russia suffered through pogroms and Czarist persecution. He assumed his leadership of the chassidic movement shortly after the Communist revolution and he and his followers felt all the harshness of the Stalinist regime. The beatings and deprivation he suffered at the hands of their minions ruined his health, leaving him partially paralyzed. He was sentenced to the most severe

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1. *Likkutei Dibburim*, English, Vol. 1, p. 179.

2. *Shir HaShirim* 5:1.

punishment, and only through unique strokes of Divine providence did he remain alive. After being exiled to Latvia and Poland, he labored to set up a network of *yeshivos* and educational institutions despite the rigors of the Depression and the lack of appreciation many of the local leaders showed for his work. He was in Warsaw during the Nazi occupation of that city and again, only through unique providence was he able to escape. Despite his deteriorating health, after his arrival in the United States, he set out to change the prevailing atmosphere of the American Jewish community, declaring *America iz nit anderish*, “America is no different” – that unlike the conception of many sectors of the American-Jewish community who thought meticulous Torah observance was for the “old country,” America could become a Torah center.

After such a life, how does he refer to the world? A garden, a place of pleasure.<sup>3</sup>

### A GARDEN, NOT ONLY A DWELLING

Beginning with *Tanya*<sup>4</sup> and continuing in many sources in *Chassidus*,<sup>5</sup> including this *maamar*, an emphasis is placed on the *Midrash's*<sup>6</sup> statement that G-d created the world because He desired a dwelling in the lowest realms. The use of that description is highlighted, because a dwelling is the place in which a person is completely himself, in which he expresses himself freely, allowing the inner dimensions of who he is to be expressed. In that vein, *Chassidus* interprets the *Midrash's* statement as meaning that G-d desired a place in which His Essence, Who He really is, will become manifest.

By starting with the verse, “I came into My garden,” the Rebbe Rayatz is adding an important dimension to that teaching. Not only are we together with G-d in a world that is His dwelling, a place in which His Essence is revealed. It is a place of delight.<sup>7</sup>

### A SHARED PLACE

The Rebbe Rayatz adds a further dimension to his description of the world by

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3. *Sichos Yud Shvat*, 5732.

4. *Tanya*, ch. 36.

5. The series of *maamarim* entitled *Yom Tov shel Rosh HaShanah*, 5666, p. 3; *Likkutei Sichos*, Vol. 6, p. 17ff., et al.

6. *Midrash Tanchuma*, *Parshas Bechukosai*, sec. 3, *Parshas Naso*, sec. 16.

7. *Toras Menachem*, *Hisvaaduyos*, 5743, Vol. 4, pp. 1895-1896.



quoting the *Midrash*<sup>8</sup> that interprets *legani* as *lignuni*, “My bridal chamber.” The beauty and the revelation of the essence that characterize this world are shared by G-d and His bride, the Jewish people. Just as a home is fashioned by the joint efforts of the husband and wife, so too, the contributions of both G-d and the Jewish people are necessary for the world to reach its desired state.

Put simply, just as a garden needs to be tilled and cultivated, the latent spiritual potential that G-d invested in the world has to be brought to revelation by the Jews’ Divine service – and, particularly, as the Rebbe Rayatz emphasizes in this *maamar* – the services of *iscafia*, “subordination,” and *ishapcha*, “transformation” – which remake the world’s material nature. In every material entity, there are sparks of G-dliness, and it is the task of the Jewish people to bring this inner spiritual reality to the surface.

## THE SEVENTH GENERATION

In in the midst of his explanation of the *Midrash* that speaks of the world as “G-d’s bridal chamber,” the Rebbe Rayatz introduces a second *Midrash*<sup>9</sup> that highlights the uniqueness of being the seventh, stating, “All those who are seventh are cherished.” In the *maamar* he delivered upon accepting the leadership of the chassidim,<sup>10</sup> the Rebbe understood those words as marching orders. Just as Moshe was the seventh and it was he who drew down the Divine presence back to the earth, so too, is ours the seventh generation of Chabad-Lubavitch, and it is our mission to complete the ultimate purpose and draw the Divine presence to the earth again. Then, “I will come into My garden,” “My bridal chamber” – G-d and the Jewish people will delight together in the consummation of the original intent of creation.

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8. *Shir HaShirim Rabbah* on *Shir HaShirim* 5:1.

9. *Vayikra Rabbah* 29:11.

10. *Basi LeGani*, 5711.



## PROLOGUE

*Yud* and *Yud-Gimmel* Shvat marked the *yahrzeits* of the Rebbe Rayatz's grandmother, Rebbitzin Rivkah, and his mother, Rebbitzin Shterna Sarah, respectively. It was customary for him to deliver or prepare *maamarim* for study on those days. He did so for *Yud* and *Yud-Gimmel* Shvat, 5710 (1950), as well.

Suddenly, on *Shabbos* morning, *Yud* Shvat, 5710, everything changed. The Rebbe Rayatz passed and the *maamar* published for that day took on a different significance. The Rebbe understood it as a spiritual last will and testament.

### A SOURCE FOR ONGOING GUIDANCE

In letters and *sichos* directed to chassidim as individuals and as a collective, the Rebbe counseled them to look to the *maamar* for answers to their individual questions. For example, in a letter addressed to the noted chassid, Reb Nissan Nemenov, he writes,<sup>1</sup> “In the *maamar* released for the day of [the Rebbe's] passing, there are several astonishing<sup>2</sup> statements. In my humble opinion, the resolution of your question is found in the beginning of sec. 5.”

Similarly, in a *sichah*, delivered on 19 Kislev, 5711 (1950), the Rebbe highlights the importance of studying this *maamar* as a tool to maintain an active bond with the Rebbe Rayatz, stating:

I would like to offer another suggestion. That [every]one should review and have committed to memory the entire – or at least a portion of the – *maamar* the Rebbe released for the day of his passing (i.e., the *maamar* entitled *Basi LeGani*). Then from time to time, whenever he feels confusion, is disturbed by doubts, or “confronted by that scoundrel [i.e., the evil inclination],” he should mentally review that *maamar*.

What matters most here is not so much the quantity – whether one studies the whole *maamar* or (if for whatever reason that is impossible) part of

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1. The Rebbe's *Igros Kodesh*, Letter no. 565, translated in *I Will Write It in Their Hearts*, Vol. 5.

2. “Astonishing” is used to translate the word *Baal Shemska*. Just as the Baal Shem Tov revealed miracles of a wondrous and astonishing nature, so, too, there are wondrous and astonishing statements in this *maamar*.

it; what matters most is the quality – that its words should be *engraved* in one's mind, like letters that are an intrinsic and inseparable part of the stone in which they are engraved or like the living waters that flow from a spring and remain connected to their source, the essence of the soul.<sup>3</sup>

## CONTINUING STUDY

On *Yud Shvat*, 5711 (1951), when the Rebbe formally accepted the leadership of the Chabad-Lubavitch movement, he did so by reciting a *maamar* beginning with the same verse and theme as the *maamar* of the Rebbe Rayatz. The chassidim noted that both the Rebbe Rayatz and his father, the Rebbe Rashab, had also initiated their leadership in this manner, delivering a *maamar* on the same verse and theme as the last *maamar* their predecessor delivered. What struck the chassidim as unique, however, was that a year after that, on *Yud Shvat*, 5712 (1952), the Rebbe again delivered a *maamar* based on that verse, but in contrast to the *maamar* delivered during the previous year, this year he focused on the second section of the Rebbe Rayatz's *maamar*.

By the third year, it was understood; the Rebbe's *maamar* highlighted the third section of the Rebbe Rayatz's *maamar*. The pattern continued until 5730 (1970), the twentieth anniversary of the Rebbe Rayatz's passing. The Rebbe Rayatz had prepared *Basi LeGani* to be published as a series of four *maamarim*: two for *Yud* and *Yud-Gimmel Shvat*, as mentioned above, one to be published for *Purim*, and one to be published for *Beis Nissan*, the *yahrzeit* of the Rebbe Rashab. Each of these *maamarim* comprised five sections. Thus, by 5730, the Rebbe had completed the explanation of all twenty sections of the Rebbe Rayatz's *maamar*.

As *Yud Shvat*, 5731 (1971), approached, the chassidim wondered what the Rebbe would do that year. Characteristically, the Rebbe continued his ongoing pattern, going back and reviewing the first section of the *maamar*. He continued in this manner until 5748 (1988), the last year he delivered *maamarim* in a regular fashion. In subsequent years, he released edited versions of *maamarim* that he delivered in previous years corresponding to the section associated with that year.

This pattern has continued each year until the present; chassidim study the section of *Basi LeGani* appropriate for that year.

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3. See *Proceeding Together*, Vol. 3, where that *sichah* is presented in its entirety.

## IN TRANSLATION

Significantly, *Basi LeGani* was the first book published by SIE, appearing in 5740 (1980). At that time, the publication of Jewish classics in English was still in its infant stages. Afterwards, a second edition was published in 5750 (1990) – the product of the synergistic involvement of Eliyahu Touger, Sholom Ber Wineberg, and Uri Kaploun – these editions sought primarily to convey the conceptual flow of the Rebbe Rayatz’s *maamar* in a form accessible to an English reader. With the rising popularity of the *Lessons in Maamarim* series, the conception of the present volume began to take shape – to present a facing translation of the Rebbe Rayatz’s *maamar* together with the insights of the Rebbe gleaned from his review of that *maamar* over the years.

The goal is to produce a translation with commentary on all 20 chapters. However, as *Yud Shvat* approached, we desired to produce a foretaste of that complete work – the translation and explanation of the first five chapters.

As mentioned, the theme of the *maamar* is the revelation of the Divine presence here on this earth. Each person has his individual role in carrying out this mission. It is our hope that the study and application of the lessons of the *maamar* will lead to the fulfillment of that purpose and bring about the time when “I will {again} come into My garden,” with the dawning of the Ultimate Redemption.



## IN APPRECIATION

As in all SIE publications, this work was a harmonious collaboration of many individuals, with each one seeing his input – not as an independent contribution – but as part of a collective effort, enabling the whole to become greater than the sum of its parts. Even so, it is worthy to mention the roles played by each of the participants in this undertaking:

Schneur Zalman Avtzon labored tirelessly to convert the initial translation of the *maamar* to the format of the *Lessons in Maamarim* series.

Rabbi Eliyahu Touger fine-tuned the translation and added extensive explanations.

Levi Paltiel, Schneur Zalman Avtzon, Yaakov David, Meir Avtzon, and Rabbi Naftoli Hertz Pewzner, critically reviewed the translation, and clarified many points.

David Hendler who edited the translation and chapter introductions.

Uri Kaploun added masterful contributions in both style and content to the foreword.

Yosef Yitzchok Turner put in hours after hours to produce an attractive and user-friendly text, making sure that the translation corresponded to the Hebrew original.

Rabbi Shmuel Avtzon who conceived of the project and not only harmonized the contributions of all the others, but made his own in both style and content.

**Sichos in English**

3 Shvat, the *yahrzeit* of

Rabbi Yonah Avtzon, longtime director of SIE

Brooklyn, New York





BASI  
LEGANI  
5710

באתי לגוני  
תשי"ז

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The following *maamar*, comprising sections 1-5 (i.e., part I) of the series of discourses with the general title of *Basi LeGani*, was released in advance for study on **Shabbos, Parshas Bo, Yud Shvat 5710 (1950)**, in honor of **the *yahrzeit* of the Rebbitzin Rivkah,<sup>1</sup> the grandmother of the Rebbe Rayatz**. The footnotes to the Rebbe Rayatz's *maamar* were added by the Rebbe. The use of the first person in footnote 30 is thus referring to the Rebbe.

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1. Often the Rebbe Rayatz delivered – and many times, particularly in his later years published for study – a *maamar* in connection with that date. The Rebbe Rayatz did so in 5710 as well. He also passed away on that day. He prepared these five sections to serve as the first of a longer series of *maamarim*. The second five sections, the *maamar* entitled *HaYosheves Beganim*, were published together with these five. The next five were published – without an introductory verse that serves as a title – for Purim. And the last five were published – also without a title – for 2 Nissan, the *yahrzeit* of the father of Rebbe Rayatz, the Rebbe Rashab.

The Rebbe viewed the *maamar* as a “spiritual will,” left by the Rebbe Rayatz to define the mission of the coming generation.

— 1 —

## A PRIVATE PLACE FOR G-D AND HIS BELOVED

Our Sages<sup>1</sup> explain that *Shir HaShirim* is not to be taken at face value: it is a metaphor describing the ongoing relationship between G-d and His bride, the Jewish people. In that vein, they interpret<sup>2</sup> the phrase,<sup>3</sup> "I have come into my garden," as referring to the time of the construction of the Sanctuary, when the *Shechinah*, the Divine presence, came into His garden, returned to our world.

Our Sages relate<sup>2</sup> that, initially, the Divine presence had been manifest in the world; to quote, "In the beginning, the essence of the *Shechinah* was present in this lowly world." However, afterwards, due to the sin of the Tree of Knowledge, the Divine presence withdrew from the world. As a result of subsequent transgressions, it receded further and further, rising to loftier spiritual realms.

Through his Divine service, Avraham brought about a reversal of that trend and started the process of drawing the Divine presence back down to the earth. That process culminated with the achievement of Moshe, the seventh in this sequence, through whose efforts, the *Shechinah* "came into My garden," and became manifest again on this earth through the construction of the Sanctuary.

In the *maamar* that follows, the Rebbe Rayatz explains that the Divine presence was initially manifest on the earth because G-d brought the world into being since *nisaveh... lihiyos lo dirah bitachtonim*, "He desired a dwelling in the lowest realm." Since He desired this world, when He brought it into being, His presence was manifest within it.

בְּאֵתִי לְגַנִּי אָחַתִּי כְּלָה "I have come into My garden, My sister, My bride."<sup>3</sup>

וְאֵתָא בְּמִדְרָשׁ וְאֵתָא בְּמִדְרָשׁ Commenting (on this verse), *Midrash Rabbah*  
רַבָּה (בְּמִקְוֵמוֹ) observes

The interpretation of the verse, "I have *come* into My garden," is found in many sources in the *Midrash*. Here, the Rebbe Rayatz highlights that the source is the interpretation of the *Midrash* on the verse.<sup>4</sup>

1. *Midrash Tanchuma, Parshas Tetzaveh*, sec. 5, et al.

2. *Shir HaShirim Rabbah* on the verse to follow.

3. *Shir HaShirim* 5:1.

4. Chassidim noted that the association of this verse with the return of the Divine presence to this world is found in several other sources in the *Midrash* (*Bamidbar Rabbah* 13:2; *Midrash Tanchuma, Parshas Naso*, sec. 20, et al.) and is attributed to several different Sages. In *Shir HaShirim Rabbah*, it is attributed to "Rabbi Menachem, the son-in-law of..." Noting the

(א) **“באתי לגני אחותי כלה”**, ואיתא במדרש רבה (במקומו) **“לגן אין כתיב כאן אלא לגני, לגנוני, למקום שהיה עקרי בתחלה”**, דעקר שכונה בתחתונים היתה,

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**“לגן אין כתיב כאן”** that the word used is not **לגן** which means **“to the garden”**,

but **אֶלָּא לְגַנִּי** which means **“to My garden”** –

By using the possessive form, **“My garden,”** the verse is implying that when the Divine presence became manifest in the Sanctuary, it was not coming to a new place. Instead, it was returning to a place where it had already been manifest before.

The *Midrash* proceeds to explain that the inference from the possessive form is more encompassing.

**לְגַנּוּנִי** לְגַנִּי implies **לְגַנּוּנִי**, which means, as the commentaries on the *Midrash* explain, **“my bridal chamber.”**

**לְמָקוֹם שֶׁהָיָה עֲקָרִי בְּתַחֲלָה** It is as if the Divine presence is saying, **“I have come into My bridal chamber, into the place in which My essence originally was manifest.”**

**דְּעַקֵּר שְׂכִינָה בְּתַחֲתוֹנִים הַיְתָה,** The *Midrash* continues, **“[In the beginning,] the essence of the *Shechinah* was present in this lowly world.”**

The term *Shechinah* (שְׂכִינָה) is translated as **“the Divine presence,”** because its root letters **שכנ**, mean **“dwell.”** Thus, the term *Shechinah* refers to the dimension of G-dliness that dwells and enclothes itself within the world.<sup>5</sup>

In the spiritual realms, there are many levels that are referred to as *Shechinah*. The Rebbe<sup>6</sup> explains that the term **“the essence of the *Shechinah*”** refers to **“the essential and innermost dimension of the *Shechinah*.”**

The term *tachtonim*, literally, **“lower places,”** is plural and there are many levels in the chainlike progressions of spiritual realms that can be considered **“lower.”**

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focus on the author of the teaching, the Rebbe explained (see *Sefer HaSichos* 5752, Vol. 2, p. 400, footnote 81) that since the *maamar*, *Basi LeGani*, focuses on the ultimate manifestation of the *Shechinah* in this world, it highlights the connection to Rabbi Menachem, because as our Sages comment (*Sanhedrin* 98b), Menachem is one of the names of *Mashiach*.

5. See *Tanya*, chs. 41 and 52. In chassidic thought, dwelling within and enclothing are considered synonymous terms because enclothing involves the light adapting to the form that characterizes the recipient like clothes that are tailored to fit the wearer. Only after such a process, can it be said that the light dwells within that recipient.

6. The Rebbe's *maamar* entitled *Basi LeGani*, 5711.

ועל ידי חטא עץ הדעת נסתלקה השכינה מארץ לרקיע, ועל ידי חטא קין ואנוש

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Nevertheless, from the *Midrash* – which states that due to the sin of the Tree of Knowledge, the Divine presence withdrew from the earth and returned with the construction of the Sanctuary – it can be understood as implying that the term *tachtonim* is referring to this physical world.<sup>6</sup>

Thus, at the beginning of creation, this world was meant to be a place where the loftiest levels of Divine light would be manifest.<sup>7</sup>

More specifically, it was only the potential for that revelation that was manifest at the time of creation. The ultimate manifestation will be in the era of *Mashiach* and will be brought about by man's Divine service.<sup>8</sup> The rationale is – as will be explained below – for G-d's dwelling to permeate the world and become internalized within it, the dwelling cannot be drawn down on G-d's initiative alone, but has to be fashioned by the service of the created beings themselves. That motif was reflected at the very beginning of creation, when G-d placed man in the Garden of Eden “to cultivate it<sup>9</sup> and guard it.”<sup>10</sup>

Since only the potential for the manifestation of G-d's presence existed at the time of creation, there was the possibility for sin.

**ועל ידי חטא עץ הדעת** Thus, in the wake of the sin of the Tree of Knowledge,

This sin served as the source for all the sins committed by mankind afterwards.<sup>6</sup> G-d created man without a tendency to sin. Violating G-d's will was totally out of character.<sup>11</sup> After the sin, by contrast, the possibility of sinning exists within a person's mind and heart and it is necessary to struggle to avoid sinning in the future. For that reason, this was the most serious sin.

**נסתלקה השכינה מארץ לרקיע,** the *Shechinah* departed from the earth and rose into the heavens.

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7. In many of the Rebbe's *maamarim* entitled *Basi LeGani*, he discusses what is meant by the term “the essence of Divine presence.” We are following the interpretation given in the *maamar* entitled *Basi LeGani*, 5731, the Rebbe's last treatment of the subject.

8. *Sefer HaMaamarim* 5670, p. 215ff. The Rebbe's *maamar* entitled *Basi LeGani*, 5731, footnote 32.

9. *Bereishis* 2:15.

10. The Rebbe's *maamar* entitled *Basi LeGani*, 5731.

11. One might then ask: How was the sin of the Tree of Knowledge possible? There are lengthy explanations concerning this which are outside the scope of this *maamar*. See Rebbe's *maamar* entitled *Basi LeGani*, 5731, sec. 5; *Toras Chayim*, *Bereishis*, p. 153d ff.; *Likkutei Sichos*, Vol. 18, p. 395, and the sources mentioned there.

נסתלקה השכינה מרקייע א' לב' וג', ואחר כך בדור המבול נסתלקה מרקייע ג' לד', וכדאיתא במדרש רבה על פסוק "וישמע את קול הוי' אלקים מתהלך בגן — אמר

This was the fundamental step in the departure of the Divine presence. Firstly, since man is an earthly being, this departure is what primarily affects him. When the Divine presence is manifest in this world, our spiritual consciousness is of an entirely different nature. Moreover, from G-d's perspective, this is the fundamental withdrawal, for, afterwards, in a revealed manner, the world was no longer fit to be His dwelling, which was the purpose of the creation.<sup>6</sup>

Why did sin cause the withdrawal of the Divine presence? G-d's presence is manifest in this world because He desired to derive pleasure from man's Divine service. Since sin constitutes the polar opposite of that desire, He withdrew His presence, like one who loses interest and turns away when his will is violated.<sup>10</sup>

ועל ידי חטא קין וְאֶנוֹשׁ Later, **on account of the sin of Cain and then the sin of Enosh,**

נִסְתַּלְקָה הַשְּׁכִינָה the *Shechinah* withdrew even further from this world, מִרְקִיעַ א' לִב' וְג', rising from the nearest heaven to the second, and then to the third.

וְאַחַר כֵּן בְּדוֹר הַמַּבּוּל וְאֶחָד מֵעֲשָׂר וָאֶחָד Later yet, the sins of the generation of the Flood caused the Divine presence to recede from the third heaven to the fourth, and so on.<sup>12</sup>

The Rebbe Rayatz singles out the sin of the Tree of Knowledge because that is what brought about the most fundamental change. The withdrawal of the Divine presence into successively loftier spiritual realms did not make such a sweeping difference in man's Divine service. Once the *Shechinah* was no longer manifest in this earth, the difference was of a relative, not a radical, nature. It was the initial withdrawal from the earth that changed the fundamental nature of our existence.<sup>6</sup>

וְכַדְאִיתָא בְּמִדְרָשׁ רַבָּה עַל פְּסוּק "וַיִּשְׁמַע אֶת קוֹל הַיְיָ אֱלֹהִים מִתְהַלֵּךְ בַּגֵּן — אמר

12. The seven sins mentioned by the *Midrash*: the sin of the Tree of Knowledge, Cain's murder of Hevel, the worship of false deities by Enosh and the people of his generation, the sins that preceded the Flood, building the tower of Babel, the sins of Sodom and Amarah, and the sins of the Egyptians in Avraham's time.

רבי אבא, מהלך אין כתיב כאן אלא מתהלך, קפיץ ואזיל קפיץ ואזיל", ואחר כך עמדו שבעה צדיקים והורידו את השכינה למטה, אברהם זכה והוריד את השכינה

verse that relates that Adam and Chavah, "heard the sound of G-d *walking about* in the garden."<sup>13</sup>

אמר רבי אבא, מהלך אין קתיב כאן אלא מתהלך, קפיץ ואזיל קפיץ ואזיל" [which suggests] jumping and progressing, jumping and progressing," i.e., they heard the Divine presence springing back in successive stages of withdrawal in the process of its departure from this world.

קפיץ ואזיל קפיץ ואזיל" [which suggests] jumping and progressing, jumping and progressing," i.e., they heard the Divine presence springing back in successive stages of withdrawal in the process of its departure from this world.

ואחר כך עמדו שבעה צדיקים The Midrash proceeds to explain that **after** seven sins caused the Divine presence to withdraw seven spiritual levels from its initial manifestation in this world, **seven *tzaddikim***<sup>14</sup> arose

והורידו את השכינה למטה whose Divine service **drew the Divine presence** back into this world **below**.

More precisely, through their Divine service, they began drawing down a greater manifestation of the Divine presence than that which existed previously. As mentioned above, and to be explained in greater length, since the manifestation of the Divine presence is dependent upon man's service, each stage of that service brings about a greater manifestation.

אברהם זכה והוריד את השכינה מרקיע ז' לו, Through the merit of Avraham, the *Shechinah* was brought down from the seventh heaven to the sixth,

True, there were great *tzaddikim* before Avraham. However, their Divine service centered primarily on their own selves. Avraham made mankind as a whole aware of G-d's presence, "calling forth the name of G-d, the eternal L-rd."<sup>15</sup> Moreover, our

13. Bereishis 3:8.

14. The seven *tzaddikim* mentioned by the *Midrash* are Avraham, Yitzchak, Yaakov, Levi, Kehos, Amram, and Moshe.

15. *Ibid.* 13:4. See the *maamar* entitled *HaChodesh*, 5700, where these concepts are explained.

מרקיע ז' לו', ויצחק מו' לה', עד כי משה שהוא השביעי (וכל השביעין חביבין)

Sages<sup>16</sup> interpret that verse to mean that not only did he proclaim the presence of G-d, he motivated others to do so. Furthermore, he carried out these efforts with *mesirus nefesh*, self-sacrifice, without any thought of his own self at all. Accordingly, it was his Divine service that was able to reverse the trend and begin the process of drawing the Divine presence downward again.<sup>17</sup>

וַיִּצְחַק מו' לָהּ, and then through the merit of **Yitzchak**, the *Shechinah* was brought down **from the sixth heaven to the fifth**, and so on,

Just as with the withdrawal of the Divine presence, the Rebbe Rayatz did not elaborate regarding the intermediate phases, because what was most important was the initial withdrawal from the earth; so too, he does not elaborate regarding the intermediate phases in the process of drawing the Divine presence down to the earth again.

עַד כִּי מֹשֶׁה שְׁהוּא הַשְּׁבִיעִי **until Moshe, the seventh** of these *tzaddikim*

(וְכָל הַשְּׁבִיעִין חֲבִיבִין) (and “all those who are seventh are cherished”<sup>18</sup>),

16. *Sotah* 10b.

17. Avraham's service began the spread of the awareness of G-d to others, as reflected by the verse (*Bereishis* 13:4.), “He proclaimed there the name of G-d, the eternal L-rd (א-ל עולם).” More particularly, as our Sages emphasize, his service was entirely outward oriented. Thus, they state, “Do not read *vayikra* – ‘he proclaimed,’ but *vayakri* – ‘he motivated others to proclaim’” (*Sotah* 10b, cited by the Rebbe in his *maamar* entitled *Basi LeGani*, 5711).

Moreover, as explained in *Chassidus* (*Likkutei Torah, Devarim* 43c, et al.), the above verse does not say א-ל העולם, “G-d of the world,” but א-ל עולם, implying that G-d and the world are one. Not only did Avraham emphasize that G-d was the Master of the world, he taught- as we proclaim in the *Shema* – that “G-d is one,” i.e., His oneness pervades and permeates all existence (see also the *maamar* entitled *Vikibeil HaYehudim*, 5711). These efforts began the process of making the world a dwelling fit for the Divine presence to rest in.

Nevertheless, as the Rebbe continues in his *maamar* cited above, what is significant is that Avraham carried out his service with *mesirus nefesh*. In order to motivate the Divine presence to change course, reverse its direction, and begin a downward flow, there had to be a revolutionary change in man's Divine service. This reflected the uniqueness of Avraham's service. He went beyond his personal nature – even the nature of his G-dly soul (*ibid.*) – and carried out his service with utter self-sacrifice.

18. *Vayikra Rabbah* 29:11; cf. the conclusion of the *maamar* beginning *HaChodesh HaZeh*, 5700.

This *Midrash* has no direct connection with the *Midrash* from *Shir HaShirim Rabbah* on the verse, “I came into My garden,” which serves as the theme of the present *maamar*. It is cited by the Rebbe Rayatz to emphasize that the primary step in drawing down the *Shechinah* was accomplished by Moshe who drew it down to this physical world. Why was Moshe able to accomplish this? Because he was the seventh. (See the Rebbe's *maamar* entitled *Basi LeGani*, 5711, where he elaborates regarding the uniqueness of being seventh.)

It is worth noting that the *Midrash*, beginning with the words *Basi LeGani*, “I came into My garden,” is cited by the Rebbe Rayatz in several *maamarim*, [e.g., the *maamar* entitled *B'Etzem HaYom HaZeh*, 5683 (*Sefer HaMaamarim* 5682-5683, p.173ff.); the *maamar* entitled *Basi LeGani*, 5686 (*Sefer HaMaamarim* 5686, p. 231ff.); the *maamar* entitled *Padah BiShalom*, 5687 (*Sefer HaMaamarim* 5687, p. 83); the *maamar* entitled *Tik'u*, 5691 (*Sefer HaMaamarim* 5691, p. 11); the *maamar* entitled

הורידו למטה בארץ. ועקר גלוי אלקות היה בבית המקדש, דכתיב "ועשו לי מקדש ושכנתי בתוכם", בתוכו לא נאמר אלא בתוכם, בתוך כל אחד ואחד,

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The *Midrash* does not say, "All the cherished are seventh." That wording would imply that the person is cherished because of his own efforts and service. By saying, "All those who are cherished are seventh," the *Midrash* implies that the virtue is inherent in being the seventh in the progression, i.e., is not dependent on the choice, will, or desire of that person. It is granted to him because of his position in the sequence.<sup>6</sup>

הורידו למטה בארץ. **drew the revelation of the *Shechinah* down into this world below.**

Just as the fundamental element of the withdrawal of the Divine presence was the withdrawal from this world, so too, in the reversal that involved drawing down the *Shechinah* from above, the fundamental element was drawing it down into *this* world. Apart from the fact that this stage in drawing down the *Shechinah* is the one that affects our Divine service most profoundly, it is also the most fundamental phase in enabling the world to reach its purpose, to be a dwelling for G-d's Essence.<sup>6</sup>

ועקר גלוי אלקות היה  
בבית המקדש, **The primary revelation of G-dliness was in the  
*Beis HaMikdash*,**

דכתיב "ועשו לי מקדש  
ושכנתי בתוכם" **as it is written, – "And they shall make Me a Sanc-  
tuary and I shall dwell *within them*."**<sup>19</sup>

As *Rambam* writes in the beginning of *Hilchos Beis HaBechirah*,<sup>20</sup> the commandment to fashion a dwelling for G-d began with the Sanctuary in the desert and continued with construction of the *Beis HaMikdash*. The *Beis HaMikdash* followed further and more complete phases in man's Divine service and thus represented a more comprehensive stage in the manifestation of the Divine presence. This is evidenced by the fact that, from the dedication of the *Beis HaMikdash* onward, G-d's presence was – and will be – manifest in that place for all time.

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*Basi LeGani*, 5692 (*Sefer HaMaamarim* 5692, p. 288), et al.]

In many of those *maamarim*, Moshe's merit in being the seventh is not mentioned at all. Why then is it mentioned in the *maamar* released for *Yud Shvat*, 5710? Chassidim have interpreted this as an allusion to the seventh generation of Chabad which dawned on that day, as the Rebbe emphasized in sec. 3 of his *maamar* entitled *Basi LeGani*, 5711.

(This *midrash* is also mentioned in the *maamarim* cited above that are associated with *Beis Nissan*, the *yahrzeit* of the Rebbe Rashab. Perhaps the reason for this is because, when counting from the Baal Shem Tov, the founder of Chassidism, the Rebbe Rashab was the leader of the seventh generation.)

19. *Shmos* 25:8.

20. *Rambam*, *Hilchos Beis HaBechirah* 1:1-3.



וזהו "צדיקים יירשו ארץ וישכנו לעד עליה", דצדיקים יירשו ארץ שהוא גן עדן, מפני מה, לפי שהם משכינים (הינו ממשיכים) בחינת שוכן עדי מרום וקדוש,

By emphasizing that the process of the manifestation of G-d's presence was not completed through the construction of the Sanctuary, but was continued by the construction of the *Beis HaMikdash* – and also, by the fashioning of a *Beis HaMikdash* in every Jew's heart – the Rebbe Rayatz highlights that the command to make the world a sanctuary for G-d is an ongoing process that will continue until its consummation with the construction of the Third *Beis HaMikdash* by *Mashiach*.

בְּתוֹכוֹ לֹא נֶאֱמַר Significantly, the last Hebrew word of the verse is **not**, as expected, בְּתוֹכוֹ which would mean "within it,"

אֲלָא בְּתוֹכְכֶם, but בְּתוֹכְכֶם, which means "within them" –

בְּתוֹךְ כָּל אֶחָד וְאֶחָד, for G-d's dwelling is **within each individual** Jew.

This concept provides insight into the verse,

וְזֶהוּ "צְדִיקִים יִרְשׁוּ אֶרֶץ וְיִשְׁכְּנוּ לְעַד עָלֶיהָ", "The righteous will inherit the land and dwell forever upon it."<sup>21</sup>

The word *la'ad*, here translated as "forever", recalls the word *ad* in the phrase, "He Who dwells forever, exalted and holy is His name."

The above verse may thus be understood as follows:

דְּצִדִּיקִים יִרְשׁוּ אֶרֶץ "The righteous will inherit the land," which is an allusion to Gan Eden, שֶׁהוּא גַן עֵדֶן,

Since the Rebbe Rayatz mentions this point in connection with the line that follows – that the *tzaddikim* draw down G-d's presence into this physical world – it follows that, in contrast to many sources, here, the term Gan Eden does not refer to the incorporeal world of the souls, but to the Garden of Eden here on earth.<sup>22</sup>

מִפְּנֵי מָה, Why?

לְפִי שֶׁהֵם מְשַׁכְּנִים (הֵינּוּ מִמְּשִׁיכִים) בְּחִינַת שׁוֹכֵן בְּתוֹכְכֶם, Because they prompt "He Who dwells forever, exalted and holy is His name,"<sup>23</sup> to dwell עַד מְרוֹם וְקָדוֹשׁ,

21. *Tehillim* 37:29.

22. The Rebbe's *maamar* entitled *Basi LeGani*, 5729, sec. 1.

23. The *Shabbos* and festival liturgy. Cf. *Zohar* II, beginning of *Parshas Vaeira*, and *Biurei HaZohar*, *ad loc.*; see the

שיהיה בגלוי למטה. וזהו "באתי לגני לגנוני, למקום שהיה עקרו בתחלה",

**שִׁיְהִיָּה בְּגִלּוּי לְמֹטָה. and be revealed in this physical world below.**

The Rebbe notes<sup>10</sup> that the Rebbe Rayatz changes the order of subjects in the *Midrash*. The *Midrash* quotes the verse, "The righteous will inherit the land..." before mentioning the indwelling of the Divine presence in the Sanctuary. The Rebbe Rayatz mentions the Sanctuary first and then the *Beis HaMikdash* to clarify that when speaking of the righteous, the intent is not only to mean the seven *tzaddikim* mentioned in the *Midrash*, but the entire Jewish people, of whom it is said,<sup>24</sup> "Your nation are all righteous." For the Divine service of transforming this world into a dwelling and Sanctuary for G-d was the mission of the entire Jewish people in Moshe's time – and for all time. Nevertheless, the emphasis is on Moshe – the seventh – because the potential for every Jew to carry out this service is generated by Moshe and the extension of him in every generation.

**וְזֶהוּ "בְּאֵתִי לְגִנִּי This, then, is the meaning of the verse, "I have come into My garden,"**

The Rebbe notes<sup>25</sup> that it is very unusual to find the term *Vezehu*, translated as "This, then, is the meaning" at the beginning of a *maamar*. Usually, it appears at the end of a *maamar*, when the author is offering a summation of his thoughts. However, it is appropriate here because with this sentence, the Rebbe Rayatz is summarizing the introductory portion of the *maamar*, which outlines the theme of the entire *maamar*.

The revelation of the Divine presence in the Sanctuary and later, in the *Beis HaMikdash*, and more particularly, the revelation of the Divine dimension which every Jew at all times achieves within himself through the construction of his personal sanctuary, is what is meant by

**לְגִנּוֹנִי, "I have come into My bridal chamber";**

**לְמִקּוֹם שְׁהִיָּה עֲקָרוּ i.e., the Shechinah here speaks of its return to its בְּתֻחֻלָּה, original location, its essential abode –**

*maamar* in *Likkutei Torah* entitled *Eileh Pekudei*, sec. 6, and its *Biur*, sec. 4.

24. *Yeshayahu* 60:21.

25. The *maamar* entitled *Basi LeGani*, 5731, footnote 12.

דַּעֲקָר שְׂכִינָהּ for the essence of the *Shechinah* was in this lowly  
 בְּתַחְתּוֹנִים הָיְתָה. world.

From the explanations given above – that at the time of creation, it was the potential for the revelation of the *Shechinah* that was present in this world – it can be understood that the “return” of the *Shechinah* to this world at the time of the construction of the Sanctuary represented a greater revelation of G-d’s presence, following the motif of *yeridah litzorech aliyah*, “a descent for the purpose of ascent.”<sup>26</sup>

The Rebbe Rayatz proceeds to explain why the essence of the *Shechinah* was in this world.<sup>27</sup>

### A PLACE CALLED HOME

**C**hassidus elaborates in great depth regarding that expression, “The Holy One, blessed be He desired to have a dwelling place in the lower worlds,”<sup>28</sup> highlighting the implications of the terms: “desire,” “dwelling,” and “lowest realm.”

When asked to clarify our Sages’ teaching that G-d “desired a dwelling in the lowest realm,” the Alter Rebbe replied,<sup>29</sup> “With regard to a desire, you don’t ask ‘Why?’”

The Rebbe explains<sup>30</sup> that this was not a mere witticism; the Alter Rebbe was highlighting what the true nature of a desire is. When speaking about an action that is motivated by logic, it is relevant to ask: “Why was it performed? For what reason did the person act as he did?” By contrast, a true desire is not something wanted for a reason, but something wanted solely because it is wanted.<sup>31</sup>

Similarly, when speaking about bringing an entity into existence, we expect there to be a reason. Since it did not exist previously and was created, it is logical that it was brought into being for a purpose, a reason that makes sense.

What being has no purpose for its existence, and needs no reason to be? Only G-d. His existence transcends the concept of purpose. He simply is. He was, and He will be. Unlike creations, His existence is not brought into being from nothingness, but rather His is true

26. Cf. *Makkos* 7b; see *Likkutei Torah, Bamidbar*, p. 65d; *Devarim*, p. 50b; *Shir HaShirim*, p. 17c; *Likkutei Sichos*, Vol. 5, p. 59ff, et al., where this concept is explained.

27. The Rebbe’s *maamarim* entitled *Basi LeGani*, 5711, sec. 4, and 5731, sec. 2.

28. *Midrash Tanchuma, Parshas Bechukosai*, sec. 3, *Parshas Naso*, sec. 16. See *Tanya*, ch. 36.

29. The Alter Rebbe’s reply is cited in the *maamar* entitled *Yom Tov shel Rosh HaShanah*, 5666, and the *maamar* entitled *Shokav Amudei Sheish* 5702, sec. 19.

30. See the Rebbe’s *maamar Basi LeGani*, 5731, and *Likkutei Sichos*, Vol. 6, *Parshas Shmos*, et al., where the Rebbe explains this point.

31. For this reason, it is only G-d Who can truly desire. Although man also has drives which are called desires, in an ultimate sense, the use of that term is merely a metaphor because all of our “desires” have motivations – either conscious or subconscious – behind them. We may not understand or realize what is triggering our “desires,” but there are inner factors, psychological, emotional, and/or physiological, that prompt us to want what we want.

דעקר שכינה בתחתונים היתה. והענין הוא, דהנה תכלית הכונה בבריאת, והתהוות העולמות, דנתאוה הקדוש ברוך הוא להיות לו יתברך דירה בתחתונים,

existence; He exists independently, without a cause or reason for being.<sup>7</sup> Since He does not have a reason for His existence, He – and only He – can desire something for no reason.

When speaking about a desire, there is no room for questions; the person desires the object or the activity because he desires it. This is the focus of his soul at that time. Saying that G-d desires to bring our world into being means that He invests something which is not reasonable or logical, an aspect that does not have a purpose or a cause, a dimension of the essence of His Being, into creation.<sup>32</sup>

Therefore, the world that comes into being from His desire is intended to be His dwelling. What is a dwelling? A place where a person is completely himself, where he expresses himself freely, allowing the inner dimensions of who he is to be expressed.

This is what G-d desired – a place where His Essence, Who He really is, will become manifest.

Where is that Essence to be manifest? That leads to the third term, the “lowest realm.” After the clarification of the above two concepts – that the world was intended to be a dwelling for G-d’s Essence which comes into being through His desire – the nature of the world brought into being through that desire becomes understood. It is a world for which there is no explanation why G-d would desire to bring it into existence. Were there to be such an explanation, that explanation – and not a simple desire – would be the reason for its existence.<sup>33</sup>

This is what defines our world as lowly: that its material existence shares no connection – neither apparent or even comprehensible through logic – with G-d or His purpose. Such a world could only be brought into being because G-d desired it. Precisely because its existence is sourced in His Essence from which His desire emanates is why such a world – a place where His presence is not apparent and man can choose to ignore His will, and yet, despite having that option, will serve G-d – is where He desired His dwelling to be manifest.

**וְהַעֲנִין הוּא, דְּהֵנָּה** **Now, the ultimate purpose for the creation of the**  
**תְּכֵלֶת הַכּוֹנֵנָה בְּבְרִיאַת** **spiritual and physical worlds**  
**וְהַתְּהוּוֹת הָעוֹלָמוֹת,**

32. As Rambam (*Hilchos Yesodei HaTorah* 1:1) states, “From the truth of His Being came into existence all beings.”

33. For example, one of the fundamental kabbalistic texts, *Eitz Chayim*, states that the world was created “so that the perfection of [G-d’s] powers would be revealed.” However, there is an element of the world’s existence – the concept of selfhood (*yesh*) in chassidic parlance, the feeling that I exist independently, without anything causing my existence – that does not reveal G-d’s powers. Quite the contrary, it stands in opposition to that revelation. Hence, that rationale cannot be the reason for this world’s creation.

שיהיה גלוי אלקות למטה על ידי עבודת האדם, על ידי אתכפיא ואתהפכא,

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דַּנְתָּאֵנָה הַקְּדוֹשׁ בְּרוּךְ    was that, “The Holy One, blessed be He, desired to  
הוּא לְהִיּוֹת לוֹ יִתְבַּרֵךְ    have a dwelling place in the lower worlds”:  
דִּינָה בְּתַחְתּוֹנִים,

The purpose of the creation of all existence including the entire *Seder Hahishtalshelus* – the chainlike progression of spiritual levels of existence – is for the creation of this world, for it is here that G-d desired that His dwelling be fashioned. Hence, it is here that His *Shechinah* was originally invested and this is the place He describes as “My bridal chamber.”

Therefore, as the *maamar* continues, His dwelling involves

שְׂיִהְיֶה גְלוּי אֱלֻקוֹת לְמַטָּה    that G-dliness be revealed below on this material  
plane

עַל יְדֵי עֲבוֹדַת הָאָדָם,    by means of man’s Divine service<sup>34</sup>

עַל יְדֵי אֲתַכְפִּיא וְאֲתַהַפְּכָא,    of subordinating and transforming his physical  
nature and that of the world around him.

The fact that the nature of man in the world requires subordination and transformation to serve G-d reflects the definition of this world as being “lowly,” a place where G-dliness is hidden.

More particularly, the concept of a dwelling in the lower worlds indicates not only where the dwelling will be, but also: a) That the dwelling be achieved by the created beings themselves, through their service, and b) That the service they perform involves the world’s physical substance and the mindset that prevails in it. Therefore, it is man’s service of *iscafia*, “subordination,” and *ishapcha*, “transformation,” that transforms the world into G-d’s dwelling.<sup>35</sup>

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34. This can also be inferred from the description of the world as the “bridal chamber” that man and G-d share. A home is established through the efforts of both a man – in the analog, G-d – and a woman – in the analog, the Jewish people.

35. Significantly, in the synopsis added at the end of sec. 1, the Rebbe does not mention that G-d’s dwelling is fashioned through man’s Divine service as a whole, but rather focuses on specifically the Divine services of *iscafia* and *ishapcha*. Although from the beginning of creation, there was an emphasis on man’s service – as G-d placed man in the Garden of Eden “to cultivate it and guard it” – originally, the world was not characterized by concealment and thus, the services of *iscafia* and *ishapcha* were not relevant. It is only after the sin of the Tree of Knowledge, when man’s conception of existence changed (see sec. 5 below), that these services became necessary. Nevertheless, it is precisely these services that elicit the revelation of “the glory of the Holy One, blessed be He.” The descent caused by sin set the stage for man to perform a more elevated service and thus draw down the ultimate revelations.

The two terms the Rebbe Rayatz uses have specific definitions. *Iscafia*, “subordination,” refers to man’s efforts to compel his natural, animal tendencies to follow G-d’s will – both in performing positive commandments and refraining from violating prohibitions – even if his natural tendency is not to do so. In such an instance, carrying out G-d’s will involves a challenge because the person must go against his nature.

*Ishapcha*, “transformation,” involves a more complete service. The person transforms his nature to the point where even his animal soul desires to fulfill G-d’s commandments.<sup>36</sup>

### TO BE G-D'S PARTNER IN THE CREATION

In *Chassidus*, the contrast between revelation from Above and a process of refinement and ascent from below is explained at length. When the revelation comes from Above, it is like sunlight shining into a room. In and of itself, the room is dark. However, light dispels darkness and as long as there is an open window through which the sun’s rays can shine, the room will be bright.

There is, however, an imprecision in the last statement. The room is not bright; it has not changed. It is only that the sun’s light is illuminating it. When the sun sets or the window is covered, the room becomes dark again.

This reflects the advantage of refinement and ascent from below. In that motif, the object or the person being refined and elevated undergoes changes. He or it is no longer the same as before. Take, for example, a student tutored by a teacher; even after he has ceased studying under his teacher’s guidance, the instruction his teacher gave him affects the way he approaches concepts.

To relate these concepts to the idea of a dwelling in the lowest realm: Were the dwelling to be established through revelation from Above – because G-d manifested His presence in this world – it would not be a perfect home for Him. There would be something – the world as it exists in its own context – outside that dwelling. For the dwelling to be truly “in the lowest realm,” part and parcel of the world’s existence, it has to be fashioned by man himself, through his Divine service, and involve elements of the world’s material substance. In that way, G-d’s dwelling will permeate the world in its totality.

The Rebbe Rayatz proceeds to explain how man fashions the dwelling that G-d desired:

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36. See the explanations to sec. 2 of the *maamar* where these concepts are further clarified.

דנשמה תרד למטה להתלבש בגוף ונפש הבהמית, והם יעלימו ויסתירו על אור הנשמה, ובכל זה תפעול הנשמה ברור וזכוך הגוף ונפש הבהמית, וגם חלקו בעולם.

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דְּנִשְׁמָה תִּרְדַּךְ    **The soul will descend** from its Divine source – the  
 Jewish soul being an actual part of G-d<sup>37</sup> –  
 לְמִטָּה לְהִתְלַבֵּשׁ בְּגוֹף    **to this lowly** plane and become **enclothed in a body**  
 וְנֶפֶשׁ הַבְּהֵמִית,    **and an animal soul,**  
 וְהֵם יַעֲלִימוּ וַיִּסְתְּרוּ    **which will conceal and obscure the soul's light**  
 עַל אֹר הַנִּשְׁמָה,      
 וּבְכָל זֶה תִּפְעוֹל הַנִּשְׁמָה    **and despite all this,** through the study of Torah and  
 בְּרוּר וְזָכוּךְ הַגּוּף    the observance of the commandments, **the soul will**  
 וְנֶפֶשׁ הַבְּהֵמִית,    **refine and purify the body and the animal soul,**  
 וְגַם חֵלְקוֹ בְּעוֹלָם.    **as well as its portion of the world** at large.

Every entity in the world is made up of a physical form with material substance and a Divine life-force that brings it into being and maintains its existence. This Divine life-force is referred to as a Divine spark. *Avodas habirurim*, the task of refinement, refers to man's efforts to highlight the Divine sparks within the material entities with which he comes in contact and bring out their G-dly nature by using them for a spiritual purpose.

In a pattern determined by unique Divine providence, every soul was allotted a designated “portion of the world,” certain sparks he is destined to elevate. Indeed, the fulfillment of a soul's life mission is dependent on the accomplishment of this task.<sup>38</sup>

## WHERE HEAVEN MEETS EARTH

Developing the concept that the task of making the world a dwelling for G-d is an ongoing mission, the Rebbe<sup>39</sup> explains that the words of the *Midrash* that – “In the beginning, the essence of the *Shechinah* was present in this lowly world” – mean that the world was created in a manner that it was fit to become a dwelling for G-d through man's service. Only the potential for the manifestation of the *Shechinah* was present

37. *Tanya*, ch. 2.

38. See *Kesser Shem Tov*, sec. 194; *Likkutei Sichos*, Vol. 1, p. 177.

39. The Rebbe's *maamar Basi LeGani*, 5731.

וזהו "ועשו לי מקדש ושכנתי בתוכם", בתוך כל אחד ואחד, והוא על ידי העבודה בעבודת הברורים בבחינת אתכפיא ואתהפכא, וכמאמר "כדי אתכפיא סטרא אחרא אסתלק יקרא דקודשא בריך הוא בכולהו עלמין". והנה מה שאומר "בכולהו עלמין",

initially. To make His dwelling complete, G-d concluded His creation by bringing man into being and "plac[ing] him in the Garden of Eden to cultivate it and protect it."<sup>40</sup> He intended that man be the one who fashions G-d's dwelling through his efforts to refine and elevate himself and worldly existence as a whole.

To give an example of how the world can become a dwelling for G-d's presence - and to highlight how man's service is fundamental to the establishment of that dwelling - the Rebbe Rayatz cites the verse,<sup>40</sup> "And they shall make Me a Sanctuary and I shall dwell *within them*." The Rebbe Rayatz underscores that the last Hebrew word of the verse is not, as expected, בְּתוֹכִי which would mean "within *it*," but בְּתוֹכֶם, which means "within *them*." G-d did not dwell only in the physical structure of the Sanctuary and the *Beis HaMikdash* that followed it, but dwells within the sanctuary that is within each individual Jew. In this way, the Jewish people bring about the manifestation of G-d's presence in the world.

וְזֶהוּ "וְעָשׂוּ לִי מִקְדָּשׁ  
וְשִׁכְנָתִי בְּתוֹכֶם", **This, then, is the meaning of the above-quoted verse, "And they shall make Me a Sanctuary and I shall dwell within them" –**

בְּתוֹךְ כָּל אֶחָד וְאֶחָד, **within each individual Jew, as mentioned above.**

וְהוּא עַל יְדֵי הָעֲבוּדָה  
בְּעִבּוּדַת הַבְּרוּרִים **The individual brings about **this** revelation of the Divine presence within his personal sanctuary through his Divine service of refining materiality,**

בְּבַחֲיִנַת אֲתַכְפִּיא  
וְאֲתַהַפְכָא, **by subordinating and transforming his physical nature and that of the world around him.**

וּכְמֵאמֹר "כִּד אֲתַכְפִּיא  
סְטָרָא אַחְרָא **In this spirit, it is said,<sup>41</sup> "When the *sitra achra*, lit., 'the other side'; i.e., the cosmic force opposing holiness is subdued,**

אֲסִתְלַק יְקָרָא דְקוּדְשָׁא  
בְּרִיךְ הוּא בְּכוּלְהוּ עַלְמִין." **the glory of the Holy One, blessed be He, will be revealed in all the worlds."**

40. *Shmos* 25:8.

41. See *Zohar*, Vol. II, p. 184a. See *Tanya*, ch. 27, [p. 37a ff.,] *Likkutei Torah, Shmos*, the beginning of *Parshas Pekudei*, [p. 3a,] *Bamidbar, Parshas Chukas*, the *maamar* entitled *Al Kein Yomru*, [p. 65b ff.]



הכונה על מדרגת האור שהוא בכולהו עלמין בשוה, והינו אור הסובב כל עלמין

*Istalek*, translated here as “revealed,” generally refers to withdrawal. It is used in this context because it refers to the revelation of a level of light that is fundamentally “withdrawn” – entirely transcendent – from the worlds.<sup>42</sup> By using this term, the *maamar* implies that even when this light is revealed, its transcendent nature is apparent.<sup>43</sup>

### TO ELICIT A HIGHER LIGHT

The Rebbe Rayatz focuses on the *Zohar*'s statement that G-d's glory “will be revealed in all the worlds,” stating that this refers to G-d's light that is *sovev kol almin*. The latter term means “encompassing all worlds.” In *Tanya*,<sup>44</sup> the Alter Rebbe clarifies that the intent is not encompassing and surrounding from above, from the outside, but rather that this light is present within every element of existence. It is called “encompassing,” because it is transcendent in nature, of a loftier type of being, not only of a given entity, but of all entities that are defined.

To accentuate the uniqueness of this light, the Rebbe Rayatz contrasts it with G-d's light that enclothes itself within the worlds and adapts itself to the various distinctions between them, i.e., G-d's light that is *memale kol almin*. He explains the nature of the differences between the four worlds, *Atzilus*, *Beriah*, *Yetzirah*, and *Asiyah*, and emphasizes how G-d's light that is *sovev kol almin* transcends them, shining in all worlds equally.

וְהִנֵּה מֵה שְׂאוֹמֵר | When the phrase “in all the worlds” is used in  
בְּכוֹלְהוּ עֲלָמִין, | that reference,

הַכּוֹנֵה עַל מְדֻרַת הָאוֹר | it intends to describe a level of Divine light that  
דְּהוּא בְּכוֹלְהוּ עֲלָמִין בְּשׂוּהָ, | shines equally in all worlds,

With these words, the Rebbe Rayatz is not merely stating where this light will shine, but also highlighting the nature of the light. Stating that this light shines in all worlds equally implies that it is a different and unique type of light.

וְהִינוּ אֹר הַסּוֹבֵב כֹּל עֲלָמִין | i.e., G-d's light that is *sovev kol almin*, “encom-  
passing all worlds.”

42. To cite an example on the physical plane: A nation's relationship with their king is established specifically by setting him apart and regarding him with reverence and honor (the Rebbe's *maamar* entitled *Basi LeGani*, 5730, *maamar* 2, sec. 2). See footnote 53 below.

43. See the extensive explanation in the Rebbe's *maamarim* entitled *Basi LeGani*, 5711 and 5731, *et al.*

44. *Tanya*, ch. 48.

שמאיר בכל העולמות בשוה, דבעולמות הרי יש חלוקי מדרגות, דאינו דומה עולמות עליונים לעולמות תחתונים, דבעולמות העליונים מאיר האור בגלוי, ובעולמות התחתונים האור אינו מאיר בגלוי כל כך, ויש שהאור בא בבחינת העלם והסתור, ויש בזה חלוקי מדרגות, וכמו שכתוב "אף ידי יסדה ארץ וימיני טפחה שמים", ואיתא

שְׁמַאִיר בְּכָל הָעוֹלָמוֹת בְּשׂוּוֹה, Hence, this light shines in all worlds equally.

There are certain levels of G-dly light that are intended to be internalized within the world, as the Rebbe Rayatz proceeds to explain in this *maamar*. As light of that nature is diffused throughout the hierarchy of spiritual existence, each level receives a measure of light appropriate for it. However, because of its transcendent nature, the light that is *sovev kol almin* does not recognize any of these levels and shines in all worlds equally.

The Rebbe Rayatz proceeds to explain G-d's light that is *sovev kol almin* by elaborating on its counterpart, His light that is *memale kol almin*, that "invests itself in the worlds." By describing the Divine light that is encloded within the different levels within the chainlike progression of spiritual existence (*Seder Hahishtalshelus*) and adapts itself to them, he accentuates the uniqueness of the light that is *sovev kol almin*, that it knows no definition whatsoever.

דְּבַעוֹלָמוֹת הָרִי יֵשׁ חֲלוּקֵי מְדַרְגוֹת, There are various levels of spiritual worlds:

דְּאִינוּ דּוֹמָה עוֹלָמוֹת עֲלִיוֹנִים לְעוֹלָמוֹת תַּחְתּוֹנִים, The loftier realms do not resemble the lower realms.

דְּבַעוֹלָמוֹת הָעֲלִיוֹנִים מְאִיר הָאור בְּגִלּוּי, In the loftier realms, the Divine light shines forth in overt revelation,

וּבַעוֹלָמוֹת הַתַּחְתּוֹנִים הָאור אִינוּ מְאִיר בְּגִלּוּי כָּל כָּךְ, while in the lower realms, the revelation of the light is not as apparent,

וְיֵשׁ שְׁהָאור בָּא בְּבְחִינַת הָעֵלֶם וְהַסְתָּר, and on certain levels, the light is even hidden and obscured.

וְיֵשׁ בְּזֶה חֲלוּקֵי מְדַרְגוֹת, In this hierarchy of spiritual realms, there are different levels.

במדרשי "נטה ימינו וברא שמים, ונטה שמאלו וברא ארץ", וידוע דיד ימין מורה על האור והגלוי יותר, וזהו "וימיני טפחה שמים", ד"שמים" הכונה עולמות העליונים – שם הגלוי בבחינת ימין שהוא גלוי האור, והאור עצמו הוא בבחינת גלוי, ו"ארץ" הכונה עולמות התחתונים, הם מבחינת שמאל שאין האור בגלוי כל כך, וגם האור

וּכְמוֹ שֶׁפָּתוּב "אַף יְדֵי יְסֻדָּה אֶרֶץ וַיְמִינִי טִפְּחָה שָׁמַיִם", The *Midrash*<sup>45</sup> refers to this variety of levels in its comment on the verse,<sup>46</sup> "My hand established the earth, and My right hand spanned the heavens."

וְאֵיתָא בְּמִדְרָשׁ "נְטָה יְמִינוֹ וַיִּבְרָא שָׁמַיִם, וְנְטָה שְׂמֵאלוֹ וַיִּבְרָא אֶרֶץ", The *Midrash* states, "He stretched out His right hand and created the heavens; He stretched out His left hand and created the earth."

וַיְדוּעַ דְּיָד יְמִין מוֹרָה עַל הָאֹר וְהַגְּלוּי יוֹתֵר, As is well known, the right hand signifies a greater light and more overt revelation than does the left.

וְזֶהוּ "וַיְמִינִי טִפְּחָה שָׁמַיִם", This is what is meant by, "My right hand spanned the heavens."

דְּ"שָׁמַיִם" הַכּוּנָה עוֹלְמוֹת הָעֲלִיוֹנִים – "The heavens" refer to the loftier spiritual realms,

שֶׁם הַגְּלוּי בְּבַחֲיַנַּת יְמִין שֶׁהוּא גְּלוּי הָאֹר, in which the revelation stems from G-d's right hand which is associated with the revelation of light

וְהָאֹר עֲצָמוֹ הוּא בְּבַחֲיַנַּת גְּלוּי, and the Divine light is revealed overtly.

The Rebbe Rayatz is emphasizing two dimensions of the higher realms: a) There is a greater intensity of Divine light, and b) That light is not veiled, but rather shines overtly. It is possible that there be a very powerful light, but for the light to be shaded, and conversely, for there to be a lesser light but that it can be perceived directly. In the higher realms, the light is both more intense and it is revealed directly.

וְ"אֶרֶץ" הַכּוּנָה עוֹלְמוֹת הַתַּחְתּוֹנִים, הֵם מְבַחֲיַנַּת שְׂמֵאל In the above verse, "the earth" refers to the lower spiritual realms, which are identified with the left hand.

45. See *Pirkei D'Rabbi Eliezer*, ch. 18; *Zohar*, Vol. II, pp. 20a, 37a, 85b.

46. *Yeshayahu* 48:13.

עצמו בא בבחינת העלם והסתור, כידוע ההפרש בד' עולמות, דכתיב "כל הנקרא בשמי ולכבודי בראתיו יצרתיו אף עשיתיו", שהם ד' עולמות – אצילות בריאה

שְׁאִין הָאוֹר בְּגִלּוּי כָּל כָּהֵן, In these lower realms, **the light is not as revealed,**  
 וְגַם הָאוֹר עֲצֻמוּ בָּהֵן, **and the Divine light is diffused in a hidden and**  
 בְּבַחֲרֵינָת הָעֵלֶם וְהַסְתֹּר, **concealed manner, i.e., in these realms, there is less**  
 intensity of Divine light, and that light is shaded by veils.

### UNDERSTANDING THE HIERARCHY OF EXISTENCE

The term "the higher realms" used immediately above refers to a level of existence described as *olamos haEin Sof*, "the infinite realms," i.e., realms of existence that are so lofty that the spiritual qualities (*sefiros*) they comprise are subsumed entirely within the G-dly nature of that realm. *Chassidus*<sup>47</sup> explains this concept with analogy of a flintstone. The fact that sparks can be produced by striking a flint indicates that it contains the potential to create fire. However, within the flint itself, no fire can be detected. Similarly, the fact that through a chainlike process of descent from these lofty realms, distinct spiritual qualities – [*Chochmah* (wisdom), *Chesed* (kindness), etc.] – come into existence in the lower realms indicates that they also exist in these infinite realms. However, in the higher realms themselves, these qualities are not at all distinct. They are subsumed within G-d's light.

The term "lower realms" refers to realms where these spiritual qualities become distinct. Each quality and attribute assumes its own identity and functions accordingly. Furthermore, in some of these lower realms, the created beings also have a sense of *yesh*, "selfhood." In this, we see the uniqueness of the realm of *Atzilus*. On one hand, it is a defined realm where each of the attributes has a specific identity. On the other hand, "He and his attributes are one."<sup>48</sup> They have no sense of selfhood. By contrast, in the realms below *Atzilus*, there is – albeit in a very lofty manner – a sense of self.

כִּידוּעַ הַהֶפְרָשׁ בְּד' עוֹלָמוֹת, This concept can be grasped more completely through comprehension of **the well-known differences between the four spiritual realms**

דְּכָתִיב "כָּל הַנִּקְרָא בְּשֵׁמִי וְלִכְבוֹדִי בְּרֵאֲתִיו יִצְרָתִיו אֶף עָשִׂיתִיו", alluded to in the verse,<sup>49</sup> "All that is called by My name, it is for My glory that I created it, formed it, and indeed made it."

47. The series of *maamarim* entitled *Yom Tov shel Rosh HaShanah*, 5666, p. 83ff., et al.

48. The passage *Pasach Eliyahu*, introduction to *Tikkunei Zohar*, p. 17a.

49. *Ibid.* 43:7.

יצירה עשיה – בזה האור אינו כמו שהוא באצילות, כמו שהוא בכריאה יצירה עשיה, דאצילות הוא<sup>50</sup> בבחינת גלוי ההעלם, ואצילות מלשון אצלו וסמוך, וכן פרוש אצילות מלשון הצלה והפרשה, דאצילות עם היותו בחינת עולם, אבל בכללותו הוא

שָׁהֵם ד' עוֹלָמוֹת – אֲצִילוֹת – בְּרִיאָה יִצִירָה עֲשִׂיָּה – This verse alludes in descending order to the **Four Worlds** i.e., to the four stages in the creative process, *Atzilus*, *Beriah*, *Yetzirah*, and *Asiyah*.

בְּזֶה הָאֹר אֵינּוּ כְּמוֹ שֶׁהוּא בְּאֲצִילוֹת, כְּמוֹ שֶׁהוּא בְּכַרְיָאָה יִצִירָה עֲשִׂיָּה, The manner of illumination in *Atzilus* differs from that in the other three Worlds, *Beriah*, *Yetzirah*, and *Asiyah*

דְּאֲצִילוֹת הוּא בְּבַחֲיִנַת גְּלוּי הַהֶעְלָם, for *Atzilus* is not a new entity, created from nothingness. Instead, it is merely a **revelation of the Divine light that had previously been concealed.**<sup>50</sup>

The potential for the world of *Atzilus* existed previously in more abstract realms. Nevertheless, in those higher realms, the light was too transcendent for the specific qualities within the light to take shape and form. Only after there were several degrees of *tzimtzumim*, contractions of the light, was it possible for these qualities to become distinct entities.

Thus, the *Sefiros* of *Atzilus* existed beforehand but in a hidden state, and after their descent into *Atzilus*, they became revealed as distinct entities.

וְאֲצִילוֹת מְלֻשׁוֹן אֲצֵלוֹ וְסָמוּךְ, The root letters of the name *Atzilus* form the word *etzel* (אצל), “close,” i.e., *Atzilus* is close and near to Him.

וְכֵן פְּרוּשׁ אֲצִילוֹת מְלֻשׁוֹן הַצְּלָה וְהַפְּרָשָׁה, Similarly, the root of the name *Atzilus* is shared by the word *etzlah*, which means “emanation,” and “separation.”<sup>51</sup>

דְּאֲצִילוֹת עִם הֵיְוֹתוֹ בְּחִינַת עוֹלָם, On the one hand, *Atzilus* is separate enough from its source to be categorized as a world.

אֲבָל בְּכֻלּוֹתוֹ הוּא בְּכֻלָּל עוֹלָמוֹת הָאֵין סוּף, On the other hand, as a whole, it is considered as one of the worlds of the *Ein Sof*, i.e., a level sub-

50. With regard to all the above. See *Torah Or, Parshas Bereishis*, the explanation of the *maamar* entitled *Ki Ka'asher HaShamayim* (p. 3a), *Parshas Vayeira* (p. 14a), and the explanation of the *maamar* entitled *V'eEilah HaMishpatim* (p. 76b), et al.

51. See *Bamidbar* 11:25, which uses a derivative of that root ויאצל, to describe how G-d separated a portion of Moshe's spirit and let it emanate forth and rest upon the 70 elders.

בכלל עולמות האין סוף, מה שאין כן בריאה שהוא התחלת המציאות בבחינת יש מאין. וזהו "כל הנקרא בשמי ולכבודי", דשמי וכבודי הוא המיוחד בי עדין, שקאי על עולם האצילות שהוא עולם היחוד וההתכללות, שהאור שם בתכלית הגלוי, דאינו דומה כלל לכמו שהוא בעולמות בריאה יצירה עשיה, ובבריאה יצירה עשיה עצמן יש חלוקי מדרגות בהגלוי אורות כמו שהוא בעולם הבריאה ועולם היצירה ועשיה.

sumed within G-d's transcendent light that is not considered as an independent entity.

מה שאין כן בריאה This is not the case regarding the World of *Beriah*.

שהוא התחלת המציאות בפחינת יש מאין. It represents the beginning of seemingly independent existence: the creation of something from nothing.

Although the Divine energy which serves as the life force for the World of *Beriah* existed beforehand, nevertheless, in the World of *Beriah*, there are created beings that have a sense of self. That sense of self is a new creation.

וזהו "כל הנקרא בשמי ולכבודי", This is what is meant by the phrases in the above-quoted verse, "My name" and "My glory."

דשמי וכבודי הוא המיוחד בי עדין, "My name" and "My glory" indicate a state of being that is still at one with its Divine source.

שקאי על עולם האצילות They thus refer to the world of *Atzilus*,

שהוא עולם היחוד וההתכללות, as the world of unity, subsumed within its source.

שהאור שם בתכלית הגלוי, In that world, the Divine light shines forth in utter revelation.

דאינו דומה כלל לכמו שהוא בעולמות בריאה יצירה עשיה, The Divine revelation there does not at all resemble the revelation in the Worlds of *Beriah*, *Yetzirah*, and *Asiyah*.

ובבריאה יצירה עשיה עצמן יש חלוקי מדרגות בהגלוי אורות Moreover, in the Worlds of *Beriah*, *Yetzirah*, and *Asiyah*, there are differences in the level of the revelation of light,

כמו שהוא בעולם הבריאה ועולם היצירה ועשיה. as their separate names, the World of *Beriah*, the World of *Yetzirah*, and the World of *Asiyah*,

אמנם כל זה הוא בהאור שבא להחיות את העולמות בבחינת ממלא כל עלמין, אבל בהאור שהוא למעלה משיכות אל העולמות, והוא בחינת אור הסובב כל עלמין,

indicate, each one is a world of its own and there are differences in the degree of light received by each.

אָמְנָם כָּל זֶה הוּא בְּהָאֹר שֶׁבָא לְהַחְיֹת אֶת הָעוֹלָמוֹת כָּל עַלְמִין, שֶׁבָא לְהַחְיֹת אֶת הָעוֹלָמוֹת  
Nevertheless, all of this differentiation, applies only to the Divine light that comes to impart vitality to the worlds,

בְּבַחֲיַיִת מְמַלֵּא כָּל עַלְמִין, בְּבַחֲיַיִת מְמַלֵּא כָּל עַלְמִין, the level of light referred to as *memale kol almin*, the light “that fills all the worlds.” This light adapts itself to the individual levels of the world and becomes internalized within them.

## RELATIVE AND ABSOLUTE TRANSCENDENCE

The *Zohar* cited above highlights the service of *iscafia* because it requires a person to subdue his individual nature and go beyond all his personal limits. Doing so is only possible by calling forth an unlimited dimension of the soul, the deepest dimension of the G-dly core of his being. This, in turn, elicits a reciprocal response Above, the revelation of an unlimited G-dly light that transcends all structures and patterns of Divine revelation.<sup>52</sup>

In the *maamar Basi LeGani*, the term *sovev kol almin* is used with a different intent than in many other sources in *Chassidus*. Often, the term is used to refer to a light whose transcendence is relative in nature, i.e., when compared to G-d’s light that is en clothed in the worlds (or *hamemale kol almin*), the light is transcendent and infinite. However, it does have a definition – namely, that it is infinite. In the *maamar Basi LeGani*, the term or *hasovev kol almin* is used to refer to G-d’s essential light.<sup>53</sup> His Essence is above the entire context of worlds, for, by definition, an essence is a single, fundamental whole without any connection to anything else. Just as G-d’s Essence is utterly transcendent, so too, His essential light is entirely above any connection to the worlds. It is this light that man’s service calls forth.

אָבֵל בְּהָאֹר שֶׁהוּא לְמַעְלָה מְשִׁיכוֹת אֶל הָעוֹלָמוֹת, אָבֵל בְּהָאֹר שֶׁהוּא לְמַעְלָה מְשִׁיכוֹת אֶל הָעוֹלָמוֹת, However, there is another type of Divine light, a light that transcends all the particular limitations of the various worlds.

52. See the Rebbe’s *maamar* entitled *Basi LeGani*, 5731, sec. 2.

53. See the Rebbe’s *maamar* entitled *Basi LeGani*, 5711, sec. 7.

שבא בבחינת סוכב ומקיף לעולמות, הרי מאיר בכל העולמות בשוה, וזהו "בכולהו עלמין", והינו שאור זה הנה אפן המשכתו הוא בכל העולמות בשוה. אמנם בכדי להמשיך אור זה בכולהו עלמין, הוא על ידי העבודה בעבודת הברורים בבחינת

וְהוּא בְּחִינַת אֹר  
הַסּוֹכֵב כָּל עֲלָמִין,

It is the light that is *sovev kol almin*,

שֶׁבָּא בְּבְחִינַת סוֹכֵב  
וּמְקִיף לְעוֹלָמוֹת,

which transcends and encompasses all the worlds.

הָרִי מְאִיר בְּכָל  
הָעוֹלָמוֹת בְּשׂוּהָ,

It shines within all the worlds equally.

וְזֶהוּ "בְּכוֹלְהוּ עֲלָמִין",  
This is what is meant in the above-cited quotation that refers to the glory of the Holy One, blessed be He, being revealed "in all the worlds."

Despite the distinct differences between the various levels found within the hierarchy of spiritual worlds, the light that is *sovev kol almin* shines in all of them equally. This indicates the uniqueness of its transcendence, that has no relation to any concept of limitation.<sup>54</sup>

וְהֵינּוּ שְׂאוֹר זֶה הֵנָּה  
אֶפְן הַמְשַׁכְתּוֹ הוּא בְּכָל  
הָעוֹלָמוֹת בְּשׂוּהָ.

It is referring to **this light which is drawn down in a manner that is manifest in all the worlds equally.**

אֲמָנָם בְּכָדִי לְהַמְשִׁיךְ  
אוֹר זֶה בְּכוֹלְהוּ עֲלָמִין,

Nevertheless, for this light to be elicited and drawn into all the worlds,

הוּא עַל יְדֵי הָעֲבוּדָה  
בְּעֲבוּדַת הַבְּרוּרִים

man must labor at his **task of refining** the lower world's material substance,

בְּבְחִינַת אֲתַפְּכִיא  
וְאֲתַהֲפְכִיא דְּוָקָא.

**subordinating and transforming** its – and his own – physical nature.

## WHEN DARKNESS SHINES

To explain the connection between man's Divine service and the revelation of this uniquely transcendent light, the Rebbe Rayatz cites the phrase,<sup>55</sup> *yisron haor min*

54. See the Rebbe's *maamar* entitled *Basi LeGani*, 5729, sec. 2.

55. *Koheles* 2:13.



אתכפיא ואתהפכא דוקא. וזהו "כד אתכפיא סטרא אחרא", כאשר פועל בעבודתו להיות אתכפיא סטרא אחרא ואתהפכא חשוכא לנהורא, הנה יתרון האור הוא מהחשך דוקא, והינו דכאשר החשך נהפך לאור, הנה נעשה יתרון האור, שהאור מאיר בגלוי עד אשר יאיר למטה ממש, והינו שנמשך האור באופן כזה, אשר אופן המשכתו הוא

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*hachochesh*, "the advantage of light over darkness." The *Midrash*<sup>56</sup> understands the words *min hachochesh*, not as meaning "over darkness," but as "from darkness," teaching that a superior quality of light results from the transformation of darkness. When man does not run from darkness, but rather works to transform it into light, he brings about an utterly superior quality of light, a dimension of luminance that light does not inherently possess. Man's Divine service of *iscafia* and *ishapcha* makes the world a dwelling for G-d by eliciting a light of this nature.

<p>וְזֶהוּ "כַּד אֶתְכַפֵּיָא סְטְרָא אַחְרָא",</p>	<p><b>This is what is meant by the above statement, "When the <i>sitra achra</i> is subdued"</b></p>
<p>כְּאֲשֶׁר פּוֹעֵל בְּעִבּוּדְתּוֹ לְהִיּוֹת אֶתְכַפֵּיָא סְטְרָא אַחְרָא</p>	<p>i.e., when by laboring at his Divine service, a Jew subjugates the forces of unholiness invested in the <i>sitra achra</i>,</p>
<p>וְאֶתְהַפְּכָא חֲשׁוּכָא לְנִהוּרָא,</p>	<p><b>and transforms darkness into light,</b></p>
<p>הֵנָּה יִתְרוֹן הָאֹר הוּא מִהַחֲשֵׁךְ דְּדוּקָא,</p>	<p><b>the ensuing light is superior because it issues from the darkness.</b></p>
<p>וְהֵינּוּ דְכַאֲשֶׁר הַחֲשֵׁךְ נִהְפָּךְ לְאֹר,</p>	<p><b>When darkness itself is thus transformed into light,</b></p>
<p>הֵנָּה נִעְשֶׂה יִתְרוֹן הָאֹר,</p>	<p><b>this light is superior</b></p>
<p>שְׁהָאֹר מְאִיר בְּגִלּוּי עַד אֲשֶׁר יְאִיר לְמַטָּה מִמֶּשׁ,</p>	<p><b>in that its illumination is revealed to the extent that it shines even in this physical world below,</b></p>
<p>וְהֵינּוּ שְׁנִמְשָׁךְ הָאֹר בְּאֶפְסָן כְּזֶה,</p>	<p>i.e., light is elicited in a manner</p>
<p>אֲשֶׁר אֶפְסָן הַמְשַׁכְתּוֹ הוּא בְּכָל הָעוֹלָמוֹת בְּשָׂוָה.</p>	<p><b>that it is drawn down equally into all worlds.</b></p>

A light that is limited in nature does not shine equally in all realms. Those realms that are more refined receive a greater degree of this light and the others, a lesser

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56. *Koheles Rabbah* on the above verse.

בכל העולמות בשה. וזהו "כד אתכפיא סטרא אחרא אסתלק יקרא דקודשא בריך הוא בכולהו עלמין", בחינת האור, שנמשךי אור הסובב כל עלמין שאפן המשכתו בבחינת סובב ומקיף בכל העולמות בשה, ואם כן מאיר גם למטה כמו שהוא למעלה. וזהו "ועשו לי מקדש ושכנתי בתוכם", בתוך כל אחד ואחד, על ידי העבודה דבחינת אתכפיא ואתהפכא חשוכא לנהורא, הנה נעשה על ידי זה יתרון האור,

degree. However, when a light that is utterly transcendent is revealed, it does not relate to the differences between the realms, and therefore, shines in all realms equally.

וְזֶהוּ "כַּד אֶתְכַפֵּיא סְטָרָא אַחְרָא In these terms we can understand the above-quoted statement, "When the *sitra achra* is subdued,

אֶסְתַּלַּק יִקְרָא דְקוּדְשָׁא בְרִיךְ הוּא בְּכֹלְהוּ עֲלָמִין," the glory of the Holy One, blessed be He, is revealed in all the worlds."

*Iscafia* involves rising above the limits of one's own personal nature. As such, it elicits a Divine light that transcends all nature.<sup>10</sup>

בְּחִינַת הָאוֹר, שְׁנַמְשָׁךְ אֹר הַסּוֹבֵב כָּל עֲלָמִין The light that is *sovev kol almin* is elicited<sup>57</sup> and

שְׁאֵפֵן הַמְשַׁכְתּוֹ בְּבְחִינַת סוֹבֵב וּמְקִיף בְּכָל הָעוֹלָמוֹת בְּשָׂוָה, descends in a manner that transcends and encompasses all worlds equally.

וְאִם כֵּן מְאִיר גַּם לְמִטָּה כְּמוֹ שֶׁהוּא לְמַעְלָה. Accordingly, it shines below, in this physical realm, in the same manner as above, in the lofty spiritual realms.

וְזֶהוּ "וַעֲשׂוּ לִי מִקְדָּשׁ וְשִׁכְנֹתַי בְּתוֹכְכֶם," This is what is meant by the verse, "And they shall make Me a Sanctuary and I shall dwell within them" –

בְּתוֹךְ כָּל אֶחָד וְאֶחָד, within each individual Jew.

עַל יְדֵי הָעֲבוּדָה דְּבְחִינַת אֶתְכַפֵּיא Through his labors in the Divine service of subjugating his physical nature

57. The elicitation of this light is referred to in the *Zohar* with the term *istalek*. Although that term often implies withdrawal and rising upward, in this instance, it refers to the revelation of the light that is *sovev kol almin*. The term *istalek* is appropriate because this light is exalted in nature (*Torah Or*, the end of *Parshas Vayakhel*, p. 89d. Consult that source.

דאסתלק יקרא דקודשא בריך הוא בכולהו עלמין, שמאיר ומתגלה אור הסובב.

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וְאִתְּהַפְּכָא חֲשׁוּכָא לְנִהוּרָא, and transforming darkness into light,  
 הִנֵּה נַעֲשֶׂה עַל יְדֵי his efforts bring about a loftier quality of light.  
 זֶה יִתְרוֹן הָאוֹר, זֶה יִתְרוֹן הָאוֹר,  
 דְּאִסְתַּלַּק יְקָרָא דְקוּדְשָׁא “The glory of the Holy One, blessed be He is  
 בְּרִיךְ הוּא בְּכוּלְהוּ עֲלָמִין, revealed in all the worlds;”  
 שְׁמַאִיר וּמִתְגַּלֶּה the transcendent light of *sovev kol almin* shines  
 אֹר הַסּוּבֵב. forth and is revealed.

The light that is *sovev kol almin* exists within all the worlds at all times. However, it is not revealed, i.e., the beings in these realms are not aware of this transcendent G-dliness. The uniqueness of the state brought about by man’s Divine service described in this *maamar* is that this transcendent light will be revealed and manifest to all.

To clarify the latter concept: As mentioned above, generally, the light that is *sovev kol almin* is hidden and not revealed. At times, however, it manifests itself in open revelation, for the structures and limitations of this world cannot prevent its expression. This is what constitutes a miracle – that the limits of nature are temporarily suspended and G-dly light which has no limits or bounds is revealed.

To borrow an example from our Sages:<sup>58</sup> According to the pattern that prevails at present, there are certain substances that burn and others that are not combustible. When, however, G-d desires, “He Who said that oil should burn can say that vinegar will burn.” He can suspend the laws of nature and reveal a phenomenon that runs contrary to our ordinary pattern of existence.

In such an instance, and, similarly, when other miracles take place, infinite G-dliness is revealed in our material world. Nevertheless, it is not revealed within the framework and context of our world, for miracles involve the suspension of the natural order of existence.

As mentioned above, the service of *iscafia* calls forth this infinite revelation. The service of *ishapcha*, transforming the concealment that characterizes material existence, makes it possible for this infinite light to be revealed while the natural order will continue to prevail. To cite an example from the *Beis HaMikdash*, the place where G-d’s presence dwelled: The entire span of the Holy of Holies was 20

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58. *Taanis* 25a.

קיצור. עקר שכינה בתחתונים. יבאר דכונת בריאת העולמות שיהיה דירה בתחתונים, ונעשה על ידי אתכפיא ואתהפכא, שממשיך אור הסוכב, שזהו ככולהו עלמין בשוה.

cubits. There were 10 cubits on either side of the Ark, and the Ark itself was 2 ½ cubits long. The space occupied by the Ark was miraculously not included in the measure.<sup>59</sup> In a similar manner, when “the glory of the Holy One, blessed be He, will be revealed” in the Ultimate Future, infinite G-dliness will be revealed within our material world in a manner that does not disrupt its ongoing pattern.

### קצור. Summary:

עקר שכינה בתחתונים. The essence of the *Shechinah* was apparent in the lower worlds.

יבאר דכונת בריאת העולמות שיהיה דירה בתחתונים, This chapter explains that the ultimate purpose for the world's creation is to fulfill G-d's desire for a dwelling place in the lower worlds.

ונעשה על ידי אתכפיא ואתהפכא, This abode for G-d in this lowly realm is brought about by man's Divine service of subduing and transforming his physical nature.<sup>60</sup>

שממשיך אור הסוכב, In this manner he draws down the transcendent light that is *sovev kol almin*,

שזהו and when this light is manifest

ככולהו עלמין בשוה. it illuminates all worlds equally.

59. Yoma 21a.

60. See footnote 33 above.

ב) וְהִנֵּה, זאת היתה העבודה במשכן ומקדש בעבודת הברורים דבחינת אתכפיא המביא ומעלה לבחינת אתהפכא חשוכא לנהורא, ולכן אחת העבודות

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### A PARADIGMATIC EXAMPLE

In the first section of the *maamar*, the Rebbe Rayatz explained that the goal of man's creation and the creation of the entire world was to make the world a dwelling for G-d through man's Divine service of *iscafia* and *ishapcha*. The initial steps to this goal were accomplished through the construction of the Sanctuary, and, later, in a more complete manner, through building the *Beis HaMikdash*. In those structures, G-d rested His presence. However, the verse that describes the indwelling of the Divine presence in the Sanctuary states, "I will dwell among them," interpreted by our Sages to mean, "within every Jew." Each Jew can be a Sanctuary in microcosm. Through his Divine service of *iscafia* and *ishapcha*, G-d's presence can dwell within his soul. Moreover, through these efforts, he draws the Divine presence into the world at large, leading to the ultimate indwelling of the Divine presence in the era of *Mashiach*.

וְהִנֵּה זאת היתה העבודה  
במשכן ומקדש      This was the nature of the Divine service in the  
Sanctuary and the *Beis HaMikdash* –

בעבודת הברורים      the task of *birurim*, the refining of materiality,

דבחינת אתכפיא      through **subduing** the material nature of man and the  
world as a whole (*iscafia*),

המביא ומעלה לבחינת  
אתהפכא חשוכא לנהורא,      which brings about and elevates man and the world  
at large to the more comprehensive goal of **trans-**  
**forming darkness into light** (*ishapcha*).

*Iscafia* and *ishapcha* are different services, each one with an advantage of its own. *Iscafia*, subduing one's material nature, possesses an advantage over *ishapcha*, the service of transformation, because it requires the person to struggle against his nature and thus tap deeper energies within his soul that enable him to do so. Conversely, when a person transforms his nature – *ishapchah* – he still has a sense of self. True, it is a refined and holy sense of self, but still a sense of self. By contrast, *iscafia* requires him to go against his nature and his sense of self. Accordingly, by doing so, he steps beyond his own self, which as the *Zohar* cited above states, calls forth the revelation of "the glory of the Holy One, blessed be He, in all the worlds."

When a person subdues his nature, he goes beyond all his personal limits – he becomes *ayin*, nothingness – and, in doing so, calls forth an unlimited dimension of soul, the dimension of a Jew's being that is “an actual part of G-d from above.”<sup>1</sup> Doing so brings about a reciprocal response Above, the revelation of an unlimited G-dly light that transcends all structures and patterns of Divine revelation.<sup>2</sup> To refer back to the wording used in sec. 1, it draws down “the essence of the *Shechinah*.” Nevertheless, with regard to the refinement of the person's self and his portion of the world, *ishapcha* is a more encompassing service because it changes the nature of the person and the world, turning darkness into light, making the world a fit place for the Divine presence to be manifest.

### MAKING THE WORLD G-D'S DWELLING

The Rebbe Rayatz proceeds from defining the general purpose of man's Divine service (the subject of sec. 1) to a description of how that purpose was expressed and carried out (the subject of this section).<sup>1</sup>

The Rebbe Rayatz does not focus only on the construction of the *Beis HaMikdash*, but also elaborates concerning the sacrificial service performed there. By doing so, he emphasizes that the process of subduing and transforming the world's material nature which brings about the indwelling of G-d's presence in the world is an ongoing process involving the Divine service of every member of the Jewish people. It was not completed through the construction of the Sanctuary and the *Beis HaMikdash*, but continued, and was amplified through the sacrificial service in those structures. Furthermore, it is continued at present through man's Divine service of offering his own self as a sacrifice.<sup>1</sup>

**וְלָכֵן** For this reason, i.e., as mentioned in sec. 1 of the *maamar*, the purpose of creation was for there to be “a dwelling for G-d in this lowly realm.” That goal was fulfilled in microcosm in the *Beis HaMikdash*.<sup>3</sup> What drew down G-d's presence into the *Beis HaMikdash*? Man's Divine service of *iscafa* and *ishapcha*. Those services were epitomized in the sacrificial offerings.

**אַחַת הָעֲבוֹדוֹת שֶׁהָיָה  
בְּמִקְדָּשׁ הוּא עֲנִין  
עֲבוֹדַת הַקֶּרְבָּנוֹת,** **one of the modes of Divine service in the Sanctuary was the offering of sacrifices.**

1. *Tanya*, ch. 2.

2. See the Rebbe's *maamar* entitled *Basi LeGani*, 5732.

3. I.e., the ultimate fulfillment of this goal will not come until the Era of Redemption, when the entire world will become G-d's dwelling. However, in microcosm, this purpose came to fruition in the *Beis HaMikdash*, where His presence was manifest in a revealed manner.

שהיה במקדש הוא ענין עבודת הקרבנות, שהוא עבודה רוחנית שבנפש, וזהו ענין השתתפות הכהנים והלויים בעבודתם ושירם וזמרים בעת הבאת הקרבן, שזהו עבודה

The Rebbe Rayatz refers to offering sacrifices as, “One of the modes of Divine service in the Sanctuary.” The Rebbe<sup>4</sup> explains that the implication of that description is that it was the primary mode that constituted the consummate expression of the services of *iscafia* and *ishapcha*. The integral connection between the sacrificial service and the *Beis HaMikdash* is reflected in *Rambam’s*<sup>5</sup> definition of the *mitzvah* to construct the Sanctuary and the *Beis HaMikdash* as establishing “a place prepared to offer sacrifices.”

שְׁהוּא עֲבוּדָה רִוּחָנִית שֶׁבְנֶפֶשׁ, This was not merely a physical act. On the contrary, primarily, offering the sacrifices was a **mode of spiritual service** involving the souls of those offering them.

וְזֶהוּ עֲנִיֵן הַשְּׁתַתְּפוּת הַכֹּהֲנִים וְהַלְוִיִּם, This was evidenced by the **participation of the kohanim and levi'im,**

בְּעֲבוּדָתָם who accompanied the offering of the sacrifices with **their sacrificial service.**

The *kohanim* offered the sacrifices, performing their service “silently, {motivated} by the desire of their hearts.”<sup>6</sup> Similarly, from a *halachic* perspective, one of the major elements of the sacrificial service performed by the *kohanim* was their intent. It was their mental focus and not that of the person who brought the sacrifice that determined its validity.<sup>7</sup>

וְשִׁירִם וְזִמְרָם בְּעֵת הַבָּאָת הַקְּרָבָן, The *levi'im* contributed the dimension of music by **singing hymns and playing instruments when the sacrifices were brought.**<sup>8</sup>

As will be explained later, the sacrifices serve two functions: to draw G-dliness down to this world – this was associated primarily with the Divine service of the

4. The Rebbe's *maamar* entitled *Basi LeGani*, 5732, footnote 22.

5. *Rambam*, *Hilchos Beis HaBechirah* 1:1.

6. *Zohar*, Vol. 3, p. 39a.

7. *Rambam*, *Hilchos Pesulei HaMukdashim* 14:1.

8. See *Rambam*, *Hilchos Klei HaMikdash*, ch. 3, which explains the role of the Levites in singing and playing music on various instruments during the sacrifices.

רוחנית. וענין עבודת הקרבן בעבודה בנפש האדם הוא, דכתיב "אדם כי יקריב מכם

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*kohanim*<sup>9</sup> – and the elevation of the material elements of existence, which was facilitated by the music of the *levi'im*.

שְׁהוּ עֲבוּדָה רוּחָנִית. **This demonstrates that these sacrifices were a spiritual service.**

Initially – and immediately below – the Rebbe Rayatz mentions that offering the sacrifices was a mode of spiritual service involving the souls of those offering them. When speaking of the sacrifices brought in the *Beis HaMikdash*, however, he does not mention that the sacrificial service involved the souls of those offering them. Here, the emphasis is on the transformational effects of the sacrifices in the world at large, i.e., on the animals, plant products, and minerals that were offered on the altar.<sup>10</sup>

### FOR THE DIVINE PRESENCE TO REST IN EACH OF US

Here, the Rebbe Rayatz pivots back to man's personal relationship with G-d. As mentioned in sec. 1, the *maamar* highlights that there are two objectives to man's Divine service: That the Divine presence be manifest in the world at large, but also that His presence dwell "within them," within every Jew. For that reason, the Rebbe Rayatz does not merely emphasize the elevation of the material realm through the sacrificial offerings, but he also focuses on the counterpart of these offerings in a person's Divine service within his own soul.

Every person has an animal soul – a dimension of his personality that is concerned with his physical drives and functions. Just as animals were brought as sacrifices on the altar, each person must bring the animal dimensions of his personality as an offering to G-d.

By emphasizing the sacrificial service a person performs within his soul, the Rebbe Rayatz underscores how the transformation of this world into G-d's dwelling must be brought about through the Divine service of the created beings and be internalized within them. This is a more encompassing service.<sup>1</sup>

וְעִנֵּן עֲבוּדַת הַקָּרְבָּן **The theme of sacrificial offerings** within the inner  
בְּעֲבוּדָה בְּנֶפֶשׁ הָאָדָם הוּא, **sphere of Divine service within a man's soul is**  
alluded to

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9. See Yoma 19a, which states that the *kohanim* are "agents of the Merciful One."

10. See the Rebbe's *maamar* entitled *Basi LeGani*, 5732, footnote 24.



קרבן להוי', מן הבהמה מן הבקר ומן" כו', דלכאורה יקשה דאם היתה כוננתו בזה רק לבאר משפטי הקרבן, הוה ליה למימר אדם מכם כי יקריב קרבן להוי', הנה כך וכך יהיה משפט הובאת הקרבן והלכותיו, ומפני מה אומר "אדם כי יקריב מכם" וכו'. אלא ידוע הכונה בזה הוא שבא גם לבאר כללות ענין הקרבנות בעבודה בנפש האדם,

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דְּכָתִיב "אָדָם פִּי יִקְרִיב" in the verse,<sup>11</sup> "A man who shall bring from you  
מִמֶּם קָרְבָן לַיהוָה", an offering to G-d,

The name of G-d used in the verse is *Havayah*, the name that reflects G-d's transcendent light.<sup>12</sup> The *maamar's* emphasis is on drawing down "the glory of the Holy One, blessed be He" that shines in all realms equally, i.e., the light that is *sovev kol almin*. Accordingly, it speaks of sacrifices that are brought to *Havayah*.<sup>1</sup>

מִן הַבְּהֵמָה מִן הַבָּקָר וּמִן" כו', from your animals, from your cattle, from... shall  
הַבָּקָר וּמִן" כו', you bring your offering."

דְּלְכָאוּרָה יִקְשָׁה The order of the opening words here appears  
problematic.

דְּאִם הָיְתָה פְּנִינְתּוֹ בְּזֶה רִק If the intention of the verse was simply to describe  
לְבָאֵר מִשְׁפָּטֵי הַקָּרְבָּן, the laws of offering a sacrifice,

הָיָה לִי לְמִימַר אָדָם מִמֶּם it should have said, "A man of you who shall  
פִּי יִקְרִיב קָרְבָן לַיהוָה", bring..."

הִנֵּה כִּף וְכַף יִהְיֶה מִשְׁפָּט and then continued, relating the laws applying to  
הוֹבָאת הַקָּרְבָּן וְהַלְכוּתָיו, bringing a sacrifice and the relevant precepts.

וּמִפְּנֵי מָה אֹמֵר "אָדָם Why then does it say, "A man who shall bring  
פִּי יִקְרִיב מִמֶּם" וְכו'. from you an offering...?"

אֵלָּא יְדוּעַ הַפְּנִינָה בְּזֶה הוּא As is well known, however, the transposition of the  
words in the phrase, ("A man who shall bring from  
you...") shows

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11. *Vayikra* 1:2, the beginning of the Torah's description of the sacrificial offerings. We have translated the verse to fit the reference to it in the *maamar*. See *Kuntreis Limud HaChassidus*, ch. 12 (*Igros Kodesh Admor HaRayatz*, Vol. 3, p. 354, and the *maamar* entitled *Taamah*, 5709 (*kuntreis* 62), ch. 2ff.) (*Sefer HaMaamarim* 5709, p. 28ff.)

12. By contrast, the other names for G-d reflect the manner in which G-d adapts His light to the structure that prevails within the hierarchy of spiritual worlds.

וזהו "אדם כי יקריב", האדם כאשר יתקרב לאלקות, הנה מכם הוא קרבן להוי', מכם ובכם תלוי הדבר להיות קרבן להוי', הינו להיות קרוב אל הוי', דידוע דקרבנות"

שָׂבָא גַם לְבָאָר כְּלִלוֹת  
עֲנִין הַקְרָבֹת כְּעֹבֵדָה  
בְּנַפְשׁ הָאָדָם, that the verse also intended to teach a fundamental principle regarding the sacrifices, insofar as they are reflected in every man's personal service to G-d.

וְזֶהוּ "אָדָם כִּי יִקְרִיב",  
i.e., if a person desires to come close to G-d. This is what is meant by "A man who shall bring,"

The opening phrase should thus be understood as follows: The verb used here for "bringing an offering" is *yakriv*, which shares a common root with the verb *karev*, meaning "to draw near."

The function of the sacrifices was to bring one's spiritual faculties and sensibilities closer to G-d. Thus, the opening Hebrew phrase is speaking of a man who seeks to draw near to G-d.<sup>13</sup>

The irregular order of the words in the verse allows it to be interpreted as follows: "If a man [desires to] bring an offering,"

הָאָדָם כִּי יִקְרִיב לְאֱלֹהִים, i.e., if he wants to draw near to G-d,

הִנֵּה מִכֶּם הוּא קָרְבָן לַהוֹי', "The sacrifice for G-d" is "from you" –

מִכֶּם וּבְכֶם תְּלוּי הַדָּבָר  
לְהִיֹת קָרְבָן לַהוֹי', הִנֵּנו  
לְהִיֹת קָרֹב אֶל הוֹי', becoming "a sacrifice for G-d" i.e., coming close to G-d, is "from within you," and dependent on you.

### WHO MUST TAKE THE INITIATIVE

The classic interpretation of the phrase, "The sacrifice for G-d" is "from you" – that it refers to the animal within a person's heart – is an insight of the Alter Rebbe in *Likkutei Torah*, as cited below, and elaborated upon at length by his successors. The Rebbe Rayatz adds the point mentioned here – that coming close to G-d is dependent upon a person's own will and initiative. No matter who a person is and what potentials he possesses, he can come close to G-d.<sup>14</sup>

13. In the *maamar* entitled *Taamah*, loc. cit., the Rebbe Rayatz states, "The true and desired sacrifice is that... the sacrifice come 'from you,' from the person himself."

14. The Rebbe's *maamar* entitled *Basi LeGani*, 5712, sec. 2.

הם ענין קרוב הכחות והחושים, ובא בזה לבאר, דכאשר בא להתקרב לאלקות, הוא "מכם", והינו שתלוי הדבר בכם, דאל יאמר אדם איך אתקרב אל אלקות, ובפרט כאשר יודע מהותו העצמי שהוא בשפלות ומלכלך בכמה ענינים לא טובים, ואם כן הוא בתכלית הרחוק מאלקות ואיך אתקרב לאלקות, ועל זה הוא אומר מכם, בכם

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<p>דִּידוּעַ דְּקִרְבָּנוֹת הֵם עֲנִין קְרוֹב הַפְּחוֹת וְהַחוּשִׁים,</p>	<p>As is well-known,<sup>15</sup> the sacrifices involve drawing one's potentials and talents close to G-d. The root letters of the word <i>korban</i>, <i>karov</i>, mean "close." A sacrifice involved drawing one's potentials close to G-d.</p>
<p>וּבֵּא בְּזֶה לְבָאָר, דְּכֶאֱשֶׁר בָּא לְהִתְקַרֵּב לְאֱלֹקוֹת,</p>	<p>The verse comes to explain that when a person seeks to draw close to G-d,</p>
<p>הוּא "מְכֶם", וְהִינוּ שְׁתְּלוֹי הַדְּבָר בְּכֶם,</p>	<p>it is "from you," i.e., that matter is dependent on you. The possibility and responsibility for man to draw close to G-d lies within himself.</p>
<p>דְּאֵל יֵאמֹר אָדָם אֵיךְ אֶתְקַרֵּב אֶל אֱלֹקוֹת,</p>	<p>Let no man say, "How shall I approach G-d?"</p>
<p>וּבִפְרֹט כְּאֶשֶׁר יוֹדֵעַ מֵהוּתוֹ הָעֲצָמִי שֶׁהוּא בְּשַׁפְּלוּת</p>	<p>In particular, he may know his essential lowliness,</p>
<p>וּמְלַלְךָ בְּכִמְהָ עֲנִינִים לֹא טוֹבִים,</p>	<p>to what degree he has sullied his soul through several improper acts.</p>
<p>וְאִם כֵּן הוּא בְּתַכְלִית הַרְחוּק מֵאֱלֹקוֹת</p>	<p>If so, he will realize the prodigious distance between himself and G-d.</p>
<p>וְאֵיךְ אֶתְקַרֵּב לְאֱלֹקוֹת,</p>	<p>Thus, he can justifiably ask, "How can I come close to G-dliness?"</p>

No matter how severely the person has blemished his soul through his actions to the extent that he feels that there is an unbridgeable gap between him and G-d,<sup>16</sup> he should know – and indeed,

וְעַל זֶה הוּא אוֹמֵר מְכֶם, the Torah assures him – "Your closeness to G-d is "from you";

15. See the *maamar* entitled *Taamah*, *loc. cit.*, and the sources cited there.

16. See *Likkutei Sichos*, Vol. 1, p. 205ff., which elaborates on the degree that a person's sins can separate between him and G-d and how he must inspect his actions and correct them through *teshuvah*.

הדבר תלוי, דכל אחד ואחד מישראל יכול לאמר מתי יגיעו מעשי למעשי אבותי, אברהם יצחק ויעקב, ואין בזה הגבלות כלל, ואין שום דבר המונע ומעכב חלילה, לעלות ולהגיע ולהתקרב לאלקות, ואין הקדוש ברוך הוא בא בטרוניא עם בריותיו, ומתגלה ומאיר בכל אחד ואחד לפי כחו ויכלתו. כדאיתא במדרש רבהי "וכשאני מבקש איני מבקש לפי כחי אלא לפי כחן", לפי הכח של כל אחד ואחד, דעל ידי זה

בְּכֶם הַדָּבָר תְּלוּי, **it depends solely on yourself.**

דְּכֵל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל יְכוּל לֵאמֹר **As the Midrash states, it is within the reach of every Jew to say,**

מְתִי יִגִּיעוּ מַעֲשֵׂי לְמַעֲשֵׂי אֲבוֹתַי אֲבְרָהָם, יִצְחָק וְיַעֲקֹב, **"When will my deeds approach the deeds of my forefathers, Avraham, Yitzchak, and Yaakov?"<sup>17</sup>**

וְאִין בְּזוּה הַגְּבֻלוֹת כְּלָל, **There are no bounds at all in this.**

וְאִין שׁוּם דְּבָר הַמוֹנֵעַ וּמַעֲכָב חֲלִילָה, **No blocks or obstacles whatsoever can, Heaven forbid, prevent a Jew**

לְעֵלוֹת וּלְהִגִּיעַ וּלְהִתְקַרֵּב לְאֱלֹקוֹת, **from elevating himself and attaining closeness to G-d.**

וְאִין הַקְּדוֹשׁ בְּרוּךְ הוּא בְּאֵ בְטְרוּנְיָא עִם בְּרִיּוֹתָיו, **"The Holy One, blessed be He does not confront His creatures with overtaxing demands,"<sup>18</sup>**

וּמִתְגַּלֶּה וּמְאִיר בְּכֵל אֶחָד וְאֶחָד לְפִי כְחוֹ וְיִכְלָתוֹ. **but bestows His revelation and His light upon each individual according to his strength and capacity.**

"וּכְשָׁאֲנִי מְבַקֵּשׁ" **In the words of the Midrash,<sup>19</sup> "When I make demands upon them,**

אִינִי מְבַקֵּשׁ לְפִי כְחִי **I do not demand according to My capacity,**

אֲלָא לְפִי כְחָן", **but according to theirs" –**

לְפִי הַכֹּחַ שֶׁל כָּל אֶחָד וְאֶחָד, **according to each person's individual potential.**

17. Tanna D'Bei Eliyahu Rabbah, ch. 25.

18. Avodah Zara 3a. See the beginning of Sefer HaMaamarim Yiddish, p. 1ff.

19. Bamidbar Rabbah 12:3.

הנה בכח כל אחד ואחד לעלות ולהגיע למדרגה היותר נעלית. וזהו "אדם כי יקריב", דבכדי שהאדם יתקרב לאלקות הוא "מכם", שבכם הדבר תלוי, והינו "מכם קרבן להוי", דמכם תקריבו את הקרבן להוי, דאין הכונה רק הקרבן של הבהמה בלבד, כי אם מכם ממש, והוא "מן הבהמה", הבהמה שבלבו של אדם, שהוא הנפש הבהמית.

דְּעַל יְדֵי זֶה הֵנָּה בְּכַח כָּל אֶחָד וְאֶחָד לְעֵלוֹת וּלְהִגִּיעַ לְמִדְרָגָה הַיּוֹתֵר נְעֵלִית. Hence, it is within the potential of each and every person to elevate himself and reach the loftiest levels.

וְזֶהוּ "אָדָם כִּי יִקְרִיב", This is the first lesson to be taken from the verse, "A man who shall bring [from you] an offering..." –

דְּבִכְדֵי שְׁהָאָדָם יִתְקַרֵּב לְאֱלֻקוֹת that for a person to draw close to G-d

הוּא "מִכֶּם", the initiative must come "from you";

שְׁבַכְּם הַדָּבָר תְּלוּי, it is dependent upon himself alone

וְזֶהוּ "מִכֶּם קָרְבָן לַהוִי", to be a sacrifice, i.e., to draw close to G-d.

### BRINGING OUR ANIMAL SELVES CLOSE TO G-D

As mentioned above, there is another lesson to be drawn from the wording of the verse that emphasizes that the sacrifice for G-d must come from you, i.e., from the animal dimension within our own being. The Torah mentions various types of animals brought as sacrifices, because the Divine service of bringing one's animal soul as a sacrifice is individual in nature. It is not the same for every person.

דְּמִכֶּם תִּקְרִיבוּ אֶת הַקָּרְבָן לַהוִי, The sacrifice for G-d must come "from you":

דְּאֵין הַפְּנוּנָה רַק הַקָּרְבָן שֶׁל הַבְּהֵמָה בְּלִבָּהּ, The object to be offered as a sacrifice is not only the actual animal.

כִּי אִם מִכֶּם מִמֶּשׁ, Rather, the sacrifice must truly come "from you."

וְהוּא "מִן הַבְּהֵמָה", The continuation of the verse – that states that the sacrifice must come "from the animal,"

הַבְּהֵמָה שֶׁבְּלִבּוֹ שֶׁל אָדָם, i.e., the sacrifice must be the animal within a man's heart,

”מן הבקר ומן הצאן”, הן המה הפרטי מדרגות דישנם בנפש הבהמית, וכידוע הענינים בזה, דאינו דומה האופני הברורים בכל אחד ואחד, דישנו שהנפש הבהמית שלו הוא שור נגח ובעל מדות גסות ביותר, ויש שהוא צאן שהוא בהמה דקה, אף שגם זה בכלל בהמה, אבל הוא בדקות על כל פנים (וכמבאר באריכות<sup>20</sup> בקנטרס

his animal soul. שהוא הנפש הבהמית.

After stating in general terms that an animal should be brought as an offering to G-d, the verse proceeds to enumerate the categories of animal that are sacrificed,

”מן הבקר ומן הצאן,” “from the cattle and from the flock.”

הן המה הפרטי מדרגות דישנם בנפש הבהמית, The animals mentioned refer to **particular levels that exist within the animal souls.**

וכידוע הענינים בזה, As is well known, the implications are that every person has his own distinctive task of self-refinement.

דאינו דומה האופני הברורים בכל אחד ואחד, The process of self-refinement one person must undergo **does not resemble** that required of another.

דישנו שהנפש הבהמית שלו הוא שור נגח, There are those whose animal souls are like **goring oxen,**

ובעל מדות גסות ביותר, with **very coarse character traits.**

ויש שהוא צאן, Another has to cope with an animal nature **that resembles a sheep,**

שהוא בהמה דקה, which is a **small, docile animal –**

אף שגם זה בכלל בהמה, albeit an **animal,**

אבל הוא בדקות, but at least more **docile**

על כל פנים

(וכמבאר באריכות בקנטרס התפלה, תר"ס), (as explained at length in *Kuntreis HaTefilah*,<sup>20</sup> 5660).<sup>21</sup>

20. *Kuntreis HaTefilah*, Ch. 8, p. 20.

21. See also *Sichas Simchas Torah*, 5661 (*Toras Shalom*, p. 10); the second *maamar* entitled *Mashkeini*, 5701 (*Sefer HaMaamarim* 5701, p. 122).

התפלה, תר"ס), וזהו שאומר אשר "תקריבו את קרבנכם". והנה בהקרבן הגשמי הוא שמביאין בהמה גשמית על גבי המזבח, והיה האש שלמעלה, וכדאיתא ביומא (כא עמוד ב) רבוצה כארי (גחלת שנפלה מן השמים בימי שלמה והיתה על המזבח, רש"י). ובזהר איתא<sup>22</sup> "אריה דאכיל קורבנין", הנה כמו כן הוא בעבודה בנפש האדם,

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וְזֶהוּ שְׂאוּמֵר אֲשֶׁר  
"תְּקַרְיְבוּ אֶת קְרָבְנְכֶם."  
**This is the meaning of the closing phrase of the verse, "you (plural) shall bring your offerings," i.e., that there are a variety of different offerings because each individual has his unique challenge of self-refinement.**

### SPARKS OF HEAVENLY FIRE

The soul of every Jew is an actual part of G-d from above.<sup>1</sup> As such, it has an inherent yearning and desire for G-dliness. Just as Divine fire burned on the altar in the *Beis HaMikdash*, so too, there is Divine fire burning in the heart of every Jew. Despite all the challenges one may face in his Divine service, that fire will remain intact.

וְהָיָה בְּהַקְרִיבֵן הַגִּשְׁמִי  
הוּא שְׂמִבְיָאִין בְּהֵמָה  
גִּשְׁמִית עַל גְּבֵי הַמִּזְבֵּחַ,  
When the offering of an actual animal was brought in the *Beis HaMikdash*, it was sacrificed on the altar

וְהָיָה הָאֵשׁ שְׁלֹמְעָלָה,  
and on the altar, there was fire from Above.<sup>22</sup>

וְכִדְאִיתָא בְּיוֹמָא (כא)  
עֲמוּד ב) רְבֻצָה כְּאֲרִי  
Our Sages (*Yoma 21b*) relate that the sacrifices were consumed by a Divine fire that crouched there like a lion.

בְּחֻלַּת שְׁנֵפֶלֶה מִן הַשָּׁמַיִם  
בְּיָמֵי שְׁלֹמֹה וְהִיָּחָה  
עַל הַמִּזְבֵּחַ, רִש"י.  
(*Rashi* explains that a fiery coal fell from Heaven during the time of Shlomoh and rested on the altar.)

וּבְזֵהָר אִיתָא "אֲרִיָּה  
דְּאֲכִיל קוֹרְבָנִין",  
Similarly, the *Zohar*<sup>23</sup> speaks of "a lion that would consume the sacrifices."

22. The *kohanim* would also kindle fire on the altar, as *Yoma 21b* states, "Even though fire descends from Heaven, it is a *mitzvah* to bring ordinary fire."

23. See *Zohar*, Vol. I, p. 6b; Vol. II, p. 178a; Vol. III, p. 17a, et al.

הרי יש אש שלמעלה, והוא הרשפי אש שבנפש האלקית, וכמאמר "רשפיה רשפי אש שלהבת יה", ואיתא במדרש רבה (הובא בילקוט) כאש שלמעלה, שאין האש מכבה למים ואין המים מכבין לאש, והינו שבטבע הנפש האלקית הרי יש בו רשפי אש האהבה לאלקות, והוא בדוגמא אש שלמעלה שאין המים מכבין אותו, והמים הם מים

הנה כמו כן הוא In a like vein, with regard to the counterpart in the  
 בעבודתה בנפש האדם, Divine service carried out within each person's  
 soul,

הרי יש אש שלמעלה, there is heavenly fire;

והוא הרשפי אש the sparks of fire that burn within a person's Divine  
 שבנפש האלקית, soul – the innate love for G-d that is always aflame  
 within a Jew's heart –

וכמאמר "רשפיה רשפי אש שלהבת יה", as alluded to by the verse,<sup>24</sup> "Its sparks are sparks  
 of fire, the flame of G-d."

ואיתא במדרש רבה (הובא בילקוט) כאש שלמעלה, *Midrash Rabbah*<sup>25</sup> (cited in *Yalkut Shimoni*) likens  
 this fire to fire from heaven.

שאין האש מכבה למים The *Midrash*<sup>21</sup> states that such fire will not consume  
 water,

ואין המים מכבין לאש, nor will it be quenched by water.

והינו שבטבע הנפש The G-dly soul inherently possesses flames of  
 האלקית הרי יש בו רשפי fiery love for G-d,  
 אש האהבה לאלקות,

והוא בדוגמא אש שלמעלה which, like the fire from Above, cannot be  
 שאין המים מכבין אותו, quenched by water.

והמים הם מים רבים The "water" in this context refers to the "great  
 waters"<sup>26</sup> mentioned in *Shir HaShirim*,<sup>24</sup> "Great waters  
 cannot quench the love, nor can rivers wash it away."

24. *Shir HaShirim* 8:6.

25. *Shir HaShirim Rabbah* on the above verse.

26. See the elaborate explanations in *Torah Or*, the beginning of *Parshas Noach*, p. 8c ff., the series of *maamarim* entitled *Mayim Rabbim*, 5636, secs. 1, 78, et al.



רבים יי ברבוי הטרדות בטרדת הפרנסה ובלבולים שונים בטרדות שונות המבלבלים בתורה ועבודה, ובכל זה הנה גם הנהרות לא ישטפוה, לפי דרשפי אש האהבה שבנפש האלקית הוא בדגמת אש שלמעלה דאין המים מכבין אותה, ובזה צריך להיות ההקרבה של הנפש הבהמית, שגם הוא יהיה לו אהבה לאלקות, וכמו שכתוב

בְּרַבּוּי הַטְּרָדוֹת  
בְּטְרֵדַת הַפְּרִנָּה The “great waters” refer to **the worries** caused by the **preoccupation with the difficulties of making a living**

וּבְלִבּוּלִים שׁוֹנִים בְּטְרָדוֹת  
שׁוֹנוֹת הַמְּבַלְבְּלִים  
בְּתוֹרָה וְעִבּוּדָה, **and other disturbing disruptions that distract a person from Torah study and Divine service.**

וּבְכֹל זֶה הֵנָּה גַּם  
הַנְּהָרוֹת לֹא יִשְׁטְפוּהָ, **Despite all these disturbances, rivers – powerful and turbulent currents of material concerns – cannot wash away this fiery love of G-d,**

לְפִי דְרִשְׁפֵי אֵשׁ הָאֵהָבָה  
שֶׁבְּנֶפֶשׁ הָאֱלֹקִית הוּא  
בְּדִגְמַת אֵשׁ שְׁלִמְעָלָה **for the G-dly soul’s sparks of fiery love resemble heavenly fire**

דְּאִין הַמַּיִם מְכַבִּין אוֹתָהּ, **that water cannot extinguish.**

Just as a physical offering was consumed by the Divine fire on the altar, similarly, in the personal sphere,

וּבְזֶה צָרִיךְ לְהִיּוֹת הַהֲקָרְבָּה  
שֶׁל הַנֶּפֶשׁ הַבְּהֵמִית, **the offering, which is each individual’s animal soul, must be offered as a sacrifice and consumed by his personal Divine fire.**

## TO HARNESS THE ANIMAL

**T**he process of motivating the animal soul to love G-d is not an immediate one. It requires work and labor on the part of the G-dly soul. There is one dimension of the G-dly soul that rises up with pure Divine fire. However, that dimension does not share a common language with the animal soul. To motivate the animal soul, one must meditate on aspects of G-dliness that the animal soul can also understand. Through a developed and extended process, the animal soul can also be stirred to seek to serve G-d. When that is accomplished, its innate power – for animals are stronger than humans – can be employed for the realm of holiness.

“ואהבת את הוי' אלקיך בכל לבבך”, ואמרו רז”ל “בשני יצריך”, דגם הנפש הבהמית יהיה לו אהבה לאלקות, דזה בא על ידי התלבשות הנפש האלקית בנפש הבהמית, דתחלה הריטו הנפש הבהמית אין לו שום ידיעה והרגש בעניני אלקות כלל, אמנם על ידי התלבשות הנפש האלקית, ומתבונן בהתבוננות אלקי דגם הנפש הבהמית יוכל

שגם הוא יהיה לו אהבה לאלקות, In this way, the animal soul will also develop love for G-d.

וּכְמוֹ שֶׁכָּתוּב “וְאָהַבְתָּ אֶת הַוְי' אֱלֹהֶיךָ בְּכָל לִבְבְּךָ”, This is hinted at in the wording of the verse,<sup>27</sup> “You shall love G-d, your L-rd, with all your heart.”

The word used for “your heart” is not *libcha*, but *levavcha*.

וְאָמְרוּ רז”ל “בְּשְׁנֵי יִצְרִיךְ”, The doubling of the middle letter suggests a plural form, and is thus interpreted by the Talmud<sup>28</sup> to mean that a man is commanded to love G-d, “With the whole of your dual heart,” i.e., with both your inclinations.”

דְּגַם הַנְּפֶשׁ הַבְּהֵמִית יִהְיֶה לוֹ אֶהְבָּה לְאֱלֹקוֹת, Through this process, the animal soul, too, will also be able to attain love for G-d.

דְּזֶה בָּא עַל יְדֵי הַתְּלַבְּשׁוֹת הַנְּפֶשׁ הָאֱלֹקִית בְּנְפֶשׁ הַבְּהֵמִית, This comes about through the enclothing of the Divine soul within the animal soul.

דְּתַחְלָה הָרִי הַנְּפֶשׁ הַבְּהֵמִית אֵין לוֹ שׁוּם יְדִיעָה וְהַרְגֵשׁ בְּעֵנִינֵי אֱלֹקוֹת כָּלֵל, For initially, the animal soul has no knowledge of G-dliness, nor any sensitivity for it whatsoever.<sup>29</sup>

אֲמָנָם עַל יְדֵי הַתְּלַבְּשׁוֹת הַנְּפֶשׁ הָאֱלֹקִית, Nevertheless, when the G-dly soul enclothes itself in it,

וּמִתְבּוֹנֵן בְּהַתְּבּוֹנְנוֹת אֱלֹקֵי דְגַם הַנְּפֶשׁ הַבְּהֵמִית יוּכַל לְהַשִּׁיגוֹ, meditating on G-dly concepts in a manner in which the animal soul can also comprehend,

27. Devarim 6:5.

28. Berachos 64a; Sifri and Rashi on the above verse.

29. Note the series of *maamarim* entitled *Yom Tov shel Rosh HaShanah*, 5710, secs. 12, 13, 21ff. (*Sefer HaMaamarim* 5710, pp. 21ff., 45ff.)

להשיגו, הנה על ידי זה נעשה התקרבות הנפש הבהמית (וכמו שמבאר במקום אחר שנעשה חקיקה כללית בהנפש הבהמית דאלקות הוא גם כן דבר המובן והמשג כו'), הנה אחר כך הוא "רב תבואות בכח שור", שמתהפך מבהמיותו ועולה ונכלל ברשפי

i.e., not on lofty dimensions of G-dliness that deal with utterly transcendent Divine light, but on the manner in which G-dliness enclothes itself in the world,

- הַנְּהָ עַל יְדֵי זֶה נַעֲשֶׂה הַתְּקַרְבוֹת הַנֶּפֶשׁ הַבְּהֵמִית **the animal soul also draws nearer to G-d.**
- (וְכִמּוֹ שְׁמֵבְאָר בְּמָקוֹם אַחֵר שֶׁנַּעֲשֶׂה חֲקִיקָה כְּלָלִית בְּהַנֶּפֶשׁ הַבְּהֵמִית) **(As is explained elsewhere,<sup>30</sup> a general impression is thereby made upon it,**
- דְּאֵלְקוֹת הוּא גַם כֵּן דְּבָר הַמּוּבָן וְהַמְּשָׁג כּו'), **that G-dliness can also be grasped and comprehended.)**
- הַנְּהָ אַחֵר כֶּף הוּא "רַב תְּבוּאוֹת בְּכַח שׁוֹר", **The process of the refinement of the animal soul continues until afterwards, "Many harvests [can be reaped] with the strength of an ox,"<sup>31</sup>**
- שְׁמֵתֶהֱפֵךְ מִבְּהֵמִיּוֹתוֹ **for the animal soul is transformed from its bestiality and is harnessed for the service of G-d.**
- וְעוֹלָה וְנִכְלָל בְּרִשְׁפֵי אֵשׁ הַתְּשׁוּקָה שֶׁבְּנֶפֶשׁ הָאֵלְקִית. **It ascends and is consumed by the fiery sparks of the Divine soul's yearning for G-d, just as an animal offered in the *Beis HaMikdash* was consumed by the fire of the altar.**

## ELICITING THE GLORY OF THE HOLY ONE, BLESSED BE HE

The Rebbe explains<sup>6</sup> that the *maamar* emphasizes the concept of sacrifices within a person's Divine service to a greater extent than the sacrifices actually offered in the *Beis HaMikdash* because the actual sacrifices brought out primarily the positive dimension of *ishapcha*. The sacrificial animal became holy and its blood, meat, and fats were offered on the altar. By contrast, when a person brings his animal soul as a sacrifice, his service is primarily one of *iscafia*. To subdue his nature, a person must go beyond all his

30. Likkutei Torah, Vayikra, p. 47d, Bamidbar, p. 63b.

31. Mishlei 14:4.

אש התשוקה שבנפש האלקית. וכמו שעל ידי קרבן הגשמי הרי מתברר הניצוצי דומם צומח חי, הנה כמו כן על ידי ההקרבה ברוחניות הרי מתברר ומתהפך החשוכא דנפש הבהמית לנהורא. וזהו "ועשו לי מקדש ושכנתי בתוכם", דבתוך כל אחד ואחד הרי על ידי עבודתו בבחינת אתכפיא, והעיקר המביא לידי אתהפכא כו', הנה כד אתכפיא סטרא אחרא אסתלק יקרא דקודשא בריך הוא בכולהו עלמין, בחינת האור והגלוי,

personal limits and redefine his identity. That requires *bittul* and calls forth an unlimited dimension of soul, bringing his inner G-dly core into revelation. Doing so brings about a reciprocal response Above. G-d reveals an unlimited G-dly light that transcends all structures and patterns of Divine revelation.

וּכְמוֹ שֶׁעַל יְדֵי קִרְבָּן הַגִּשְׁמִי הָרִי מִתְבַּרֵּר הַנִּיצוּצֵי דוּמָם, הַנִּיצוּצֵי דוּמָם צוֹמְחֵי חַי, הַנִּיצוּצֵי דוּמָם צוֹמְחֵי חַי, In the *Beis HaMikdash*, through the physical offerings, the Divine sparks embedded within the inanimate matter, plants, and animals sacrificed, were refined and elevated.

הֵנָּה כְּמוֹ כֵּן עַל יְדֵי הַהִקְרְבָה בְּרוּחָנִיּוֹת Similarly, the offering of a spiritual sacrifice within oneself

הָרִי מִתְבַּרֵּר וּמִתְהַפֵּךְ הַחֲשׂוּכָא דְנִפְשׁ הַבְּהֵמִית לְנִהוּרָא. refines the animal soul, transforming its darkness into light.

וְזֶהוּ "וַעֲשׂוּ לִי מִקְדָּשׁ וְשִׁכְנֵתִי בְּתוֹכְכֶם", In this manner, "They shall make Me a Sanctuary, and I shall dwell within them" –

דְּבִתוּךְ כָּל אֶחָד וְאֶחָד within each individual.

הָרִי עַל יְדֵי עֲבוּדָתוֹ בְּבַחֲיַיִת אֲתַכְפִּיא, This is accomplished through his Divine service of subordinating his animal nature,

וְהַעֲקַר הַמְּבִיא לְיְדֵי אֲתַהֲפָכָא כו', primarily in a manner that leads to its transformation.

הֵנָּה כִּד אֲתַכְפִּיא סְטָרָא אַחְרָא For then, as the *Zohar* states, "When the *sitra achra* is subdued,

אֲסִתְלַק יִקְרָא דְקוּדְשָׁא בְּרִיךְ הוּא בְּכוּלְהוּ עֲלָמִין, the glory of the Holy One, blessed be He, will be revealed in all the worlds."

שהוא בחינת סובב כל עלמין כו'.

קיצור. יבאר ענין הקרבנות בעבודה ד"אדם כי יקריב" צריך להיות "מכם קרבן". אש שלמעלה ואש מלמטה, אהבה דנפש האלקית ודנפש הבהמית. אהבה דנפש הבהמית באה על ידי התלבשות נפש האלקית בנפש הבהמית.

בְּחִינַת הָאוֹר וְהַגְּלוּי, שֶׁהוּא  
בְּחִינַת סוֹבֵב כָּל עֲלָמִין כּו'. This refers to the revelation of the transcendent light that is *sovev kol almin*.

### קצור. Summary:

- יְבֹאֵר עֲנִינֵי הַקְּרָבָנוֹת  
בְּעִבּוּדָה ד'אָדָם This chapter explains the parallels between the offering of a sacrifice in the *Beis HaMikdash* and the counterpart of such offerings in an individual's Divine service.
- כִּי יִקְרִיב" צָרִיף לֵהִיּוֹת  
"מִמֶּנּוּ קָרְבָן". It emphasizes that drawing near to G-d must come "from you." That phrase implies that a) Coming close to G-d depends on the person's own initiative and that b) He must sacrifice something from within himself.
- אֵשׁ שְׁלִמְעֵלָה וְאֵשׁ מִלְמַטָּה, It describes the "fire from Above" and the "fire from below,"
- אֶהְבֶּה דְנִפְשׁ הָאֱלֹקִית  
וְדִנְפֵשׁ הַבְּהֵמִית. and the love for G-d of both the G-dly soul and the animal soul.
- אֶהְבֶּה דְנִפְשׁ הַבְּהֵמִית בְּאֵה  
עַל יְדֵי הַתְּלַבְּשׁוֹת נִפְשׁ  
הָאֱלֹקִית בְּנִפְשׁ הַבְּהֵמִית. It clarifies that the animal soul's love for G-d comes from the G-dly soul enclathing itself within the animal soul, teaching it to love G-d in terms that it understands.

ג) **ובזה יובן מה שהמשכן היה מעצי שטים דוקא, דלהיות שעקר העבודה במשכן ומקדש הוא לאתהפכא חשוכא לנהורא, שזהו ענין עבודת הקרבנות כנ"ל**

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## AN ASSOCIATION BETWEEN THREE TERMS

In the initial sections of the *maamar*, the Rebbe Rayatz emphasized two themes:

a) G-d desired to create the world to establish a dwelling for Himself, a place where His Essence is revealed.

b) The establishment of that dwelling is brought about by man's Divine service, particularly, the services of *iscafia*, subduing the forces that run contrary to holiness, and *ishapcha*, transforming them.

In the following three sections, he brings a paradigmatic example of the expression of these themes, focusing on the boards of acacia wood which formed the walls of the Sanctuary. *Shittim*, Hebrew for "acacia," shares the same root letters as the words *shitah*, "deviation," and *shtus*, "folly." Based on the Alter Rebbe's explanation<sup>1</sup> that an entity's name is the channel that conveys its lifeforce and thus reveals its fundamental character, it can be assumed that there is a connection between these three words.<sup>2</sup>

*Shitah* and *shtus* share a thematic connection because folly is a deviation from the path of wisdom. There is a type of conduct that makes sense, conforming to the structures and patterns of ordinary existence, and there is folly - a deviation from those structures and patterns, something that does not make sense. In that, it shares a connection with the concept of *taavah*, "desire," described in sec. 1, i.e., something that has no place in logic, but is wanted solely because it is wanted. Constructing the walls of the Sanctuary from *atzei shittim*, acacia wood shows that the service in the sanctuary was connected with these concepts.

**ובזה יובן מה שהמשכן היה מעצי שטים דוקא, Based on the above explanations, we can appreciate why the Sanctuary, was built of acacia wood.<sup>3</sup>**

**דלהיות שעקר העבודה במשכן ומקדש הוא לאתהפכא חשוכא לנהורא, As we have seen, the primary function of the Divine service in the Sanctuary and in the *Beis HaMikdash* was the transformation of darkness into light.**

1. *Tanya, Shaar HaYichud VehaEmunah*, ch. 1.

2. The Rebbe's *maamar* entitled *Basi LeGani*, 5733, sec. 2.

3. See *Shmos* 26:15.

(ובפרט מעשה הקטרת), ועל ידי העבודה שבמקדש הנה על ידי זה האיר גלוי אלקות בעולם, ולכן היה מעצי שטים, דהנה שטהי פרוש נטיה, דהינו שיש דבר

שְׁזָהוּ עֲנֵן עֲבוֹדַת הַקְּרָבָנוֹת פֶּנִּי לֵ (This was the purpose of the sacrificial offerings, as explained above (ch. 2),

(ובפרט מעשה הקטרת), (particularly, the incense offering).<sup>4</sup> *Ketores*, the incense offering, shares the root letters meaning “connection.” The sacrificial offerings were called *korbanos*, whose root means “close.” Thus the incense offering represent a deeper bond.

On the other hand, the incense offering was compounded from eleven spices. As is well known,<sup>5</sup> the number eleven is associated with the forces of impurity. Furthermore, it contained galbanum, a spice whose fragrance by itself is unpleasant and thus, is associated by our Sages<sup>6</sup> with “the sinners of Israel.” Offering these substances as a sacrifice thus particularly emphasizes the theme of transformation, taking something repellent and using it to develop the deepest bond with G-d.

וְעַל יְדֵי הָעֲבוֹדָה שֶׁבְּמִקְדָּשׁ הִנֵּה עַל יְדֵי זֶה הָאֵיר גְּלוּי אֱלֻקוֹת בְּעוֹלָם, (Through the service in the Sanctuary and the *Beis HaMikdash*, G-dliness was revealed in the world.

וְלִכֵּן הָיָה מְעַצֵּי שִׁטִּים, (For this reason, i.e., since – as will be explained – *shittim*, “acacia,” emphasizes the theme of transformation – the Sanctuary was fashioned from acacia wood.

דִּהְנֵה שִׁטָּה פְּרוּשׁ נְטִיָּה, (The word *shitah*<sup>7</sup> shares the same root as *shittim*, “acacia.” As evident from *Tanya*,<sup>1</sup>

דִּהְיִנוּ שִׁישׁ דְּבָר שֶׁהוּא אֶמְצָעִי, (There is a middle path,

4. See *Torah Or, Parshas VaYeishev*, the *maamar* entitled *BeChof Hei BeKislev*, p. 29a ff.; *Or HaTorah, Bereishis*, Vol. 1, *Parshas Toldos*, the note to the *maamar* entitled, *Reu Rei'ach B'ni*, p. 152a ff. These sources emphasize that unlike the sacrifices which involved edible substances, the incense-offering involved entities that are flavorless and lack nutritional value. Instead, burning them was intended to generate fragrance on the physical plane and also to bring about — to borrow a phrase (*Vayikra* 1:13) — “a pleasant fragrance unto G-d.” Just as on the human realm, a pleasant fragrance awakens deeper levels of the soul that revive it from a state of faint, so too, in a spiritual sense, the incense offering called forth deeper G-dly energies that allowed for the elevation of entities that fell into the realm of *kelipah*.

5. See *Shaarei Orah*, p. 7a-b.

6. *Kerisos* 6b, et al.

7. See the series of *maamarim* entitled *VeKachah*, 5637, sec. 39ff., and *Kuntreis U'Mayaan*.

שהוא אמצעי, וההטיה לאיזה צד, למעלה או למטה, נקראת שטה, וכן פרוש שטות, דשטות הוא ההטיה מהידיעה והחכמה, דידיעה והשגה הוא דרך המצוע, וההטיה מזה נקראת שטות. והנה יש שטות דלעומת זה, וכמו שכתוב "כי תשטה אשתו",

וְהִטְיָה לְאִיזָה צֵד, לְמַעַלָּה או לְמַטָּה, נְקֵרָאת שְׁטָה, and a divergence to any side, whether below or above, is called *shitah*, "deviation."

וְכֵן פְּרוּשׁ שְׁטוּת, The same root also implies foolishness (*shtus*),

דְּשִׁטוּת הוּא הִטְיָה מִהִדְיָעָה וְהַחֲכָמָה, for foolishness is a deviation from knowledge and wisdom.

דִּידְיָעָה וְהַשְׂגָּה הוּא דֶרֶךְ הַמְּצוּעַ, Knowledge and wisdom represent the middle path. When a person diverges from that path, following either a loftier or a lesser course of behavior, he is being foolish.

See *Rambam, Hilchos Deos* 1: 4-5, which explains that:

Therefore, the early Sages instructed a man to constantly evaluate his traits, to calculate them and to direct them along the middle path.... This path is the path of the wise. Every man whose traits are intermediate and equally balanced can be called a "wise man." We are commanded to walk in these intermediate paths – and they are good and straight paths – as [*Devarim* 28:9] states, "And you shall walk in His ways."

## TWO TYPES OF DEVIATIONS

As the Rebbe Rayatz proceeds to elaborate, one may deviate from the path of wisdom in a loftier and more spiritually-oriented way (see sec. 5) or one may deviate in a lesser and more materially-oriented way (see the explanations immediately below). Both of these deviations are referred to as foolishness. The Rebbe Rayatz begins describing the lesser path.

וְהִנֵּה יֵשׁ שְׁטוּת דְּלַעֲמַת זֶה, There is a foolishness that stems from the unholy side of existence.

וְכִמּוֹ שְׁכֵתוּב "כִּי תִשָּׁטֵה אִשְׁתּוֹ", This is reflected in the Torah's reference<sup>8</sup> to a woman suspected of unfaithfulness to her husband, "When

8. *Bamidbar* 5:12.



וּפְרַשׁ רַשִׁי תַּט מְדַרְכֵי הַצְּנִיעוּת, וְכָתִיב "וַיֵּשֶׁב יִשְׂרָאֵל בְּשֵׁטִים", שֶׁהוּא עֲנִינֵי הַשְּׁטוּת דְּלַעֲמַת זֶה, וְכַמְאֹמֶר רַז"ל "אֵין אָדָם עוֹבֵר עֲבֵרָה אֶלָּא אִם כֵּן נִכְנַס בּוֹ רוּחַ שְׁטוּת",

his wife will turn aside (*sisteh*)..." which uses a word with the same root letters as *shittim*, "acacia".

וּפְרַשׁ רַשִׁי תַּט מְדַרְכֵי הַצְּנִיעוּת, **As Rashi comments** on that phrase, such a woman, "deviated from the paths of modesty."

וְכָתִיב "וַיֵּשֶׁב יִשְׂרָאֵל בְּשֵׁטִים", The same root appears again in the name of the location (*Shitim*) in which the Jewish people encamped on their way out of Egypt, where they sinned through idolatry and licentiousness, **as it is written**,<sup>9</sup> "Israel dwelled in *Shitim*."

שֶׁהוּא עֲנִינֵי הַשְּׁטוּת דְּלַעֲמַת זֶה, Their conduct there **is another instance of foolishness** that stems **from unholiness**.<sup>10</sup>

וְכַמְאֹמֶר רַז"ל "אֵין אָדָם עוֹבֵר עֲבֵרָה אֶלָּא אִם כֵּן נִכְנַס בּוֹ רוּחַ שְׁטוּת", In this vein **our Sages comment**<sup>11</sup> regarding the wife who "turns aside" (*sisteh*): "No person will commit a sin unless possessed by a spirit of folly (*shtus*)."

The sin of adultery, which the wife who turns aside is suspected of committing, is a very serious one. How then can the above verse teach that a person will not commit a sin – any sin, even one that appears slight? Perhaps one could commit a lesser sin without being possessed by a spirit of folly.

In resolution, there are two fundamental reasons why this concept is derived from this verse:

a) The relationship between G-d and the Jewish people resembles the intimate bond between a husband and a wife. In such a relationship, even a slight and temporary intrusion of another into the relationship affects the relationship in its entirety. So too, even the slightest sin disturbs the bond between G-d and the Jews.

9. *Ibid.* 25:1.

10. *Sanhedrin* 106a; *Sifri, Bamidbar Rabbah, Midrash Tanchuma* at the end of *Parshas Balak*. These sources associate the name *Shittim* with the behavior of the Jewish people who "engaged in matters of foolishness," i.e., lewd behavior and idolatry. The implication is that the nature of the place influenced the Jews' conduct. See the Rebbe's *maamar* entitled *Basi LeGani*, 5713, sec. 2.

11. *Sotah* 3a.

ורוח הזה מכסה על האמת, ורוח שטות הוא רוח הקליפה וסטרא אחרא, ונקרא

b) All the woman did was “turn aside,” i.e., enter into a situation that arouses suspicion. On the one hand, that itself is described by our Sages as “an animalistic act,” one that is utterly unbecoming and therefore causes the woman to be temporarily forbidden to her husband. On the other hand, ultimately, it can be clarified that the woman is pure and merely entered into a situation that arouses suspicion. She was not actually unfaithful to her husband.

Similarly, in truth, no Jew is ever unfaithful to G-d. Since the essence of the Jewish soul is never affected by sin<sup>12</sup> and its intrinsic bond with G-d is ongoing, every act that appears to disrupt that relationship must be seen as merely a temporary “animalistic act” that does not sever that bond; there is always the possibility of it being renewed in an active and revealed manner.<sup>13</sup>

### WHY SIN IS FOLLY

As the Rebbe Rayatz proceeds to explain, if a person was clearheaded and aware of the spiritual consequences of his actions at the time he was tempted to commit a sin, he would never commit that sin. The core of a Jew's being is his G-dly soul which is “an actual part of G-d.”<sup>14</sup> For that reason, “no Jew can and no Jew will separate himself from G-d.”<sup>15</sup> Sin brings about such a separation, as it is written,<sup>16</sup> “your sins were separating between you and your G-d.” Moreover, as the Alter Rebbe states,<sup>17</sup> the intent is not only that a person's sins separate between him and G-d above, but that they separate between him and the spark of G-dliness within his own being. For that reason, sin is anathema to who a Jew really is. However, that is precisely the nature of the folly induced by the *yetzer hora* – that the person becomes unaware. He does not realize the consequences of his action, the separation from G-d sin causes. This lack of mindfulness is folly; it is not what a Jew really wants to do.

What is the proof? When challenged at the point of death to deny his Judaism, every Jew, even one who is not spiritually refined or Torah observant, will be willing to sacrifice his life to sanctify G-d's name.

12. See sec. 4 of this *maamar*, where this concept is explained at length.

13. *Sichas Yud Shvat*, 5713.

14. *Tanya*, ch. 2.

15. See *HaYom Yom*, entry for 21 Sivan and entry for 25 Tammuz.

16. *Yeshayahu* 59:2.

17. *Tanya*, *Iggeres HaTeshuvah*, ch. 5.

”שטות” על דרך מלך זקן וכסיל, והם המכסים על האור והגלוי, דאלקות הוא אמת וחיים, וכמו שכתוב ”והוי’ אלקים אמת הוא אלקים חיים”, והרוח שטות מכסה על האמת והחיות אלקית, ולכן נקרא בשם ”קליפה”, וכמו הקליפה המכסה על הפרי, כן הרוח שטות מכסה מעלים ומסתיר על האור דגלוי אלקות. וזהו הסבה מה שאפשר

רויח הַזֶּה מְכַסֶּה עַל הָאֱמֶת, **The spirit of folly covers the truth** and therefore prevents him from realizing the situation as it truly is.

רויח שְׁטוּת הוּא רויח הַקְּלִפָּה וְסִטְרָא אַחְרָא, **This spirit of folly derives from the forces of *kelipah* and the *sitra achra*, the unholy side of existence.**

וְנִקְרָא ”שְׁטוּת” **It is called foolishness,**

עַל דְּרֵךְ מְלֶךְ זָקֵן וְכָסִיל, **just as the evil inclination is called<sup>18</sup> “an old and foolish king.”**

Although the evil inclination is both strong and crafty, it is still described as foolish, because it ignores spiritual truth.

וְהֵם הַמְּכַסִּים עַל הָאֵלֹהִים וְהַגְּלוּיִם, **This spirit of folly veils the revelation of Divine light;**

דְּאֵלְקוּת הוּא אֱמֶת וְחַיִּים, **for G-dliness is both truth and life,**

וְכִמּוֹ שֶׁפְּתוּב ”וְהַיְוִי אֱלֹקִים אֱמֶת הוּא אֱלֹקִים חַיִּים”, **as the verse says,<sup>19</sup> “G-d the L-rd is true; He is the living G-d.”**

וְהַרוּחַ שְׁטוּת מְכַסֶּה עַל הָאֱמֶת וְהַחַיּוּת אֱלֹקִית, **However, the spirit of folly obscures the truth and the vitality of G-dliness.**

וְלִכֵּן נִקְרָא בְּשֵׁם ”קְלִפָּה”, **For this reason, it is called by the Kabbalists *kelipah*, which literally means “shell” or “peel.”**

וְכִמּוֹ הַקְּלִפָּה הַמְּכַסֶּה עַל הַפְּרִי, **Like a peel or shell that covers the fruit within,**

כֵּן הַרוּחַ שְׁטוּת מְכַסֶּה מְעַלִּים וּמְסַתִּיר עַל הָאֵלֹהִים וְהַגְּלוּיִם אֱלֹקִית. **the spirit of folly obscures, hides, and conceals the revelation of Divine light.**

18. See *Koheles* 4:13 and *Koheles Rabbah* on that verse.

19. *Yirmeyahu* 10:10.

אשר האדם יכול להיות חס ושלום עובר עברה, דלכאורה איך אפשר הדבר אשר יבוא האדם לידי עבירה, והוא רק לפי שאינו מרגיש שבזה הוא נפרד מאלקות, ונדמה לו אשר עודנו ביהדותו, ואם יודע את האמת כמו שהוא, שעל ידי החטא ועון נעשה

וְזֶהוּ הַסֵּבֶה מֵה שְׂאֵפְשׁוֹ  
אֲשֶׁר הָאָדָם יִכּוֹל לְהִיט  
חַס וְשָׁלוֹם עוֹבֵר עֲבֵרָה,

**This is the reason it is possible for a person to, Heaven forbid, commit a sin.**

דְּלִכְאוּרָה אֵיךְ אֶפְשָׁר  
הַדְּבָר אֲשֶׁר יִבּוֹא  
הָאָדָם לִיְדֵי עֲבֵרָה,

**For otherwise, how could a person ever sin?**

Noting the word *ki*, which in Hebrew can also imply a question. Accordingly on the verse,<sup>20</sup> “When a soul<sup>21</sup> will sin...,” the *Zohar*<sup>22</sup> comments, “The Holy One, blessed be He, and the Torah are amazed.” The very possibility of a Jew sinning seems incomprehensible. Since a Jew’s soul is an actual part of G-d,<sup>23</sup> the prospect of it acting against its nature is inconceivable.<sup>24</sup>

וְהוּא רַק לְפִי שְׂאֵינוּ מְרַגֵּשׁ  
שֶׁבְּזֶה הוּא נִפְרָד מֵאֱלֻקוֹת,

**Committing a sin is possible only because the person lacks the sensitivity to realize that by doing so, he acts against G-d’s will and separates himself from Him;<sup>25</sup>**

וְנִדְמָה לוֹ אֲשֶׁר  
עוֹדְנוּ בְּיְהוּדוּתוֹ,

**it seems to him that his connection to G-d and his Jewishness remains intact.**

וְאִם יוֹדֵעַ אֶת הָאֱמֶת  
כְּמוֹ שֶׁהוּא,

**If he would only realize the plain truth –**

שְׂעַל יְדֵי הַחֲטָא וְעוֹן  
נַעֲשֶׂה נִפְרָד מֵאֱלֻקוֹת,

**that by sinning and transgressing he separates himself from G-d,**

20. *Vayikra* 4:2.

21. In the chassidic conception of the hierarchy of the soul, the term *nefesh* used by the verse refers to the lowest of the soul’s five levels. Nevertheless, sin is foreign and unimaginable even for this level of the soul.

Moreover, the verse is referring to a sin committed *be-shogeg*, “inadvertently.” Even such a sin runs contrary to the soul’s nature (the Rebbe’s *maamar* entitled *Basi LeGani*, 5713).

22. *Zohar*, Vol. III, p. 16a.

23. *Tanya*, ch. 2.

24. The Rebbe’s *maamar* entitled *Basi LeGani*, 5713.

25. See *Tanya*, chs. 24 and 25; *Kuntreis U’Maayan*, the second *maamar* ff.

נפרד מאלקות, הרי לא היה עושה את דבר העבירה רחמנא לצלן בשום אופן, לפי שבטבע כל ישראל שאינו רוצה בשום אופן ואינו יכול כלל להיות נפרד מאלקות, והראיה דכאשר בא לידי נסיון וכופין אותו חס ושלום על ענין של כפירה, דאז אי אפשר לטעות ולחשוב שאינו נעשה נפרד מאלקות, הרי הוא משליך חיו מנגד, ומקבל עליו כל המיני יסורין חס ושלום ומוסר נפשו על קדשת שמו יתברך, וכן נראה

הָרִי לֹא הִיָּה עוֹשֶׂה אֶת  
דְּבַר הָעֲבֵרָה רַחֲמָנָא  
לְצַלְן בְּשׁוּם אִפְּן, then on no account would he, Heaven forbid,  
commit the sin.

לְפִי שֶׁבְּטֵבֵעַ כָּל יִשְׂרָאֵל  
שְׂאִינֹ רּוֹצֵה בְּשׁוּם אִפְּן For the very nature of every Jew is that he neither  
wants to –  
וְאִינֹ יָכוֹל כָּלֵל nor can he –  
לְהִיּוֹת נִפְרָד מֵאֱלֻהִים, be consciously separate from G-d.

As the Alter Rebbe would frequently say, “No Jew is willing – and no Jew is able – to be separate from G-dliness.”<sup>26</sup>

וְהָרָאִיָּה דְכִאֲשֶׁר  
בָּא לִיְדֵי נְסִיוֹן The proof of that statement comes when a Jew is  
challenged  
וְכּוֹפִין אוֹתוֹ חֵס וְשְׁלוֹם and is forced to deny his faith, Heaven forbid,  
עַל עֲנִיָּן שֶׁל כְּפִירָה,  
דָּאז אִי אֶפְשֶׁר לְטַעוֹת then, that denial would leave no room for the  
וְלִחְשׁוֹב שְׂאִינֹ נִעְשֶׂה mistaken thought that he will not be separated  
נִפְרָד מֵאֱלֻהִים, thereby from G-d,  
הָרִי הוּא מְשָׁלִיךְ חַיּוֹ מִנְּגֵד, In such an instance, he will give no thought of his  
life,  
וּמִקְבָּל עָלָיו כָּל הַמִּינֵי will be willing to undergo all forms of suffering  
יְסוּרֵינֹ חֵס וְשְׁלוֹם and pain, Heaven forbid,

26. See *HaYom Yom*, loc. cit.

Rambam (*Hilchos Geirushin* 2:20) bases a *halachic* ruling on this conception of the innate nature of a Jew, stating that every Jew, “Desires to be part of the Jewish people and wants to perform all the *mitzvos* and eschew all the transgressions; it is only his [evil] inclination that compels him [otherwise].”

במוחש ממש גם אפלו בדרגות הפחותות בקל שבקלים ופושעי ישראל דעלולים למסור נפשם על קדשת שמו יתברך, לפי דאז הרי יודע ומרגיש בנפשו, ואינו רוצה חס ושלום להפרד מאלקי ישראל, דכזה להיות חס ושלום וחס וחלילה נפרד מאלקי ישראל אין ביכולת שום בר ישראל, אבל בשארי דברים, הינו בשארי עברות רחמנא

- 
- וּמוֹסֵר נַפְשׁוֹ עַל  
קְדֻשַׁת שְׁמוֹ יִתְבָּרֵךְ, and give up his life in sanctification of G-d's name.
- וְכֵן נִרְאֶה בְּמוֹחַשׁ מִמֶּשׁ גַּם  
אֶפְלוּ בְּדִרְגוֹת הַפְּחוּתוֹת This is actually evident among even those at the lowest levels of spiritual attainment.
- בְּקַל שֶׁבְּקָלִים  
וּפּוֹשְׁעֵי יִשְׂרָאֵל Even the most lightminded and most sinful of Jews
- דְּעֹלִילִים לְמִסּוֹר נַפְשָׁם  
עַל קְדֻשַׁת שְׁמוֹ יִתְבָּרֵךְ, are likely to sacrifice their lives for the sanctification of G-d's name.
- לְפִי דְאֵז הֲרֵי יוֹדֵעַ  
וּמְרַגֵּשׁ בְּנַפְשׁוֹ, Although in the course of their ordinary lives, they may not live according to G-d's will, since when put to the test **they know and feel within their souls** that through compliance, they would separate themselves from G-d, they will stand firm in their Jewishness.
- וְאֵינוֹ רוֹצֶה חַס וְשָׁלוֹם  
לְהִפָּרֵד מֵאֱלֹקֵי יִשְׂרָאֵל, Why? Because **they do not desire to, Heaven forbid, separate themselves from the G-d of Israel;**
- דְּכִזֶּה לְהִיוֹת חַס וְשָׁלוֹם וְחַס  
וְחִלְיָה נִפְרָד מֵאֱלֹקֵי יִשְׂרָאֵל  
אֵין בִּיכְלֵת שׁוּם בַּר יִשְׂרָאֵל, **to be, chas vesholom vichas vechalilah, separate from the G-d of Israel, is something no Jew can bear.**

Just as – and indeed to a greater degree than – a person will do anything to protect his life, so too, a Jew will do anything to protect his spiritual life, i.e., his connection to G-d. As the Rebbe Rayatz states below, the core of a Jew's soul is his *yechidah*, which is bound up with G-dliness in singular oneness. As a result of this intrinsic bond, no Jew could conceive of living cut off from G-d.<sup>27</sup>

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27. Although we see some Jews who consciously act against their Jewish faith, that is because their sensitivity to holiness has become so dulled that – even at such a moment – they do not realize they are separating themselves from G-d.

לצלן, הרי אינו יודע ואינו מרגיש שנעשה על ידי זה נפרד מאחדותו יתברך, ונדמה לו כי הוא עוד ביהדותו כאשר היה, וזה בא מהרוח שטות דסטרא אחרא שמכסה על האור והגלוי שלא ירגש בו, פרוש דהרוח שטות גורם לו להאדם העדר ההרגש, והינו

## WHEN AND WHY A JEW LOSES SPIRITUAL SENSITIVITY

The fact that a Jew is willing to commit other sins despite his inner nature is because, at that moment, the spirit of folly induced by *yetzer hora* causes him to lose awareness. The animal soul and the spirit of folly that it encourages has a twofold effect on the person:

a) The spirit of folly deadens his sensitivity to G-dliness and spirituality, and b) It fosters and spurs excitement and desire for worldly things. These two effects are complementary: When a person involves himself in worldly pleasures, he will lose his taste and desire for the spiritual. The greater his passion and excitement over the material, the less he will feel attraction to the spiritual. Conversely, when a person loses his drive for spiritual experience and does not feel inspired by it, he will seek his stimulation and enjoyment elsewhere, in worldly matters. The more a person indulges the behaviors promoted by the spirit of folly, the stronger that spirit becomes and the harder he will find overcoming its urges.

אָבֵל בְּשֵׂאֲרֵי דְבָרִים,  
הֵינּוּ בְּשֵׂאֲרֵי עֲבֵרוֹת  
רַחֲמֵנָא לְצִלָּן,  
However, with regard to other matters – i.e.,  
other sins – Heaven forbid,

הֲרִי אֵינוֹ יוֹדֵעַ וְאֵינוֹ  
מֵרְגִישׁ שְׁנַעֲשֶׂה עַל יְדֵי זֶה  
נִפְרָד מֵאַחַדוּתוֹ יִתְבָּרֵךְ,  
such a person lacks the awareness and the sensitiv-  
ity to appreciate that these too, separate him from  
G-d's oneness.

וְנִדְמָה לוֹ כִּי הוּא עוֹד  
בְּיְהוּדוּתוֹ כְּאִשְׁרֵי הָיָה,  
He imagines that his Jewishness is whole and  
intact as it was before he sinned.

זֶה בָּא מֵהַרוּחַ שְׁטוּת  
דְּסִטְרָא אַחְרָא  
This delusion – i.e., the lack of awareness and sensitiv-  
ity to appreciate the consequences of sin – emanates  
from the spirit of folly of the *sitra achra*

שְׁמֻכְסָה עַל הָאֹר  
וְהַגְלוּי שְׁלֵא יֵרְגֵשׁ בּוֹ,  
that obscures the light and revelation of G-dliness  
to the point that they are not felt.

פְּרוּשׁ דְּהַרוּחַ שְׁטוּת גּוֹרֵם  
לוֹ לְהֵאָדָם הַעֲדֵר הַהֲרָגֵשׁ,  
To explain: This spirit of folly deadens a person's  
spiritual sensitivity.

שתוקף החמדה בתאווה והחמימות דנפש הבהמית גורם לו הקרירות והעדר ההרגש בענינים הרוחניים, פרוש דיא צוגעבונדקייט און צעקאכטקייט אין עניני חמדה ותאווה ברתיעה, זה מקרר ההרגש (דעם דערהער און געפיל) בענינים הרוחניים, ער איז אזוי פיל איבערגעגעבען בעניני תאוותיו ורצונותיו החמריים והגשמיים אז דער רוחנית'דיקער הרגש איז בא אים בתכלית העולם וההסתר, והינו שנעשה בלתי

וְהִינוּ שְׂתַקֶּה הַחֲמָדָה  
בְּתַאֲוָה וְהַחֲמִימוֹת  
דְּנַפְשׁ הַבְּהֵמִית

The power and the burning urgency<sup>28</sup> of the animal soul's desires

גוֹרֵם לוֹ הַקְרִירוֹת וְהַעֲדָר  
הַהֲרֵגֶשׁ בְּעִנְיָנִים הָרוּחָנִיִּים,

cools a person's ardor and numbs his sensitivity for spiritual things.<sup>29</sup>

פְּרוּשׁ דִּיא צוּגֶעבונְדקֵייט  
און צֶעקאכְטקֵייט אִין עִנְיָנִי  
חֲמָדָה וְתַאֲוָה בְּרֵתִיעָה,

A person's attachment and excitement in things that arouse and fire his yearning and desire for material things

זֶה מְקַרֵּר הַהֲרֵגֶשׁ (דְּעֵם  
דְּעֵרְהָעֵר און גְּעֵפִיל)  
בְּעִנְיָנִים הָרוּחָנִיִּים,

chills his sensitivity – his appreciation and feeling – for spiritual matters.

עַר אִיז אַזוֹי פִּיל  
אִיבֶערגֶעגֶעבֶען בְּעִנְיָנִי  
תַאֲוֹתָיו וְרִצּוֹנוֹתָיו  
הַחֲמָרִיִּים וְהַגְּשָׁמִיִּים

He becomes so possessed by his physical desires and material wants

אִז דְּעֵר רוּחָנִית'דִּיקֶעֵר  
הַרְגֶשׁ אִיז בָּא אִים בְּתַכְלִית  
הָעֵלָם וְהַהֲסָתָר,

that his feelings for the spiritual become utterly hidden and concealed,

וְהִינוּ שְׁנַעֲשֶׂה בְּלִתִּי  
מְרַגֵּשׁ כָּלֵל,

to the point of total insensitivity.

28. Note the *maamar* entitled *Vayomer Moshe*, 5709 (*Kuntreis* 63), chs. 12 and 13 (*Sefer HaMaamarim* 5709, p. 163ff.).

29. True, these tendencies are negative. Nevertheless, as is true regarding all matters, their source is in holiness – and, indeed, the highest levels of holiness. The frigidity brought about by the animal soul is rooted in the initial *zimtzum*, the withdrawal of G-d's light into His Essence. And the warmth and excitement that the animal soul stimulates for worldly desires has its source in the *kav*, the vector of Divine light that radiated forth after the *zimtzum*.

In man's Divine service, these two motifs are reflected in the services of *iscafia* and *ishapcha* mentioned above. *Iscafia* involves, like *zimtzum*, focusing one's energies inward and, in that manner, avoiding all contact with evil. And *ishapcha*, like the radiation of light, involves enabling the expression of the energy of the Divine soul to the extent that it transforms all seemingly negative forces to positive ones (the Rebbe's *maamar* entitled *Basi LeGani*, 5733, *maamar* 2, sec. 3).



מרגיש כלל, ואינו מרגיש להנועם והערבות והטוב והעלוי בקיום המצוות, וכן אינו מרגיש הפחיתות ברחוקו מאלקות שנעשה על ידי חטא ועון, ובדרך כלל הוא כסוי הנפש הבהמית שמכסה על הנפש האלקית, דהנה הנפש האלקית הוא אלקות בעצם מהותו, ובפרט הניצוץ שבו<sup>30</sup> (הוא הניצוץ פרטי השייך אל גופו הפרטי

וְאִינוּ מְרָגִישׁ לְהֵנָעֵם  
וְהַעֲרֹבוֹת וְהַטּוֹב וְהָעֲלֹי  
בְּקִיּוֹם הַמִּצְוֹת,  
He no longer feels the pleasantness, sweetness,  
good, and value of fulfilling the *mitzvos*.

וְכֵן אִינוּ מְרָגִישׁ הַפְּחִיתוֹת  
בְּרַחוּקוֹ מֵאַלְקוֹת  
שֶׁנִּעְשָׂה עַל יְדֵי חֲטָא וְעוֹן,  
Similarly, he no longer senses the lowliness  
brought about by his distance from G-d  
that resulted from his sin and transgression.

וּבְדֶרֶךְ כָּל הוּא פְּסוּי  
הַנֶּפֶשׁ הַבְּהֵמִית שֶׁמְכַסֶּה  
עַל הַנֶּפֶשׁ הָאֱלֹקִית,  
The underlying cause of this entire process is the  
encompassing veil of the animal soul that covers  
the G-dly soul.

### WHAT THE SOUL REALLY WANTS AND WHAT IT LOATHES

The above course of behavior runs contrary to what the G-dly soul genuinely desires and what it cannot bear. Its inner G-dly nature motivates it towards what is G-dly and deters it from those things that oppose G-dliness.

דִּהְנֵה הַנֶּפֶשׁ הָאֱלֹקִית הוּא  
אֱלֹקוֹת בְּעֵצָם מֵהוּתוֹ,  
Now, the G-dly soul is Divine; this is its essence  
and nature.

וּבְפֶרֶט הַנִּיצוּץ שֶׁבּוֹ  
This is especially true of the spark of G-d invested  
in it<sup>30</sup> –

(הוּא הַנִּיצוּץ פְּרָטִי הַשֵּׁיךְ  
אֶל גּוּפוֹ הַפְּרָטִי כו'),  
i.e., the particular spark that is related to the  
body of that particular individual.

30. Perhaps the intent is the statement of *Etz Chayim, Shaar Derushei Atzilus, Beriah, Yetzirah, and Asiyah*, ch. 1, quoted in the second *maamar* entitled *Vesamti Kadkod, Likkutei Torah*, sec. 2; *Devarim*, p. 27a, “There is a very small spark of the Creator, which is [actual] G-dliness... [it] enclodes itself in the potential of a spark of a created being... that is called the *yechidah*.”

It appears more likely to me that the intent here is the “spark of a created being” mentioned above. Note also *Likkutei Torah, Vayikra, Parshas Emor*, the *maamar* beginning *VeNikdashiti*, sec. 5, p. 32c; *Derech Chayim*, ch. 8, p. 12a; *Kuntreis HaAvodah*, ch. 5, p. 30ff.

כו'), שעל ידו הוא מרגיש בכל הענינים האלקיים, ומרגיש מאד בדבר שהוא מנגד לאלקות, והינו דדבר שאינו אלקות בגלוי אינו רוצה בו, ובפרט בדבר שהוא מנגד על אלקות, ובורח מזה כבורח מדבר המזיק, וכאדם הבורח ממות, דברור לו להנפש האלקית דמיתה רוחנית רחמנא לצלן הוא קשה יותר ממיתה גשמית חס ושלום,

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שְׁעַל יְדוֹ הוּא מְרַגֵּשׁ בְּכָל הָעֲנִינִים הָאֱלֹקִיִּים,	By means of this spark, the soul appreciates all G-dly things,
וּמְרַגֵּשׁ מְאֹד בְּדָבָר שֶׁהוּא מְנַגֵּד לְאֱלֹקוֹת,	and is keenly aware of anything that opposes G-dliness.
וְהֵינּוּ דְדָבָר שֶׁאֵינּוּ אֱלֹקוֹת בְּגִלּוּי אֵינּוּ רוֹצֵה בּוֹ,	It wants no part of anything in which G-dliness is not manifest
וּבִפְרָט בְּדָבָר שֶׁהוּא מְנַגֵּד עַל אֱלֹקוֹת,	and particularly, something that actually opposes G-dliness.
וּבּוֹרַח מִזֶּה כְּבוֹרַח מִדָּבָר הַמְזִיק, וְכָאָדָם הַבוֹרַח מִמּוֹת,	When put in such a situation, he will flee from it as one flees from danger or like a person who flees from death,
דְּבִרּוּר לוֹ לְהִנָּפֵשׁ הָאֱלֹקִית דְּמִיתָה רוּחָנִית רְחֻמָּנָא לְצִלָּן	for it is clear to the G-dly soul that spiritual death, Heaven forbid,
הוּא קָשֶׁה יוֹתֵר מִמִּיתָה גְּשָׁמִית חָס וְשָׁלוֹם,	is more severe than physical death, Heaven forbid.
וְכָל תְּשׁוּקָתוֹ וְחֻפְצוֹ הוּא בְּאֱלֹקוֹת,	Its sole yearning and desire is for G-dliness
וְלַעֲשׂוֹת כְּלִים לְאֱלֹקוֹת,	and to create channels <sup>31</sup> for G-dliness.

### THE EFFECTS OF A VEIL

What causes the person to go against the nature of his G-dly soul? The material nature of the animal soul and its preoccupation with the material. Not only does

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31. The word "channels" is being used as a translation for the Hebrew *k'li*, a word that has a variety of divergent meanings including "container" and "tool." Similarly, G-d's intent was that material existence be made to fit for G-dliness to be manifest in it and to become a tool to express it.

וכל תשוקתו וחפצו הוא באלקות, ולעשות כלים לאלקות, וכל גסות וחמריות ישות ומציאות הנפש הבהמית, הרי הוא מכסה ומסתיר ומעלים על ההרגש דנפש האלקית, ובפשיטות הוא אז דער געשמאק פון וועלט (עולם שהוא העלם) איז מכסה ומסתיר אויף דעם הרגש אלקי, שזהו היפך הכונה ממש, ממה שהיתה כונה העליונה כבריאית העולמות, דנתאוה הקדוש ברוך הוא להיות לו יתברך דירה בתחתונים

this lead the person to coarseness and lack of spiritual sensitivity, it causes him to ignore and act in contrast to G-d's intent in creation.

וְכָל גְּסוּת וְחִמְרֵי יִשׁוּת וּמְצִיאוֹת הַנֶּפֶשׁ הַבְּהֵמִית, **The all-encompassing coarseness and material orientation of the animal soul and its self-concern and preoccupation with its own identity**

הָרִי הוּא מְכַסֶּה וּמְסַתֵּר וּמְעַלֵּים עַל הַהֲרָגֶשׁ דְּנֶפֶשׁ הָאֱלֹקִית, **cover, conceal, and hide the sensitivity of the G-dly soul.**

וּבְפִשְׁטוּת הוּא אֵז דְּעֵר גְּעֵשְׁמָאק פֿוֹן וועלט **To put it simply: The satisfaction generated by worldly matters conceals –**

(עולם שהוא העלם) **indeed, this veiling of G-dliness is inherent in the very nature of the world (as evident from the connection between the words *olam*, עולם, meaning “world,” and *he’elem*, הֶעֱלַם, meaning “concealment”<sup>32</sup>) –**

איז מְכַסֶּה וּמְסַתֵּר אויף דעם הרגש אלקי, **covers, and obscures one’s sensitivity to G-dliness.**

שְׁזָהוּ הַיֶּפֶךְ הַכּוֹנֵה מִמֶּשׁ, **This situation is the very opposite of G-d’s original intent.**

מִמָּה שֶׁהִיָּתָה כּוֹנֵה הָעֲלִיּוֹנָה בְּבְרִיאַת הָעוֹלָמוֹת, **The sublime intent for which the worlds were created was that**

דְּנִתְאַוָּה הַקָּדוֹשׁ בְּרוּךְ הוּא לְהִיּוֹת לוֹ יִתְבָּרֵךְ דִּירָה בְּתַחְתּוֹנִים **G-d desired to have a dwelling place in the lower worlds**

32. The intent is not that materiality in itself is bad. Quite the contrary, every material entity can – and should – be used for a spiritual purpose. However, when one focuses on that entity’s material form – its *kelipah* – it becomes undesirable. By contrast, when one uses it for spiritual purpose, it is elevated to holiness (see *Tanya*, ch. 7).

על ידי עבודת האדם בגוף ונפש הבהמית, ולהיות בעולם זה דוקא ולבררו ולזככו, ובפועל בא להיפך חס ושלום, שהעולם מסתיר אצלו על אור האמת, ונתעבה ונתגשם כל כך עד שנחסר אצלו כל חוש מההרגש (הנקרא פילען) בענינים הרוחניים, שזה בא בסבת הנפש הבהמית, שהוא קבוע ומושרש בעניני העולם, וזהו כל מהותו וענינו, ובהם יהגה ויחשוב וידבר בחיות בהרגש, מיט א גרויסען גישמאק, אשר הרגש

- על ידי עבודת האדם  
בגוף ונפש הבהמית, and that dwelling would be brought about by man's  
Divine service of refining his body and animal soul.
- ול להיות בעולם זה דוקא  
ולבררו ולזככו, Man was placed in this world specifically to refine  
and purify it.
- ובפעל בא להיפך  
חס ושלום, Instead, the very opposite may occur, Heaven  
forbid.
- שהעולם מסתיר אצלו  
על אור האמת, The world conceals the light of truth for a person
- ונתעבה ונתגשם כל כך to the point where he becomes so coarse and so  
materially-oriented
- עד ששנחסר אצלו כל חוש  
מההרגש (הנקרא פילען) that he loses every trace of spiritual sensitivity  
(feeling) for spiritual things.  
בענינים הרוחניים,
- שזה בא בסבת  
הנפש הבהמית, This undesirable course of behavior comes as a result  
of the animal soul,
- שהוא קבוע ומשרש  
בעניני העולם, which is firmly fixed and rooted in worldly  
desires.
- וזהו כל מהותו וענינו, That is its nature and its field of concern.
- ובהם יהגה ויחשוב  
וידבר בחיות בהרגש, These are the matters in which such a person  
muses; this is what he thinks about and talks about  
with zest,
- מיט א גרויסען גישמאק, with great excitement and pleasure.
- אשר הרגש זה בכללותו Experiencing – and even more, expressing – these  
feelings in general,

זה בכללותו ובפרט ענין הנעם (דער גישמאק) שיש לו בזה הוא שולל את ההרגש ברוחניות, והעקר הוא מפני הקרירות של הנפש הבהמית, די עצם קאלטקייט שלו אין ענינים רוחניים מפני שהוא בהמי בעצם מהותו, דשמו מוכיח עליו נפש הבהמי, כל חיותו והרגשתו הוא רק בענינים בהמיים, וכמו שאנו רואין במוחש, דיש אנשים כאלו אשר לכד זאת שהם ריקים מחכמה תורה ומדות ישרות הנה מעשיהם כמעשה

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<p>ובפֿרט ענין הנֿעם (דער גישמאק) שײַש לוֹ בְּזֶה</p> <p>הוא שולל את ההרגש ברוחניות,</p>	<p>and particularly, the feelings of enjoyment (and satisfaction) he has in these worldly things,</p> <p>negates the Divine soul's sensitivity to G-dliness.</p>
<p>וְהַעֲקָר הוּא מִפְּנֵי הַקְּרִירוּת שֶׁל הַנֶּפֶשׁ הַבְּהֵמִית,</p> <p>די עצם קאלטקייט שלו אין ענינים רוחניים</p>	<p>This happens primarily because of the animal soul's frigidity,</p> <p>its intrinsic coldness with respect to spiritual matters.</p>
<p>מִפְּנֵי שֶׁהוּא בְּהֵמִי בְּעֵצָם מֵהוּתוֹ,</p> <p>דשמו מוכיח עליו נפש הבהמי,</p>	<p>Since the animal soul is inherently animal-like –</p> <p>as reflected in its very name, the animal soul –</p>
<p>כָּל חַיּוּתוֹ וְהַרְגָּשׁוֹ הוּא רֵק בְּעֵנִינִים בְּהֵמִים,</p>	<p>all of its vigor and all its feelings are directed only toward things that are animal in nature.</p>

### WHEN THE ANIMAL SOUL TAKES CONTROL

The effects of the animal soul can be extreme. A person can lose all sensitivity to the spiritual.

<p>וְכִמּוֹ שְׂאָנוּ רּוֹאִין בְּמוֹחֵשׁ, דִּישׁ אַנְשִׁים כְּאַלוֹ</p>	<p>We actually see this. There are people who are dominated by their animal nature.</p>
<p>אֲשֶׁר לְבַד זֹאת שֶׁהֵם רִיקִים מִחֻכְמָה תּוֹרָה וּמִדּוֹת יִשְׂרָאֵל</p>	<p>Not only are they devoid of the Torah's wisdom and of upright character traits,</p>
<p>הֵנָּה מַעֲשֵׂיהֶם כְּמַעֲשֵׂה בְּהֵמָה מִמֶּשׁ,</p>	<p>their actions are actually like those of animals.</p>

בהמה ממש, שדורסים ומלעיגים רחמנא לצלן מענינים הרוחניים אשר אין להם שום מושג כלל, והרי הם כבהמה ממש, ההולכת ודורסת מבלי הבחן כלל, אם הוא עפר ועץ או גוף אדם, שהוא מפני העדר ההרגש, דבהמה הרי אין לה דעת. כמו כן ישנם

שְׂדוּרְסִים וּמְלַעֲיָגִים רַחֲמָנָא לְצִלָן מֵעֲנִינִים הָרוּחָנִיִּים אֲשֶׁר אֵין לָהֶם שׁוּם מִשָּׂג כָּלֵל, They trample on and scorn, Heaven forbid, spiritual matters in which they have no understanding at all.

וְהָרִי הֵם כְּבְּהֵמָה מִמַּשׁ, They are like actual animals

הַהוֹלֶכֶת וְדוֹרְסָת מִבְּלֵי הַבְּחֵן כָּלֵל, that trample and crush whatever they come in contact with without paying any attention on what they trample,

אִם הוּא עֶפֶר וְעֵץ אוֹ גּוּף אָדָם, whether it be earth, plants, or humans.

שֶׁהוּא מִפְּנֵי הָעֵדֶר הַהֶרְגֵשׁ, Conduct of this nature results from a lack of sensitivity,

דְּבִהֶמָה הָרִי אֵין לָהּ דַּעַת. for an animal lacks understanding.<sup>33</sup>

The intent is not that an animal is incapable of thinking, but that its thought processes are solely directed toward enabling it to carry out its instinctual drives. Abstract thought, consideration of others and their welfare, and thoughts of the like are beyond the manner in which animals' minds work.

In a spiritual sense, *daas*, the word translated as "understanding" here, refers to the ability to bond and identify with the concept. One may have abstract knowledge of an idea, but it will not affect him and will have no influence on his behavior.<sup>34</sup> That is the difficulty in the present age; people may intellectually comprehend spiritual concepts, but do not identify with them to the extent that their knowledge influences their conduct.<sup>24</sup>

כְּמוֹ כֵּן יֵשְׁנִם אֲנָשִׁים כְּאֵלוֹ שֶׁהֵם כְּבְּהֵמָה מִמַּשׁ, Similarly, there are people who are just like animals.

33. Meiri, *Kiddushin 7a*, et al.

34. See *Tanya*, the end of ch. 3.

אנשים כאלו שהם כבהמה ממש, ולועגים על התורה ומצוות (ומהם הבוחרים להם דרכים שונים, מצוה זו הם מקימים, ובזה אינם רוצים לקימה כו'), והדומה, דכל זה הוא בא מהעזות והקרירות דנפש הבהמית, אשר זה הוא הסבה והגורם מה שאדם בא לידי עברה רחמנא לצלן, שהוא רוח שטות דסטרא אחרא והכסוי דנפש הבהמית, שהם מעלימים ומסתירים על אור האמת עד שנעשה היפך הכונה העליונה, דכונה

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וְלוֹעְגִים עַל הַתּוֹרָה וּמִצְוֹת **They scoff at the Torah and the *mitzvos***  
 (וּמֵהֶם הַבוֹחֲרִים לָהֶם) (some of these people choose their different  
 דְּרָכִים שׁוֹנִים, **paths;**  
 מִצְוָה זֹה הֵם מְקִימִים, **they will observe one *mitzvah*,**  
 וּבְזָה אֵינָם רוֹצִים **but they will spurn the observance of another,**  
 לְקִימָה כו'), **etc.)**  
 וְהַדּוֹמָה, **and the like.**

### SEEING THE FOLLY

**W**hen a person becomes aware of the effects of the folly of the animal soul, he can protect against its influence and hone in to G-d's original intent in creation.

דְּכָל זֶה הוּא בָּא מִהַעֲזוּת **All this type of behavior comes from the brazen-**  
 וְהַקְרִירוּת דְּנִפְשׁ הַבְּהֵמִית, **ness and spiritual frigidity of the animal soul;**

אֲשֶׁר זֶה הוּא הַסְּבָה **this is the reason and the cause that a person will**  
 וְהַגּוֹרֵם מֵהַשְׂאֵדָם בָּא **come to sin, Heaven forbid.**  
 לִידֵי עֲבֵרָה רַחֲמָנָא לְצַלָן,

שֶׁהוּא רוּחַ שְׁטוּת **This is the spirit of folly of the *sitra achra*, the**  
 דְּסִטְרָא אַחְרָא **unholy side of existence,**

וְהַכְסוּי דְּנִפְשׁ הַבְּהֵמִית, **and the encompassing veil of the animal soul**

שֶׁהֵם מְעֲלִימִים וּמְסַתִּירִים **that hides and conceals the light of truth**  
 עַל אֹר הָאֱמֶת

עַד שֶׁנַּעֲשֶׂה הִפְּךָ **to the extent that a person will act in opposition**  
 הַכּוֹנֵה הָעֲלִיוֹנָה, **to the Divine intent for creation.**

העליונה שנברא העולם בכדי לבררו ולעשותו כלי לאלקות, ועל ידי כסוי הנפש הבהמית הנה בא ההיפך ממש, שהעולם לא די שאינו מתברר ומזדכך, הנה עוד מעלים ומסתיר על אור האמת, וזהו הרוח שטות שמכסה על האמת.

קיצור. יבאר דרוח שטות, תקף התאווה ונפש הבהמית בכלל, מכסים על האמת

דְּכֹוֹנָה הָעֲלִיּוֹנָה G-d desired that a material world be created  
שֶׁנִּבְרָא הָעוֹלָם

בְּכַדִּי לְבָרְרוֹ so that it be refined,

וְלַעֲשׂוֹתוֹ כְּלִי לְאֱלֻקוֹת, and made into a channel for G-dliness.

וְעַל יְדֵי כְּסוּי הַנֶּפֶשׁ Through the concealment brought about by the  
הַבְּהֵמִית הִנֵּה בָּא animal soul, the very opposite occurs.  
הַהִיפֶךְ מִמֶּשׁ,

שֶׁהָעוֹלָם לֹא דִי שְׂאִינוֹ Not only is the world left unrefined and  
מִתְבָּרֵר וּמְזַדְכָּךְ, unpurified,

הִנֵּה עוֹד מְעֲלִים וּמְסַתִּיר but, moreover, it hides and conceals the light of  
עַל אֹר הָאֱמֶת, truth.

וְזֶהוּ הָרוּחַ שְׁטוּת This is what is meant by saying that the spirit of  
שֶׁמְכַסֶּה עַל הָאֱמֶת. folly covers the truth.

#### קצור. Summary:

יְבַאֵר דְּרוּחַ שְׁטוּת, This chapter explains how the spirit of folly,

תִּקְוֶה הַתְּאֵוָה one's powerful desires,

וְנֶפֶשׁ הַבְּהֵמִית בְּכֻלָּהּ, and the animal soul as a whole

מְכַסִּים עַל הָאֱמֶת, obscure the truth,

וְגוֹרְמִים הָעֵדֶר thus, dulling one's sensitivity to G-dliness,

הַרְגֵּשׁ הָאֱלֻקוֹת

וְעֲלוּי הַמִּצְוֹת, one's appreciation of the value of the *mitzvos*,



וגורמים העדר הרגש האלקות ועלוי המצוות, ופחיתות הריחוק מהם.

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וּפְחִיתוּת הַרְחִיק מֵהֶם. and one's awareness of the **lowliness of being distant** from the *mitzvos*.

ד) **אמנם** זה שהנפש הבהמית מכסה על הנפש האלקית, והיינו הרוח שטות, שמכסה ומעלים על אור האמת והגילוי, והיינו דאס וואס וועלט איז מעלים אויף אלקות, הוא רק על המדות דנפש האלקית, אבל לא על העצמות דנפש האלקית. דהנה כתיב "יעקב חבל נחלתו", התקשרות הנשמה באלקות הוא חבל

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### THE SOUL'S ESSENTIAL G-DLY SOURCE

The previous chapter explained that the spirit of folly of the animal soul can cover the G-dly soul and cause it to deviate from its nature. However, that deviation can affect only the lower potentials of the G-dly soul. Its essence is bound up with its G-dly core and cannot be obscured.

**אָמַנְם זֶה שֶׁהַנֶּפֶשׁ הַבְּהֵמִית מְכַסֶּה עַל הַנֶּפֶשׁ הָאֱלֹקִית,** **Although the animal soul casts an encompassing veil over the G-dly soul –**

**וְהֵינּוּ הַרוּחַ שְׁטוּת, שֶׁמְכַסֶּה וּמְעִלִים עַל אוֹר הָאֱמֶת וְהַגִּילוי,** **i.e., the spirit of folly can cover and obscure the light of the truth and the revelation of G-dliness,**

**וְהֵינּוּ דָאָס וְוָאָס וְוֶעֱלֵט אִיז מְעִלִים אוּיִף אֱלֹקוֹת,** **in simple terms, the world and its material nature can conceal G-dliness –**

**הוּא רַק עַל הַמְדוֹת דְּנֶפֶשׁ הָאֱלֹקִית,** **this affects only the middos, the emotive attributes of the G-dly soul,**

**אָבֵל לֹא עַל הָעֲצָמוֹת דְּנֶפֶשׁ הָאֱלֹקִית.** **but not its essence.**

The animal soul derives from the *Sefiros* of the realm of *Tohu*, whose lights are more intense and more powerful than the *Sefiros* of the realm of *Tikkun*, which is the immediate source of the G-dly soul. Therefore, the animal soul has the power to conceal and obscure the light of the G-dly soul. However, the essence of the G-dly soul is rooted in G-d's Essence, and, therefore, like G-d's Essence itself, nothing can stand in the way of its expression.<sup>1</sup>

**דְּהֵנָּה כְּתִיב "יעקב חבל נחלתו",** **The bond of the soul with its Divine Source is alluded to in the phrase,<sup>2</sup> "Yaakov is the cord of His inheritance."**

1. The Rebbe's *maamar* entitled *Basi LeGani*, 5714.

2. *Devarim* 32:9.

השזור מתרי"ג נימין, דהחבל הוא הנשמה עצמה, דנשמתו של אדם הוא החבל המקשרו באלקות, ולזאת הנשמה עצמה שזורה מתרי"ג נימין, וכדאיתא בספר של בינונים פרק נא, דהנשמה כלולה מתרי"ג כחות, וטעם הדבר הוא, דאמרו רז"ל

התקשרות הנשמה באלקות הוא חבל השזור מתרי"ג נימין, Developing that analogy: **The connection of the soul to G-d is compared to a cord comprising 613 strands.**<sup>3</sup>

דהחבל הוא הנשמה עצמה, **The cord is the soul itself,**

דנשמתו של אדם הוא התכל המקשרו באלקות, i.e., **a person's soul is the cord that connects him to G-d.** This refers to the dimension of the soul that descends and gives life to the body. The opening phrase of that verse, "For His nation is a part of G-d," points to the essential core of the soul that transcends those dimensions.<sup>1</sup>

ולזאת הנשמה עצמה שזורה מתרי"ג נימין, **Therefore, the soul itself is comprised of 613 strands.**

וכדאיתא בספר של בינונים פרק נא, **As stated in *Tanya*, chapter 51,**

דהנשמה כלולה מתרי"ג כחות, **the 613 strands are the 613 faculties of the soul.**

### A MIRROR OF ALL EXISTENCE

Since man's purpose is to elevate all existence and connect it with its G-dly source, the pattern through which all existence is structured is reflected in every person's soul. In this way, the task of refinement that man performs is not carried out with a foreign entity with which it has no inner connection, but rather is internalized within it, because the structure of the world is embodied within man.

וטעם הדבר הוא, דאמרו רז"ל (סנהדרין פרק ד משנה ה) **The reason why the cord reflects the inner makeup of the soul can be understood in terms of our Sages' teaching (*Sanhedrin* 4:5),**

3. See *Iggeres HaTeshuvah*, chs. 5 and 6.

(סנהדרין פרק ד משנה ה) "חייב אדם לומר בשבילי נברא העולם", דעולם הוא מלשון העולם, דכל אחד ואחד חייב לומר דהעולם וצמצום הראשון נברא בשבילי, בכדי לבררו ולזכנו, והאדם הוא בציור רמ"ח אברים ושס"ה גידים שהם במספר תרי"ג, דלכן

“every person is obligated to say, the world was created for me.”  
 “חייב אדם לומר בשבילי  
 נברא העולם,”

As mentioned,<sup>4</sup> the word *olam*, meaning “world,” has the same root as the word *he’elam*, meaning “concealment,” for the very existence of the world conceals G-dliness.

From this perspective, our Sages’ statement can be interpreted as meaning that **every person is obligated to say**

**that the original concealment and *tzimtzum*, G-d’s initial self-concealment and self-limitation that made possible the world’s existence, was created for me –**

**so that I refine and purify** the world by seeking out the sparks of G-dliness embedded within the world’s material substance and bringing them into expression.

It is this service that brings the world to its ultimate perfection, fashioning it into G-d’s dwelling. By saying that the world was created for the sake of every individual, our Sages implied that each individual plays a necessary role in this ultimate purpose. Since the Torah and its *mitzvos* are the mediums through which man accomplishes this purpose, they – like man – are structured in a pattern of 613 components.<sup>1</sup>

**Man is structured in that he has 248 organs and 365 *giddim*,**<sup>5</sup>  
 והאדם הוא בציור רמ"ח  
 אברים ושס"ה גידים

4. See sec. 3.

5. *Giddim* is an inclusive term referring to blood vessels, sinews, and nerves (*Rambam’s Commentary to the Mishnah, Zevachim* 3:4).

כל המדרגות בהשתלשלות הם במספר הזה, ולכן הנה גם בהנשמה הרי יש גם כן תרי"ג כחות, שבהם תלויים התרי"ג מצוות, וחבל זה דנשמה הרי מתקשר באלקות, וכמו החבל שראשו אחד קשור למעלה, וראשו השני קשור למטה, הרי על ידי זה

שָׁהֵם בְּמִסְפַּר תְּרִי"ג, a total of 613 components. Similarly, there are 613 *mitzvos*, 248 positive commitments and 365 prohibitions.

דְּלֶכֶן כָּל הַמְּדֻרְגוֹת  
בְּהַשְׁתַּלְשְׁלוֹת הֵם  
בְּמִסְפַּר הַזֶּה, The universe is structured as a macrocosm of man<sup>6</sup> to enable man – through the observance of the Torah – to carry out the task of its refinement. **Therefore, all the stages in the chainlike progression of spiritual realms follow the pattern of these numbers.**

וְלֶכֶן הֵנָּה גַם בְּהִנְשָׁמָה הָרִי  
יֵשׁ גַּם כֵּן תְּרִי"ג כַּחוֹת, For this reason, since the soul connects a person's body and the world in which he lives to G-d, **the soul also has 613 faculties,**<sup>7</sup>

שְׂבָהֵם תְּלוּיִים  
הַתְּרִי"ג מְצוּוֹת, upon which are dependent the 613 *mitzvos*.

וְחָבֵל זֶה דְּנִשְׁמָה הָרִי  
מִתְקַשֵּׁר בְּאֵלְקוֹת, These 613 faculties of the soul are the 613 strands of the cord through which it connects to G-d.

וְכִמוֹ הַחֶבֶל שֶׁרָאִשׁוֹ אֶחָד  
קָשׁוּר לְמַעְלָה, וְרָאִשׁוֹ  
הַשֵּׁנִי קָשׁוּר לְמִטָּה, Just as a cord that has one end tied above and a second end tied below

6. See *Moreh Nevuchim*, Vol. 1, ch. 72.

7. With this statement, the Rebbe Rayatz is adding a unique point – that the soul's structure follows that of the body. Since the body has 613 components, the soul follows the same pattern. The rationale for this is reflected in the interpretation in *Chassidus (Igras Kodesh* of the Rebbe Rayatz, Vol. 3, let. no. 763; *HaYom Yom*, entry Iyar 13) of our Sages' teaching (*Avos* 2:1), "Know what is above you." *Mimcha*, the final word in that phrase, can also mean "from you." In that vein, our Sages' words can be understood as, "Know that everything above – even the loftiest spiritual realms – are 'from you,' dependent upon your service." In the present context, the implication of that statement is that since man on this physical plane will bring the world to its ultimate state, his soul, the Torah, and all the hierarchy of spiritual realms follow the structure of his body.

More precisely, as the Alter Rebbe states in *Tanya* (ch. 49), G-d's choice of the Jewish people – which reflects His essential bond with them – is focused on the body. And because of that bond, the body is given paramount importance, as the Rebbe Rayatz once said in the name of his father, "See how precious the body of a Jew is, for its sake an abundance of the Torah and *mitzvos* were poured forth" (the Rebbe's *maamar* entitled *Basi LeGani*, 5714; *sichas Yud Shvat*, 5714).

נעשה ההתקשרות להיות לאחדים, הנה כמו כן הוא גם כן בחבל דנשמה, שראשו האחד קשור למעלה, והוא התקשרות אות ה' תתאה בהג' אותיות יה"ו, וראשו אחד קשור למטה, והוא בהארות הנשמה המתלבשת בגוף האדם להחיותו, וזהו "יעקב

הַרְי עַל יְדֵי זֶה which establishes a connection between the two  
נַעֲשֶׂה הַהֲתַקְשְׁרוֹת entities, joining them as one,  
לְהִיּוֹת לְאַחָדִים, the same applies regarding the cord of the soul.

הַנֶּה כְּמוֹ כֵּן הוּא גַם  
כֵּן בְּחֶבֶל דְּנִשְׁמָה,

שְׂרָאשׁוּ הָאֶחָד Its upper end is bonded with G-d –  
קְשׁוּר לְמַעְלָה,

וְהוּא הַתַּקְשְׁרוֹת אוֹת ה' i.e., in Kabbalistic terms, the final letter *hei* of G-d's  
תַּתְּאָה בְּהִג' אוֹתֵיּוֹת יִה"ו, name, *Havayah*, is bonded with the first three letters of that name.

וְרָאשׁוֹ אֶחָד קְשׁוּר לְמַטָּה, And the end of the cord of the soul] is bound below –

וְהוּא בְּהָאֲרֵת הַנִּשְׁמָה i.e., the radiance of the soul is en clothed in a person's body to give it life.<sup>8</sup>  
הַמְתַּלְבְּשֵׁת בְּגוּף  
הָאָדָם לְהַחְיּוֹתוֹ,

וְזֶהוּ "יַעֲקֹב חֶבֶל נַחְלָתוֹ", Through this explanation, we can understand the above-mentioned verse, "Yaakov is the cord of His inheritance."

The name Yaakov (יעקב) is not only the name of the Patriarch but also refers to his descendants, the Jewish people. This name can be divided as *yud – ekev* (י – עקב). The letter *yud* stands for the name of G-d and *ekev* means "heel." Associating the name Yaakov with the concept of a cord implies that the soul connects the source of the Jewish people as they are rooted in G-d's Essence with "the heel," the lowest dimensions of the soul en clothed in the body.

## THE CORE OF A JEW'S IDENTITY

Every Jew, even one on the lowest levels, shares an essential and intrinsic bond with G-d. He may commit a sin, but that is only because he does not realize that the sin

8. The description of the soul as a cord connecting man with G-d indicates that the soul is an eternal spiritual entity existing on all the planes of *Seder Hishtalshelus*, the hierarchy of existence. Only a limited dimension, "a radiance" to use the term mentioned above, is en clothed in the body.

חבל נחלתו", דגם במדרגות הנמוכות שהם בבחינת עקבים, הנה על ידי חבל דנשמה הרי הם קשורים בהעצמות, וכביכול שהם (נשמות ישראל) נחלתו של מעלה, ועל ידי זה הם קשורים בתכלית ההתקשרות. והנה ענין הכפירה רחמנא לצלן או עבירה, שהיא בכרת חס ושלום, הלא הם נוגעים לעצם ההתקשרות, היינו בכללות ההתקשרות, שהם עצם הנשמה ועצם הנפש, ועל דרך דכתיב "כי עונותיכם היו מבדילים ביניכם לבין

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damages his relationship with G-d. However, with regard to serious sins, the soul feels how its connection to its source is being severed. As a result, the Jew will be aroused to stand firm and assert his connection to G-d.<sup>9</sup>

דגם במדרגות הנמוכות  
שהם בבחינת עקבים,  
הנה על ידי חבל דנשמה  
הרי הם קשורים בהעצמות,

**Even those individuals who are at the humblest of levels – the heels, so to speak, of the Jewish people – are firmly bound to the very Essence of G-d through the cord of the soul.**

וכביכול שהם (נשמות  
ישראל) נחלתו של מעלה,  
והנה ענין הכפירה  
רחמנא לצלן

**The Jewish souls thus become G-d's inheritance, as it were.**

והנה ענין הכפירה  
רחמנא לצלן

או עברה שהיא  
בכרת חס ושלום,  
When a Jew denies G-d, Heaven forbid,  
or commits a sin punishable by *kareis* (the soul being cut off), Heaven forbid,

*Kareis* refers to the soul being cut off, i.e., dying prematurely in this world and not receiving a portion in the World to Come.<sup>10</sup>

הלא הם נוגעים לעצם  
ההתקשרות,  
הינו בכללות ההתקשרות,  
שהם עצם הנשמה  
ועצם הנפש,

**he affects the very essence of his connection, i.e., the general bond involving the essence of the soul.<sup>11</sup>**

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9. With the explanation here, the Rebbe Rayatz is not only explaining the dynamics through which a soul affirms its fundamental connection with G-d when put to a test. He is also introducing the concepts to be explained in sec. 5: that the soul is bound to G-d in a manner that transcends intellect.

10. *Rambam, Hilchos Teshuvah* 8:1.

11. In the original, the Rebbe Rayatz refers to two levels of the soul: the *nefesh* and the *neshamah*.

אלקיכם", דאלקיכם פרוש אלקה שלכם, והיינו האלקות שבנשמה, וענינים אלו הרי הם נוגעים בכללות ההתקשרות, וידוע<sup>12</sup> דעל עצם הנשמה הרי אין שום דבר המעלים ומסתיר, ולזאת כאשר בא איזה דבר הנוגע בכללות התקשרות נפשו, שיכול להיות נפרד על ידי זה מאלקות חס ושלום, וכנ"ל דאיש ישראל אינו רוצה בשום אופן ואינו יכול חס ושלום להפרד מאלקות ולכן נרגש אצלו דבר זה, אבל בשארי עבירות חס ושלום שאינם

וְעַל הַדָּרֵךְ הַדְּתִיב "כִּי עֲוֹנֹתֵיכֶם הָיוּ מִבְּדִילִים בֵּינֵיכֶם לְבֵין אֱלֹהֵיכֶם," This is alluded to in the verse,<sup>12</sup> "Your sins have made a separation between yourselves and your G-d."

דְּאֱלֹהֵיכֶם פְּרוּשׁ אֱלֹהֵי שְׁלָכֶם, "Your G-d" does not refer only to G-d above, but rather to "your G-d,"

וְהֵינּוּ הָאֱלֹהוּת שֶׁבְּנִשְׁמָה, the G-dliness within your specific soul.

וְעֲנִינִים אֵלּוּ הֵרִי הֵם נוֹגְעִים בְּכִלְלוֹת הַהִתְקַשְׁרוּת, Such matters – i.e., the denial of G-d or the commission of sins punishable by *kareis* – affect the connection between the soul and its G-dly core in its totality.

וְיָדוּעַ דְּעַל עֲצָם הַנִּשְׁמָה הֵרִי אֵין שׁוּם דְּבָר הַמַּעֲלִים וּמְסַתֵּיר, As is well known,<sup>13</sup> nothing can obscure the essence of the soul.

וְלִזְאת כְּאֲשֶׁר בָּא אֵינָה דְּבָר הַנוֹגֵעַ בְּכִלְלוֹת הַהִתְקַשְׁרוּת נִפְשׁוֹ, For this reason, when the totality of a soul's connection is threatened by certain categories of sin,

שְׂיִכּוּל לְהֵיוֹת נִפְרָד עַל יָדֵי זֶה מֵאֱלֹהוּת חֶס וְשָׁלוֹם, the person concerned senses that he would thereby become separate from G-dliness –

וְכַנ"ל דְּאִישׁ יִשְׂרָאֵל אֵינוֹ רוֹצֵה בְּשׁוּם אֶפֶן and, as has been said above,<sup>4</sup> in no way is a Jew willing

וְאֵינוֹ יָכוֹל חֶס וְשָׁלוֹם or able, Heaven forbid,

לְהִפָּרֵד מֵאֱלֹהוּת to be thus severed from G-d. His identification with his G-dly core is not an intellectual decision or even

12. Yeshayahu 59:2.

13. See *Tanya*, ch. 19; *Kuntreis HaAvodah*, ch. 5.



בכרת הרי הם נימין פרטים, ולכן אינם נרגשים אצלו כל כך. והגם דבעברו על אחת ממצוות הוי' אשר צוה לעשותן ואינו עושה, או שעושה אחת ממצוות הוי' אשר צוה הוי' לבלתי לעשותן, הרי על ידי זה נפסק הנימא פרטית (דבפרט זה הרי הוא כל העצמות של הפרט הזה), ועוד יותר שפועל חלישות בכללות החבל, ובכל זה הנהגה להיותם רק

a result of an emotional arousal in the simple understanding of that term. Rather, it is an instinctive, almost visceral response stemming from the core of his being. When a Jew is conscious of the possibility of being separated from G-d, every Jew, from the most lofty to the simplest, will exhibit the same reaction.

וְלִכֵּן נִרְגָּשׁ אֶצְלוֹ דְּבָרֵי זֶה, **His feelings will therefore be aroused** and he will stand up staunchly for his Jewishness.

אֲבָל בְּשָׂאֵרֵי עֲבֻרוֹת חַס וְשְׁלוֹם שְׂאִינָם בְּכִרַת **However, the commission of other sins, Heaven forbid, i.e., those not punishable by *kareis*,**

הֲרִי הֵם נִימִין פְּרָטִים, **affect only particular strands** of the soul.

וְלִכֵּן אֵינָם נִרְגָּשִׁים אֶצְלוֹ כָּל כָּךְ. **Therefore, when a person is confronted by such sins, they do not evoke such powerful feelings within him.**

וְהִגַּם דְּבִעְבְּרוֹ עַל אַחַת מִמִּצְוֹת הַוַּי' אֲשֶׁר צִוָּה לַעֲשׂוֹתָן וְאִינוֹ עוֹשֶׂה, **True, when a person transgresses and fails to observe one of G-d's *mitzvos* that He commanded to observe**

אוֹ שֶׁעוֹשֶׂה אַחַת מִמִּצְוֹת הַוַּי' אֲשֶׁר צִוָּה הַוַּי' לִבְלִיתִי לַעֲשׂוֹתָן, **or he violates one of G-d's *mitzvos* and performs an act that He commanded not to be performed,**

הֲרִי עַל יְדֵי זֶה נִפְסָק הַנִּימָא פְּרָטִית **one particular strand** of the connecting cord between the soul and G-d **is severed**

(דְּבִפְרָט זֶה הֲרִי הוּא כָּל הַעֲצָמוֹת שֶׁל הַפְּרָט הַזֶּה), **(– regarding that particular faculty of the soul, the very essence** of its connection with G-d is severed). With this parenthetical statement, the Rebbe Rayatz is underscoring the manner in which the essence of the soul relates to its particular dimensions.<sup>1</sup>

נימין פרטים הרי אינו נרגש אצלו כל כך, והיינו שבזה הנה המדות דנפש הבהמית מעלימים ומסתירים על המדות דנפש האלקית, והיינו שאינו נרגש אצלו האור והחיות האלקי, וזהו הסבה שבא לידי עברה רחמנא לצלן, והינו הרוח שטות דסטרא אחרא שמכסה ומעלים על אור האמת, שאינו נרגש אצלו האור האלקי, וכזה הנה יורד רחמנא לצלן מדחי אל דחי עד שבא לעשות דבר אסור רחמנא לצלן, והוא מצד הרוח שטות כנ"ל.

- ועוד יותר שפועל חלישות בכללות החבל, Moreover, this weakens the cord of the soul as a whole.
- ובכל זה הנה להיותם רק נימין פרטים Nevertheless, since this involves only particular strands – and the connection as a whole remains –
- הרי אינו נרגש אצלו כל כך, the person will not feel the loss as strongly.
- והינו שבזה הנה המדות דנפש הבהמית מעלימים ומסתירים על המדות דנפש האלקית, In these matters, the emotions of the animal soul can hide and conceal the emotions of the G-dly soul,
- והינו שאינו נרגש אצלו האור והחיות האלקי, to the point where the person does not perceive the Divine light and vitality.
- וזהו הסבה שבא לידי עברה רחמנא לצלן, This is the reason that a person can, Heaven forbid, come to sin.
- והינו הרוח שטות דסטרא אחרא This is the result of the spirit of folly that derives from the *sitra achra*
- שמכסה ומעלים על אור האמת, that covers and conceals the light of truth to the extent that
- שאינו נרגש אצלו האור האלקי, he is no longer sensitive to G-d's light.
- וכה הנה יורד רחמנא לצלן מדחי אל דחי forbid, As a result, he sinks lower and lower, Heaven forbid,
- עד שבא לעשות דבר אסור רחמנא לצלן, until he, Heaven forbid, commits a forbidden act.
- והוא מצד הרוח שטות כנ"ל. All this stems from the spirit of folly, as explained above.

קיצור. ימשיך דרוח שטות מכסה רק על מדות דנפש האלקית ולא על עצמותה ועצם ההתקשרות.

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קצור. Summary:

ימשיך דרוח שטות מכסה רק על מדות דנפש האלקית The above chapter **continues** the explanation how **the spirit of folly covers only the emotions of the G-dly soul.**

ולא על עצמותה ועצם ההתקשרות. However, **it cannot** conceal the G-dly soul's **essence,** **nor** disturb **its essential connection** with G-d.

ה) **והנה**, כשם שיש הטיה למטה מן הדעת שהוא נקרא בשם שטות דקליפה, הנה כמו כן ישנו הטיה למעלה מן הדעת, והוא שטות דקדושה. והענין הוא,

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## HOLY FOLLY

In this section, the Rebbe Rayatz focuses on a different type of folly, the folly described as the folly of holiness. There are two purposes for this type of folly:

a) To correct the folly of *kelipah*. As *Rambam* writes,<sup>1</sup> "A person who was swayed in the direction of one of the extremes should move in the direction of the opposite extreme, and accustom himself to that for a long time, until he has returned to the proper path, which is the midpoint for each and every temperament." Similarly, one who has followed the folly of *kelipah* should correct his conduct by following the folly of holiness.

b) The folly of holiness is not constrained or limited by the intellect. It is an expression of the G-dly soul in its pristine transcendence. To draw down the unlimited and transcendent dimension of G-dliness, each of us must carry out a service that reflects its transcendence.

וְהִנֵּה כְּשֵׁם שֵׁיִשׁ הַטְּיָה לְמַטָּה מִן הַדַּעַת  
Behold, just as there is the possibility for man to deviate from the middle path, going below the path of reason and understanding –

שֶׁהוּא נִקְרָא בְּשֵׁם שְׂטוּת דְּקִלְפָּה,  
this deviation is called the folly of unholiness –

הִנֵּה כְּמוֹ כֵּן יִשְׁנוּ הַטְּיָה לְמַעְלָה מִן הַדַּעַת,  
so too, there is a potential for him to deviate and rise above reason and understanding.

וְהוּא שְׂטוּת דְּקִדְוֶשָׁה.  
This level of conduct is also called folly – the folly of holiness.

As explained above, the essence of the soul is an actual part of G-d. Just as He is not bound by the limits of logic, reason, or nature and can work miracles that transcend those limits, so too, in essence, a Jew's soul is not confined by those bounds. Conduct that reflects this transcendent dimension is referred to as "the folly of holiness."

The implication of the Rebbe Rayatz's words here – and particularly, later in the section, where he states that through the folly of holiness, one can correct the folly

1. *Rambam, Hilchos Deos 2:2.*

דהנה אמרו רז"ל (כתבות יז עמוד א) "אמרו עליו על רבי יהודא ברבי אילעאי, שהיה נוטל בד של הדס ומרקד לפני הכלה וכו', רב שמואל בר רב יצחק מרקד אתלת (ש'ש בד'ין, זורק אחת ומקבל אחת, רש"י), אמר רבי זירא קא מכסיף לן סבא (שמזלזל בכבוד תלמידי חכמים ונוהג קלות ראש בעצמו, רש"י), כי נח נפשיה אפסיק

of unholiness – is that the service of the folly of holiness is not designated for a select, refined few. On the contrary, every Jew, even one who has slipped into the folly of *kelipah*, can – and must – display this elevated mode of conduct.<sup>2</sup>

וְהַעֲנִין הוּא, דְּהֵנָּה אָמְרוּ This concept is illustrated through considering our Sages' words (*Kesubos* 17a):

“אָמְרוּ עָלָיו עַל רַבִּי הוּדָא בְּרַבִּי אֵילְעָאִי, שְׂהֵיָה נוֹטֵל בַּד שֶׁל הַדָּס וּמְרַקֵּד לְפָנֵי הַכֵּלֶה וְכוּ', רַב שְׁמוּאֵל בְּרַב יִצְחָק מְרַקֵּד אֶת־לֶת (שְׁלֹשׁ בַּדִּין, זוֹרֵק אַחַת וּמִקְבֵּל אַחַת, רִשׁ"י), אָמַר רַבִּי זִירָא קָא מַכְסִיף לָן סְבָא (שְׂמִזְזָל בְּכַבּוּד תְּלִמְיָדֵי חֲכָמִים וְנוֹהֵג קְלוּת רֵאשׁ בְּעַצְמוֹ, רִשׁ"י), כִּי נַח נַפְשֵׁיהּ אַפְסִיק

“It was said of Rabbi Yehudah the son of Rabbi Ilai [that at weddings], he would take a myrtle shoot and dance before the bride.”

In a later generation,

רַב שְׁמוּאֵל בְּרַב רַב Rav Shmuel bar Rav Yitzchak would dance with three

(שְׁלֹשׁ בַּדִּין, זוֹרֵק אַחַת וּמִקְבֵּל אַחַת, רִשׁ"י) (he would juggle three [myrtle shoots], *Rashi*).

There is a difference between dancing and walking. When one walks, every step follows in an incremental progression from the previous one. By contrast, when dancing, one lifts both feet from the ground, rising entirely above his previous state.<sup>3</sup> By letting go of the bounds of propriety and rejoicing in such a manner, the Sages drew down the transcendent G-dly revelations associated with a marriage.<sup>4</sup>

אָמַר רַבִּי זִירָא קָא רַבִּי זִירָא קָא רַבִּי זִירָא קָא Rabbi Zeira said, “The venerable Sage [Rav Shmuel bar Rav Yitzchak] is embarrassing us”

(שְׂמִזְזָל בְּכַבּוּד תְּלִמְיָדֵי חֲכָמִים וְנוֹהֵג קְלוּת רֵאשׁ בְּעַצְמוֹ, רִשׁ"י) ([i.e.], he is denigrating the respect due to Torah scholars through his undignified behavior, *Rashi*).

2. The Rebbe's *maamar* entitled *Basi LeGani*, 5713.

3. *Ner Mitzvah*, *Shaar HaEmunah*, p. 105b.

4. *Likkutei Torah*, *Shir HaShirim*, p. 48c-d.

עמודא דנורא בין דידיה לכולא עלמא וכו', אמר רבי זירא אהני ליה שוטיה לסבא (שוט של הדס שהיה מרקד בו, רש"י) ואמרי ליה שטותיה לסבא (שהיה מתנהג כשוטה, רש"י), ואמרי ליה שיטתיה לסבא (שיטתו ומנהגו, רש"י), דשטות זו הרי

[The Talmud and the *maamar* mention Rabbi Zeira's objection to Rav Shmuel bar Rav Yitzchak's conduct because initially, he saw in it a departure from the norm, and for that reason, regarded it negatively.<sup>5</sup>]

כִּי נַח נִפְּשִׂיָהּ When [Rav Shmuel bar Rav Yitzchak] passed away,

אֶפְסִיק עֲמוּדָא דְּנִוְרָא בֵּין a pillar of fire [appeared,] separating him from all those who were near him. דִּידִיָּה לְכוּלָּא עֲלָמָא וְכוּ',

The sign of Divine distinction shown at Rav Shmuel bar Rav Yitzchak's passing indicates that his folly reflected lofty service, the folly of holiness.

אָמַר רַבִּי זִירָא [Thereupon,] Rabbi Zeira [retracted his previous comment,] saying [- three versions of his retraction are recorded in the Talmud]:

אֶהְיֵי לִיָּה שׁוּטִיָּה לְסָבָא The venerable Sage has been well served by his shoot (*shotei*),

(שׁוּט שֶׁל הָדָס שֶׁהָיָה (the shoot of myrtle with which he used to dance, *Rashi*). מְרַקֵּד בּוֹ, רִש"י)

וְאָמְרֵי לִיָּה שְׁטוּתִיָּה לְסָבָא The venerable Sage [has been well served] by his folly (*sh'tusei*),

(שֶׁהָיָה מְתַנְהֵג (for he conducted himself like a fool, *Rashi*). כְּשׁוּטָה, רִש"י),

וְאָמְרֵי לִיָּה שִׁיטְתִּיָּה לְסָבָא The venerable Sage [has been well served] by his characteristic guiding principle (*shitosei*),

([i.e.,] his customary pattern of conduct, *Rashi*).<sup>6</sup> (שִׁיטְתּוֹ וּמְנַהֲגוֹ, רִש"י),

5. The Rebbe's *maamar* entitled *Basi LeGani*, 5715.

6. In his *maamar* entitled *Basi LeGani*, 5735, the Rebbe notes that although the teaching regarding Rav Shmuel bar Rav

היא למעלה מן הדעת, שהוא מדרגה גבוהה ונפלאה במאד מאד, דאיש ואשה הרי זכו הרי שכינה שרויה ביניהם, דאיש הוא איש י' ואשה הוא אש ה', וכאשר זכו אז

The implication of the word *shitosei*, his characteristic guiding principle, is that not only did he dance in this manner at a wedding, but he displayed this lofty type of foolishness as an ongoing course of action.<sup>7</sup>

דְּשִׁטוֹת זֶה הָרִי הִיא  
לְמַעַלָּה מִן הַדַּעַת,  
Folly of this kind – i.e., rejoicing in a manner that knows no bounds and does not conform to the structures of ordinary conduct – transcends understanding.

שֶׁהוּא מְדַרְגָּה גְבוּהָה  
וְנִפְלְאוֹה בְּמַאֲד מְאֹד, It thus represented a wondrously superior mode of conduct.

Accordingly, as the Talmud states there, at his passing, Rav Shmuel bar Yitzchak received a unique sign of distinction, for “a pillar of fire would separate only for one person in a generation or for two people in a generation.”

### WHY A WEDDING CALLS FORTH SUCH REJOICING

The nonrational – i.e., superrational – rejoicing at a wedding resulted from the Sages' appreciation of the spiritual significance of that event. When a couple comes together in a desirable manner, the Divine presence rests among them.

Thus, our Sages state,<sup>8</sup>

דְּאִישׁ וְאִשָּׁה הָרִי זָכוּ  
“If a man (*ish*, איש) and a woman (*isha*, אשה) are found worthy,  
הָרִי שְׂכִינָה שְׂרוּיָה בֵּינֵיהֶם,  
the Divine presence abides between them.”

דְּאִישׁ הוּא אֵשׁ י'  
To explain our Sages' statement: The word *ish* (איש) can be divided as *eish* (אש, “fire”) and *yud*;

וְאִשָּׁה הוּא אֵשׁ ה',  
*Isha* (אשה) is composed of *eish* (אש, “fire”) and the letter *hei*.

Yitzchak is cited often in *Chassidus*, here, it is cited in greater detail. Since the entire section focuses on “the folly of holiness,” all the particulars of this incident enhance our understanding. See that *maamar*, where the Rebbe highlights the meaning of various individual details of the story.

7. The Rebbe's *maamar* entitled *Basi LeGani*, 5735.

8. *Sotah* 17a.

הרי הם י"ה כו', (ובא בגלוי בנין עדי עד כו'), אם כן הרי זו מדריגה גבוהה, לכן בשביל זה זכה לגלויים נעלים ביותר דאפסיק עמודא דנורא כו', שזהו בחינת גילוי

וְכַאֲשֶׁר זָכוּ When a man and a woman “are found worthy” i.e., when they approach marriage in a G-dly way,

אֲזַ הָרִי הֵם י"ה כו', the letters *yud* and *hei* combine to spell the name of G-d, ה-י; this is what our Sages implied by saying, “the Divine presence abides between them.”

(וְכַאֲבִגְלוֹי בְּנִין) (Moreover, the Divine presence then becomes manifest in their marriage, enabling it to be “an everlasting edifice.”)

The timelessness of a couple's union comes as a result of the manifestation of G-d's presence, His Essence, which is entirely unlimited. For this reason, the Sages would dance in an entirely unrestricted manner, transcending the bounds of ordinary conduct, for in this way, they would encourage the elicitation of this infinite Divine manifestation.<sup>2</sup>

אִם כֵּן הָרִי זֶה מְדַרְגָּה גְבוּהָה, Thus, it is evident that a marriage reflects a very lofty level. Because the Sages were conscious of the unbounded spiritual power manifest at a wedding, their joy would break out of the conventional bounds of propriety.

לָכֵן בְּשִׁבְלֵי זֶה זָכָה לְגִלּוּיִים נְעִלִים בְּיִתְרָה Therefore, as a result of his recognition of this quality and display of a mode of conduct appropriate to it, Rav Shmuel bar Rav Yitzchak, was granted a sublime revelation of Divine favor:

דְּאֶפְסִיק עֲמוּדָא דְנִוְרָא כו', “A pillar of fire appeared, separating him from all those who were near him.”

שְׁזָהוּ בְּחִינַת גְּלוּי אִוְרָה בְּגִלּוּי מְאֹשׁ כו'. This indicated an overt revelation of Divine light, which affected the world at large.

## A CHANNEL TO ELICIT UNBOUNDED DIVINE LIGHT

G-d's Essence is entirely unbounded and undefined. Accordingly, for man to call forth the manifestation of His Essence – which is the purpose of our Divine service in this world – he must follow a path of service that reflects this ultimate purpose. Although



אור בגילוי ממש כו'. וביאור הענין הוא, דהנה אור אין סוף הרי לית מחשבה תפיסא ביה כלל, והוא למעלה מגדר השגה, דכל השגה הנה גם היותר נעלית הרי הוא בגדר השגה על כל פנים, אבל מה שאינו בגדר השגה הרי אי אפשר שיתפס בהשגה כלל,

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the Rebbe Rayatz will also mention that the folly of holiness is necessary to correct the folly of unholiness, there is an entirely positive motive in this service.

וּבִיאור הָעֲנֵן הוּא, **The explanation** of the virtue of the folly of holiness and its importance within the context of this maamar **lies** in the following teaching:

דְּהֵנָּה אור אין סוף Regarding G-d's **infinite light**, it is said,<sup>9</sup>

הָרִי לִית מִחֲשָׁבָה **“No thought can grasp Him at all.”**  
תְּפִיסָא בִּיהַ כָּלֵל,

וְהוּא לְמַעְלָה מִגְּדֵר הַשְּׁגָה, For G-d **transcends the very category of understanding.**

דְּכָל הַשְּׁגָה הֵנָּה גַם **Even the most sublime level of comprehension**  
הַיּוֹתֵר נְעִלִית

הָרִי הוּא בְּגֵדֵר הַשְּׁגָה **is still defined and within the category of**  
עַל כָּל פְּנִים, **comprehension.**

אָבֵל מַה שְּׂאִינוּ בְּגֵדֵר הַשְּׁגָה **However, that which is entirely unbounded and thus**  
**transcends the very category of understanding**

הָרִי אֵי אֶפְשֵׁר שְׂיִתְפֹּס **is beyond the grasp of comprehension entirely,**  
בְּהַשְּׁגָה כָּלֵל,

*Rambam* describes G-d by saying,<sup>10</sup> “He is the Subject of Knowledge; He is the Knower, and He is the Knowledge itself.” *Maharal*<sup>11</sup> objects to *Rambam’s* words, explaining that, though this definition of G-d transcends the limitations of created existence – for in the realm of created beings, the knower, the known object, and the knowledge are all separate entities – by describing G-d as perfect knowledge, He has still been given a definition. That is inappropriate, for He is entirely transcendent, beyond any possible definition.<sup>4</sup>

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9. See the passage entitled *Pasach Eliyahu*, introduction to the *Tikkunei Zohar*, p. 17a.

10. *Hilchos Yesodei HaTorah*, ch. 2, *halachah* 10.

11. *Gevuros HaShem*, second introduction, sec. 3.

וכדאיתא בספר של בינונים פרק יח, ולגבי הקדוש ברוך הוא שהוא למעלה מן השכל והדעת ולית מחשבה תפיסא ביה כלל, הכל כפתיים אצלו יתברך, כדכתיב "ואני בער ולא אדע בהמות הייתי עמך, ואני תמיד עמך" וגו', כלומר שבזה שאני בער ובהמות אני תמיד עמך, דבכדי להגיע לעצמותו יתברך הוא על ידי ביטול

וְכַדְאִיתָא בְּסֵפֶר שֵׁל as stated in *Tanya* (ch. 18),<sup>12</sup>

בִּינוּנִים פֶּרֶק יח,

וְלִגְבֵי הַקְּדוֹשׁ בְּרוּךְ "In relation to the Holy One, blessed be He,  
הוּא שֶׁהוּא לְמַעְלָה Who is beyond [the reach of] intellect and  
מִן הַשֵּׁכֶל וְהַדְּעוּת knowledge, [about Whom it is said,]

וְלִית מַחְשָׁבָה "No thought can grasp Him at all,"  
תְּפִיסָא בִּיהַ כָּלֵל,

הַכֹּל כַּפְתִּיִּים אֶצְלוֹ יִתְבָּרֵךְ, all men are like fools before Him,

כְּדַכְתִּיב "וְאָנִי as it is written,<sup>13</sup> "I, am wild and unknowing,  
בְּעַר וְלֹא אָדַע בער ולא אדע

בְּהַמּוֹת הַיִּיְתִי עִמָּךְ, וְאָנִי I am animal-like before You – and I am con-  
תָּמִיד עִמָּךְ" וְגו', stantly with You..."

כְּלוֹמֵר שֶׁבְּזֶה שֶׁאָנִי meaning, because I approach You in a wild  
בְּעַר וּבְהַמּוֹת and animal-like manner, [i.e., expressing the  
הַמְּדִינּוֹת הַשֵּׁכֶל וְהַלּוּגוֹת dimensions of the soul that are not limited by  
G-d's true transcendence]

אָנִי תָּמִיד עִמָּךְ, [precisely therefore], "I am constantly with  
You."

דְּבַכְדִּי לְהַגִּיעַ In order to relate to G-d's Essence which, as stated  
לְעַצְמוֹתוֹ יִתְבָּרֵךְ above, has no limits or definitions at all,

הוּא עַל יְדֵי בְטוּל הַרְצוֹן a person must manifest a *bittul* ("nullification") of  
שְׁלֵמַעְלָה מִטַּעַם וְדַעַת, his own will that transcends the bounds of reason

12. Significantly, this quote is from the chapters in *Tanya* that comprise "the short path," i.e., the mode of the Divine service that relies on the unbounded quality of *mesirus nefesh*, "self-sacrifice."

13. *Tehillim* 73:22-23. We have translated the verses according to the way they are understood in *Tanya* and in this *maamar*.

הרצון שלמעלה מטעם ודעת, ולכן נקראת בחינה ומדרגה זו בשם שטות. וזהו גם כן מה שהנביא נקרא בשם משגע, וכמו שכתוב "מדוע בא המשגע הזה", דהנה

**and knowledge.** He cannot approach G-d according to his limited human capacities but must tap the inner spark of G-d vested within him that is, like G-d, utterly undefined and unlimited. Through such conduct, he elicits the manifestation of G-d's Essence.

וְלִכֵּן נִקְרָאת בְּחִינָה וּמְדֻרְגָה זוּ בְּשֵׁם שְׁטוּת. **Hence, this mode of conduct and level is referred to as folly,** since it represents a deviation from the dictates of logic.

### WHAT HAPPENS WHEN THE DIVINE PRESENCE RESTS ON A PERSON

To further express what is meant by the folly of holiness, the Rebbe Rayatz draws parallels to the concept of prophecy. When defining the fundamental principles of faith, *Rambam* writes,<sup>14</sup> "One of the foundations of our faith is to know that G-d communicates by prophecy with man." Although one of the prerequisites for prophecy is wisdom, there is a fundamental difference between the two. Wisdom involves operating within - albeit while expanding - one's existing mindset, while prophecy involves stepping beyond one's normal thinking processes. As *Rambam* writes in that source,<sup>15</sup> "When any of the prophets prophesy, their limbs tremble, their physical powers become weak, they lose control of their senses, and thus, their minds are free to comprehend what they see."

Why must they lose control in such a manner? Because prophecy involves the Divine presence resting upon them. And a person cannot become a channel through which the Divine presence communicates while retaining his ordinary way of thinking. To make himself a channel through which G-d, Who is utterly and infinitely undefined to be manifest, the prophet must step beyond ordinary mortal knowledge and wisdom.<sup>5</sup>

וְזֶהוּ גַם כֵּן מֵה שֶׁהַנְּבִיא נִקְרָא בְּשֵׁם מְשֻׁעַ, **For this same reason, we find a prophet referred to as a madman,**

וְכֵמוֹ שֶׁכְּתוּב "מְדוּעַ בָּא הַמְּשֻׁעַ הַזֶּה", **as in the verse,<sup>16</sup> "Why did this madman come?"**

14. *Rambam, Hilchos Yesodei HaTorah* 7:1.

15. *Ibid.* 7:2.

16. *Il Melachim* 9:11.

בעת התגלות הנבואה היה צריך להיות בהפשטת הגשמיות<sup>17</sup>, והיינו הפשטת השכל והמדות, ולהיות בבחינת ביטול שלמעלה מטעם ודעת, דזהו גם כן ענין הפשטת

דְּהִינָה בְּעֵת הַתְּגִלוֹת הַנְּבוּאָה הָיָה צָרִיךְ לְהִיטֵל בְּהַפְשָׁטת הַגְּשְׁמִיּוֹת,<sup>17</sup>

**For during the revelation of prophecy, a person has to divest himself of materiality,**<sup>17</sup>

וְהֵינּוּ הַפְּשָׁטת הַשְּׂכָל וְהַמְדוּת,

**that is to say, he must strip away his ordinary way of understanding and feeling,**

וְלִהְיוֹת בְּבַחֲיַנַּת בְּטוֹל שְׁלִמְעָלָה מֵטַעַם וְדַעַת,

**and attain a level of *bittul* that transcends all the limits of reason. When a prophet does that, his conduct will not be understandable to ordinary humans.**

### A VIRTUAL GARDEN OF EDEN

**A**s an example of the nonrational conduct that characterized prophecy, the Rebbe Rayatz refers to the fact that prophets would remove their clothing when the Divine presence rested upon them. He explains the positive dimensions of such nakedness by referring to the state of Adam and Chavah before the sin of the Tree of Knowledge. At that time, like children, who are pure and have no sense of self-oriented material desire, Adam and Chavah did not feel the need to wear clothes. They were physically intimate, but then they did not regard it as any different than eating or drinking.

When does a person feel shame about physical desire? When he wants it for his own satisfaction. However, at that time, Adam and Chavah had no sense of personal feelings or desires. Therefore, they were unashamed and saw nothing wrong with being unclothed.<sup>18</sup> Nor were they embarrassed in being intimate. They had been commanded to bring children into the world; thus, intimacy was a *mitzvah*, and just like a person is not embarrassed about putting on *tefillin*, they saw no shame in being intimate.<sup>19</sup> They did not see any difference between their bodies and their souls.<sup>20</sup>

When the Divine presence rested upon a prophet, he experienced a similar state of mind.

17. *Tanya*, *Kuntreis Acharon*, the *maamar* beginning *LeHavin Mah SheKasuv BiPri Etz Chayim*, citing *Ra'aya Mehemna*, *Parshas Mishpatim*; see also *Zohar* II, 116b; *Tur Shulchan Aruch*, *Orach Chayim* 98; the Alter Rebbe's *Shulchan Aruch*, *loc. cit.*, and *Hilchos Talmud Torah* 4:5.

18. *Torah Or*, p. 5d; *Toras Chayim*, *Bereishis*, p. 30c-d.

19. *Toras Menachem*, Vol. 13, p. 213.

20. The Rebbe's *Igros Kodesh*, Vol. 4, let. no. 1174.

הלבושים בעת הנבואה, וכמו שכתוב בשאול "ויפשט גם הוא את־ה בגדיו ויתנבא", דהלבושים הם באים מצד חטא עץ הדעת, דקודם החטא כתיב "ויהיו שניהם ערומים כו' ולא יתבששו", ועל ידי חטא עץ הדעת נתחדש ענין הלבושים, וידוע דעיקר החטא הוא ההרגש המערב בטוב ורע, וכתיב "וידעו כי עירומם הם", שנתחדש בהם

דְּזָהוּ גַם כֵּן עֲנִין הַפְּשֻׁטת הַלְּבוּשִׁים בְּעֵת הַנְּבוּאָה, This is why prophets would also remove their clothing during prophetic revelation,

וְכִמוֹ שֶׁכְּתוּב בְּשֵׂאוּל "וַיִּפְשֹׁט גַּם הוּא אֶת בְּגָדָיו וַיִּתְנַבֵּא", as it is written,<sup>21</sup> "Shaul also removed his clothes and prophesied."

דְּהַלְבוּשִׁים הֵם בְּאִים מִצַּד חֲטָא עֵץ הַדַּעַת, The need for clothes first came about as a result of the sin of the Tree of Knowledge.

דְּקִדְמָה הַחֲטָא כְּתִיב "וַיִּהְיוּ שְׁנֵיהֶם עֲרוּמִים כו' וְלֹא יִתְבַּשְׁשׁוּ", As the Torah relates,<sup>22</sup> before the sin, "Adam and his wife were naked... and they were not ashamed."

וְעַל יְדֵי חֲטָא עֵץ הַדַּעַת נִתְחַדֵּשׁ עֲנִין הַלְּבוּשִׁים, As a result of the sin of the Tree of Knowledge, an innovation – garments – was necessary.

וַיְדוּעַ דְּעִקַּר הַחֲטָא הוּא הַהֲרֵגֶשׁ הַמְּעֵרֵב בְּטוֹב וְרַע, As is well known,<sup>8</sup> the fundamental change brought about by the sin of the Tree of Knowledge was man's feelings which, until then, had been entirely a result of his G-dly nature, but from that time onward, comprised a blend of good and evil.

The sin of the Tree of Knowledge endowed man with a sense of self. From that point on, he did not naturally follow the impulses of his G-dly soul, but instead, became motivated by his own feelings – what he wanted, what he thought was good. Therein, arose the possibility for evil.

וְכִתְיִב "וַיֵּדְעוּ כִּי עִרְמוֹם הֵם", Thus, it is written,<sup>23</sup> "They knew that they were naked." They were aware of their nakedness before-

21. I *Shmuel* 19:24. The citation of the verse here differs slightly from its source. However, the citation here follows the manner in which the verse is cited in the manuscript copy of the Rebbe Rashab's *maamar* entitled *Basi LeGani* (*Sefer HaMaamarim* 5658, p. 210). By contrast, in *Kuntreis U'Maayan*, (*maamar* 26, ch. 1) the verse is cited as it appears in the *Tanach*.

22. *Bereishis* 2:25.

23. *Bereishis* 3:7.

ההרגש המעורב בטוב ורע, שזהו גם כן ענין הלבושים, ההרגש המעורב בטוב ורע, ובשרשו הוא הרגש השכל והמדות, ולכן בעת הנבואה היה צריך להיות הפשטת הלבושים שהוא ענין הפשטת ההרגש דשכל ומדות, והיינו להיות בבחינת בטול הכחות והחושים, וכמבאר ברמב"ם בהלכות יסודי התורה, "מיסודי הדת לידע

hand. However, it did not mean anything to them, for their conception of existence was entirely G-dly. After the sin, they became conscious of their selves and their desires. At this point they first felt the need for clothes.<sup>24</sup>

שְׁנֵי תְּחִידֵי בָּהֶם הֵרְגֵשׁ הַמְעֵרֵב בְּטוֹב וְרַע, After the sin of the Tree of Knowledge, Adam and Chavah's feelings underwent an **innovation**. They became intermingled with a blend of good and evil. When one has self-oriented desires that could lead to good or evil, he feels shame and, therefore, there is a need for garments.

וּבְשָׂרָשׁוֹ הוּא הֵרְגֵשׁ הַשְּׂכָל וְהַמְדוּת, The **ultimate source** for the experience of feelings that comprise both good and evil is one's **awareness of his own selfhood, his mind and emotions**.

וְלִכֵּן בְּעֵת הַנְּבוּאָה הָיָה צָרִיף לְהִיּוֹת הַפְּשֻׁטָה הַלְּבוּשִׁים Therefore, at the time of prophecy, it is necessary to "strip away one's clothes,"

שֶׁהוּא עֲנִינַת הַפְּשֻׁטָה הֵרְגֵשׁ דְּשְׂכָל וּמְדוּת, i.e., **divest oneself of this awareness of one's personal thoughts and feelings,**

וְהֵינּוּ לְהִיּוֹת בְּבְחִינַת בְּטוֹל הַפְּחוּשִׁים, that is to say, to be in a state of *bittul*, where one is not motivated by his own **faculties and senses**. In this manner, the prophet becomes fit for G-d to manifest His presence within him.

וְכַמְבָּאֵר בְּרַמְבַּ"ם בְּהַלְכוֹת יְסוּדֵי הַתּוֹרָה, Thus, *Rambam* writes in *Hilchos Yesodei HaTorah*:<sup>10</sup>

24. See the series of *maamarim* entitled *Mayim Rabbim*, 5636, sec. 117, cited in the Rebbe's *maamar* entitled *Basi LeGani*, 5715.

שהא-ל יתברך מנבא בני אדם, והנבואה חלה על חכם וגבור המתגבר על יצרו, ואין יצרו מתגבר עליו בשום דבר", וכמבואר שם בארכה, ולכן נקראת בחינה זו שטות, שזהו ההטיה למעלה מן הדעת וההשגה, ולהיות שהעבודה במשכן ומקדש הוא

”מִיִּסוּדֵי הַדָּת לִידַע שֶׁהָאֵל  
וְתִבְרָךְ מְנַבֵּא בְּנֵי אָדָם, It is one of the fundamental principles of  
faith to know that G-d grants prophecy to  
men.

וְהַנְּבוּאָה חֲלָה עַל חָכָם  
וְגִבּוֹר הַמִּתְגַּבֵּר עַל יִצְרוֹ, Prophecy will rest only on a man who is  
wise and courageous, who overcomes his  
desires,

וְאִין יִצְרוֹ מִתְגַּבֵּר  
עָלָיו בְּשׁוּם דְּבָר, and whose desires never overcome him in  
any matter.

וְכַמְבֹאֵר שָׁם בְּאַרְכָּה, See the elaborate explanation in that source.  
*Rambam* is emphasizing that for a person to become  
a medium for prophecy, he must divest himself of his  
own desires and give himself over entirely to G-d's will.

וְלִכֵּן נִקְרָאת בְּחִינָה  
זוֹ שְׂטוּת, Such conduct involves a deviation from the accepted  
norms of ordinary human behavior and therefore is  
referred to as folly.

שְׂזֵהוּ הַהִטְיָה לְמַעֲלָה  
מִן הַדְּעִת וְהַשְּׂגָה, True, it is not folly in the usual sense, i.e., silliness and  
conduct that does not befit a thoughtful person. Never-  
theless, since it involves a **deviation beyond** the limits  
of **wisdom and understanding**, it is called folly.

### TRANSFORMATION, NOT MERELY SUBJUGATION

**A**fter explaining the two types of folly, we can clarify the allusion implied by having the Sanctuary built specifically of acacia wood (*atzei shitim*), i.e., using a type of wood whose name relates to the word *shtus*, meaning “folly.” The goal of our Divine service is to use folly as an element in building the Sanctuary. This involves a twofold purpose:

a) Like every other entity, folly should be included in G-d's Sanctuary. When it is said that G-d created the world because He desired a dwelling in the lowest realms, that desire encompasses every element of existence. There is nothing in this world that does not have a place in His dwelling. That includes folly.

לאהפכא חשוכא לנהורא, דהחשך עצמו יאיר, והיינו דמהשטות דלעמת זה יהיה בבחינת שטות דקדשה, לכן היה המשכן מעצי שטים דוקא, והיינו הלמעלה מן הדעת המתברר ונעשה מן הלמטה מן הדעת. וזהו "ועשו לי מקדש ושכנתי בתוכם", בתוך כל אחד ואחד, וזה בא על ידי עבודת האדם בעבודת הברורים שלו, שפועל

b) More specifically, because of its undefined and transcendent nature, folly is a channel through which G-d's infinite dimensions can be revealed in this world.

וְלִהְיוֹת שְׁהַעֲבוֹדָה בְּמִשְׁכַּן וּמִקְדָּשׁ הוּא לְאַהֲפָכָא חֲשׂוּכָא לְנִהוּרָא, **Since the Divine service in the Sanctuary and the *Beis HaMikdash* was intended to transform darkness into light**

דְּהַחֲשֵׁךְ עֲצָמוּ יְאִיר, **to the extent that the darkness itself would be luminous** – as stated in sec. 1, the superior quality of light comes from the darkness, from the transformation of the darkness –

וְהִינוּ דִּמְהַשְׁטוֹת דְּלַעֲמַת זֶה **i.e., to bring about the transformation of the folly that stems from the unholy dimension of existence**

יְהִי בְּבִחִינַת שְׁטוֹת דְּקִדְשָׁה, **into the folly of holiness,**

לְכֵן הָיָה הַמִּשְׁכָּן מִעֲצֵי שִׁטִּים דְּרִקָּא, **therefore, the Sanctuary was made of acacia wood (*atzei shitim*).**

וְהִינוּ **The implication** is that it embodied the transformation of

הַלְמַעְלָה מִן הַדַּעַת הַמְתְּבָרָר וְנִעְשָׂה מִן הַלְמַטָּה מִן הַדַּעַת. **folly, that it is lower than reason and its refinement to the extent that it becomes folly that transcends reason.**

וְזֶהוּ "וַעֲשׂוּ לִי מִקְדָּשׁ וְשִׁכְנִתִּי בְּתוֹכְכֶם", **This is thus the meaning of the verse, "They shall make Me a Sanctuary and I shall dwell within them."**

בְּתוֹךְ כָּל אֶחָד וְאֶחָד, **As mentioned in sec. 1, the intent is that G-d's presence will dwell "within each individual."**



לאהפכא חשוכא לנהורא, והיינו להפוך את הלמטה מן הדעת דעולם (פון וועלט), שיהיה מזה למעלה מן הדעת, די שנם כמה דברים באדם שהוא נוהג ועושה כן וויילע

וְזֶה בָּא עַל יְדֵי עֲבוֹדַת הָאָדָם בְּעֲבוֹרַת הַבְּרוּרִים שָׁלוּ, This comes about through his Divine service involving the refinement of his own self and his environment

שְׁפוּעַל לְאֵהֲפָכָא חֲשׂוּכָא לְנִהוּרָא, through which he transforms darkness into light,

וְהֵינּוּ לְהַפּוֹךְ אֶת הַלְּמִטָּה מִן הַדְּעִת דְּעוֹלָם (פּוֹן וְוֵעֵלֶט), i.e., he transforms the elements of the world that do not follow mortal logic

שְׂיִהְיֶה מְזֵה לְמַעְלָה מִן הַדְּעִת, into a manner of existence that transcends logic and is aligned entirely with G-d's will.

As mentioned in sec. 1, G-d created the world because He desired a dwelling in this lowly realm. As explained, a dwelling is a place where one's essence is revealed. Since G-d desired that His dwelling be fashioned through man's Divine service and His Essence is entirely transcendent and unlimited, to elicit the manifestation of His Essence, man must perform a service – the folly of holiness – that is also transcendent and undefined.<sup>2</sup>

## PRACTICAL GUIDANCE FOR OUR CONDUCT

In the lines that follow, the Rebbe Rayatz pivots from lofty theoretical concepts to directives applicable for every person. Each one of us has pressures that confront us when we try to establish fixed times for prayer and Torah study. Our tendency is to adjust those times according to our prevailing schedule, adapting them to our convenience. By contrast, we find certain other times – the times for eating, sleeping, and the like – that are fixed without any room for deviation.

Now, if we ask ourselves, which is most important, there is no question that priority should be given to Torah study and prayer. This is the challenge facing a person: to remain mindful and not slip into folly, but instead to steadfastly continue his observance without any deviation, regardless of the pressures upon him. This is the practical application of the folly of holiness – to proceed with a commitment to fulfill G-d's will that transcends logic and reason.

דִּישְׁנָם כְּמָה דְּכָרִים בְּאָדָם שְׂהוּא נוֹהֵג וְעוֹשֶׂה כֵּן וְוֵיילֶע אַזוֹי טוֹט וְוֵעֵלֶט, There are certain norms of conduct that people follow only because everyone does them.

אזוי טוט וועלט, והדברים האלה הם כמו חק שבלתי מזיזים אותו ממקומו לפי דכן הוא הנהגת העולם, וכמו בכמה עניני נמוס והדומה כו', הנה את זה צריכים להפכו אל הלמעלה מן הדעת בעבודה, וכמו על דרך משל זמני האכילה וזמני השנה, הנה מצד הרגש העולם הם קבועים בעתים וזמנים, וגם כשצריך להתעסק במשא ומתן, ומכל מקום הנה זמנים האלו על פי הרב בלתי נזזים ובלתי נדחים כלל ועיקר, וזמני הקביעות של תורה ותפלה הם נדחים ואין להם קבע, ויש שהם נדחים חס ושלום

וְהַדְּבָרִים הָאֵלֶּה הֵם  
כְּמוֹ חֶק שְׁבִלְתֵי מְזִיזִים  
אוֹתוֹ מִמְקוֹמוֹ

**These norms are like fixed laws that can never be altered,**

לְפִי דֶּכֶן הוּא  
הַנְּהִגַת הָעוֹלָם,

they are followed simply because this is what people do,

וְכֵמוֹ בְּכַמָּה עֲנִינֵי  
נְמוּס וְהַדּוּמָה כּו',

for example, some forms of conduct that are considered well-mannered behavior and the like....

הֵנָּה אֵת זֶה צָרִיכִים  
לְהַפְּכוֹ אֶל הַלְּמַעְלָה  
מִן הַדְּעַת בְּעִבּוּדָה,

Such habits that are performed without thinking and thus resemble folly below logic, **should be transformed through one's Divine service into** conduct that transcends reason.

וְכֵמוֹ עַל דְּרָף מְשָׁל זְמַנֵּי  
הָאֲכִילָה וְזְמַנֵּי הַשְּׁנָה,

Take, for example, the times for eating and sleeping.

הֵנָּה מִצַּד הַרְגֵּשׁ הָעוֹלָם הֵם  
קְבוּעִים בְּעֵתִים וְזְמַנִּים,

According to the way people ordinarily act, they are fixed and firmly established.

וְגַם כְּשֶׁצָּרִיךְ לְהִתְעַסֵּק  
בְּמִשְׁא וּמִתְּנָן,

Though a person may be pressed to involve himself in his business,

וּמִכָּל מְקוֹם הֵנָּה זְמַנִּים  
הָאֵלוֹ עַל פִּי הָרַב  
בְּלִיתֵי נְזִיזִים וּבְלִיתֵי  
נְדָחִים כָּלֵל וְעֵקֶר,

even so, his business commitments, by and large, do not generally overrule the times that convention prescribes for eating and sleeping.

וְזְמַנֵּי הַקְּבִיעוֹת שֶׁל  
תּוֹרָה וְתַפִּלָּה

By contrast, the regularly scheduled times for Torah study and prayer

הֵם נְדָחִים וְאֵין לָהֶם קְבִיעַ,

are continually altered; they are not fixed at all.

לגמרי, הנה האדם אשר נותן איזה חשבון לנפשו, האם יש איזה חכמה בהנהגה כזו, דמי הוא היודע עתו וזמנו, וכדאיתא במדרש רבה<sup>25</sup> "אין אדם שליט לומר המתינו לי עד שאעשה חשבונותי ועד שאצוה לביתי" כו', ואיך יתן כל נפשו על דבר שאין בו ממש כלל, ועל העיקר מה שהיתה הכוונה בירידת נשמתו למטה הוא שוכח לגמרי, והוא רק מצד הרוח שטות שמכסה על האמת, הנה זאת תהיה עבודתו להפך שטות זה דעולם,

<p>וְיֵשׁ שֶׁהֵם נִדְחִים חֹס וְשִׁלּוּם לְגַמְרֵי,</p>	<p>And for some people, they are abandoned entirely.</p>
<p>הֵינָה הָאָדָם אֲשֶׁר נֹתֵן אֵיזָה חֶשְׁבוֹן לְנַפְשׁוֹ,</p>	<p>When a man will make a reckoning regarding his soul and ask himself,</p>
<p>הֲאֵם יֵשׁ אֵיזָה חֲכָמָה בְּהִנְהָגָה כְּזוֹ,</p>	<p>“Is there any wisdom in such conduct?”</p>
<p>דְּמִי הוּא הַיּוֹדֵעַ עֵתוֹ וְזִמְנוֹ,</p>	<p>After all, who is the man who knows when his time will come?</p>
<p>וְכִדְאִיתָא בְּמִדְרַשׁ רַבָּה ”אֵין אָדָם שְׁלִיט לֹאמֵר</p>	<p>In the words of <i>Midrash Rabbah</i>,<sup>25</sup> “It is not given to man to tell the Angel of Death:</p>
<p>הַמְתִּינוּ לִי עַד שְׁאַעֲשֶׂה חֶשְׁבוֹנוֹתַי וְעַד שְׁאַצְוֶה לְבֵיתִי” כו’,</p>	<p>‘Wait until I have settled my accounts and arranged my household...’”</p>
<p>וְאֵיךְ יִתֵּן כָּל נַפְשׁוֹ עַל דְּבָר שְׂאֵין בוֹ מִמָּוֶשׁ כָּלֵל,</p>	<p>How, then, can a man spend his soul’s energy on things that have no substance</p>
<p>וְעַל הָעֵקֶר מֵה שְׁהִיְתָה הַכּוֹנֵנָה בִּירִידַת נִשְׁמָתוֹ לְמַטָּה הוּא שׁוֹכַח לְגַמְרֵי,</p>	<p>and utterly forget what is of primary importance – the purpose for which his soul descended to this world?</p>
<p>וְהוּא רַק מִצַּד הָרוּחַ שְׁטוּת שְׁמֻכְסָה עַל הָאֱמֶת,</p>	<p>The possibility for such conduct comes only from the spirit of folly.</p>
<p>הֵנָּה זֹאת תְּהִיָּה עֲבוּדָתוֹ לְהַפְּךָ שְׁטוּת זֶה דְּעוֹלָם,</p>	<p>This then should be the goal of man’s Divine service – that through it he transform this folly that is based on the norms of the world,</p>

25. *Devarim Rabbah* 9:3.

ויעמוד על נפשו ויקבע לו עתים לתורה, ואז הנה "ושכנתי בתוכם", שיאיר לו גלוי אור אלקי בנפשו, וזהו כד אתכפיא סטרא אחרא, שעל ידי שפועל להפוך את השטות דנפש הבהמית און דעם קאך פון וועלט אל הקדושה בקיום התורה והמצוות, אז אסתלק יקרא דקודשא בריך הוא בכולהו עלמין, שמאיר ומתגלה אור הסובב כל עלמין.  
**קיצור.** יבאר שטות והטיה למעלה מטעם ודעת דקדושה, וכמו הפשטת הרגש השכל

ויעמוד על נפשו ויקבע and stand fast and establish fixed times for the  
 לו עתים לתורה, study of Torah.

This is the application of the folly of holiness that is relevant to every individual: To commit himself to his individual mission in Torah observance with the unswerving dedication that stems from the essence of his soul.

וְאִז הִנֵּה "וְשָׁכַנְתִּי בְּתוֹכֵם", Then, as a result, "I will dwell within them" –  
 within every individual.

שְׁיֵאִיר לוֹ גְּלוּי אור Divine light will be revealed within his soul and  
 אֱלֹקֵי בְּנַפְשׁוֹ, illuminate it.

וְזֶהוּ כִּד אֶתְכַפֵּיא סטרא אחרא, This is the meaning of the above-quoted statement  
 of the Zohar, "When the *sitra achra* is subdued" –

שְׁעַל יְדֵי שְׁפֹעֵל לְהַפּוֹךְ אֶת הַשְּׂטוּת דְּנַפְשׁ הַבְּהֵמִית i.e., when a person brings about the transforma-  
 tion of the foolishness of the animal soul

און דעם קאך פון וועלט and the excitement of worldly desires and plea-  
 אַל הַקְּדוּשָׁה בְּקִיּוּם סure into holiness through the observance of the  
 הַתּוֹרָה וְהַמִּצְוּוֹת, Torah and its *mitzvos* –

אִז אֶסְתַּלַּק יִקְרָא דְקוּדְשָׁא "the glory of the Holy One, blessed be He, will be  
 בְּרִיךְ הוּא בְּכוּלְהוּ עֲלָמִין, revealed in all the worlds,"

שְׁמֵאִיר וּמִתְגַּלֶּה אור the transcendent light of *sovev kol almin* will  
 הַסּוֹבֵב כָּל עֲלָמִין, shine forth in lustrous revelation.

**קצור.** Summary:

יבאר שטות והטיה למעלה The above section explains that just as there is a folly  
 מטעם ודעת דקדושה, that derives from the unholy side of the existence, so

והמדות בעת הנבואה. המשכן מעצי שטים, אתהפכא דשטות דלעומת זה לשטות דקדושה. ועל דרך זה בעבודת כל אחד ואחד.

too, there is a **folly of holiness, a deviation above the bounds of reason.**

ויכמו הפשטת הַרְגֵשׁ הַשִּׁכֵּל וְהַמְדוֹת בְּעֵת הַנְּבוּאָה. An example of this is the fact that **prophecy** requires that one first **divest himself of the awareness of his own mind and feelings.**

הַמִּשְׁכָּן מֵעֵצֵי שִׁטִּים, The Sanctuary was made of acacia wood (*atzei shitim*)

אֶת־הַפְּכָא דְשִׁטוֹת דְלְעֻמַּת זֶה לְשִׁטוֹת דְקִדְשָׁה. alluding to the **transformation of the foolishness of unholiness to the foolishness of holiness.**

וְעַל דֶּרֶךְ זֶה בְּעִבּוּדַת כָּל אֶחָד וְאֶחָד. A **similar process** can and must be carried out by **every individual in his own Divine service**, committing himself to his Torah observance without any restrictions.

- (\* נדפס בספר המאמרים תש"י עמ' 111 ואילך. ההערות ומראי מקומות הם מכ"ק אדמו"ר.
- (א) ויקרא רבה פרשה כט, יא. - ראה גם כן סוף דיבור המתחיל החודש הזה ש"ת.
- (ב) להעיר בענין "עד" מזוהר חלק ב ריש פרשת וארא ובביאורי זוהר שם. לקוטי תורה דיבור המתחיל אלה פקודי פרק ו וביאורו פרק ד.
- (ג) ראה תניא פרק כז. לקוטי תורה ריש פרשת פקודי. שם פרשת חוקת דיבור המתחיל על כן יאמרו פרק ב.
- (ד) ראה פרקי דר' אליעזר פרק יח. זוהר חלק ב כ, א. לז, א. פה, ב.
- (ה) ראה בכל זה תורה אור פרשת בראשית ביאור לדיבור המתחיל כי כאשר השמים. שם ריש פרשת וירא. ביאור דואלה המשפטים ועוד.
- (ו) נקראת המשכה זו בזוהר לשון אסתלק שהוא בחינת גילוי אור הסובב כל עלמין כו' בבחינת רוממות (תורה אור סוף פרשת ויקהל עיין שם).
- (ז) ראה קונטרס לימוד החסידות פרק יב. דיבור המתחיל טעמה תש"ט (קונטרס סב) פרק ב ואילך.
- (ח) ראה דיבור המתחיל טעמה הנ"ל, ושם נסמן.
- (ט) תנא דבי אליהו רבה פרק כה.
- (י) עבודה זרה ג א. וראה ספר המאמרים אידיש בתחלתו.
- (יא) במדבר רבה פרשה יב, ג.
- (יב) ראה גם כן שיחת שמחת תורה תרס"א (בספר תורת שלום). דיבור המתחיל משכני (השני) תש"א.
- (יג) ראה זוהר חלק א ו, ב. זוהר חלק ב רעח, א. זוהר חלק ג יז, א. ועוד.
- (יד) בארוכה ראה תורה אור ריש פרשת נח. המשך מים רבים תרל"ו. ועוד.
- (טו) להעיר מהמשך ראש השנה ה'תש"י פרק יב, יג, כא ואילך.
- (טז) ראה תורה אור פרשת וישב ריש דיבור המתחיל בכ"ה בכסלו. אור התורה פרשת תולדות הגהה לריש דיבור המתחיל ראה ריח בני.
- (יז) ראה בכל הנ"ל המשך וככה תרל"ז פרק טל ואילך. קונטרס ומעין.
- (יח) סנהדרין קו, א. ספרי, במדבר רבה ותנחומא סוף פרשת בלק.
- (יט) ראה תניא פרק כד כה. קונטרס ומעין מאמר ב ואילך.
- (כ) להעיר מדיבור המתחיל ויאמר משה תש"ט (קונטרס סג) פרק יב יג.
- (כא) אולי הכוונה למה שנאמר בעץ חיים שער דרושי אבי"ע פרק א (הובא בלקוטי תורה דיבור המתחיל ושמתי כרכד השני פרק ב): יש ניצוץ קטן מאוד שהוא בחינת אלקות כו' וזה הניצוץ מתלבש בכח ניצוץ אחד נברא כו' הנקרא יחידה, עד כאן לשונו. ויותר נראה לי שמכוון כאן לניצוץ נברא הנ"ל. ועיין גם כן לקוטי תורה פרשת אמור דיבור המתחיל ונקדשתי פרק ה. דרך חיים פרק ח. קונטרס העבודה פרק ה.
- (כב) ראה אגרת התשובה פרק ה, ו.
- (כג) ראה תניא פרק יט. קונטרס העבודה פרק ה.
- (כד) תניא קונטרס אחרון דיבור המתחיל להבין מה שכתוב בפרי עץ חיים בשם רעיא מהימנא פרשת משפטים. וראה זוהר חלק ב קטז, ב. - ועיין גם כן טור ושולחן ערוך אורח חיים סימן צח. שולחן ערוך רבנו שם והלכות תלמוד תורה פרק ד סעיף ה.
- (כה) בכתוב (שמואל א יט, כד) ליתא תיבת "את". אבל כפנים הוא בגוף כתב יד קודש דתרג"ח, מה שאין כן ב[קונטרס] ומעין (מאמר כו פרק א).
- (כו) דברים רבה פרשה ט, ג.

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