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באתי לגני

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BASI L'GANI

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חיינו
CHAYENU

באתי לגני
BASI L'GANI

פרק יג מהמשך באתי לגני ה'שי"ת מכ"ק אדמו"ר הריי"צ זצוקללה"ה

CHAPTER 13 OF THE DISCOURSE CONTINUUM "BASI L'GANI" 5710
BY THE PREVIOUS REBBE RABBI YOSEF YITZCHOK SCHNEERSON

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Overview to Basi L'Gani

In 5710 (1950), the Previous Rebbe, Rabbi Yosef Yitzchak Schneersohn gave his son-in-law, Rabbi Menachem M. Schneerson, a Chasidic discourse titled "Basi L'Gani" to publish for the upcoming Shabbos, 10th of Shevat, the yahrtzeit of his grandmother. As it happened, that Shabbos the Previous Rebbe passed on. This Ma'amar became his final word. The original discourse contained 20 chapters and was published in four installments, a series known as "Hemshech" (lit. continuum).

The following year, 10th of Shevat 5711 (1951), the Rebbe officially assumed the leadership of Chabad by opening a discourse on the same words "Basi L'Gani" and elaborating its theme in greater depth. Each year thereafter, on the Yartzeit, the Rebbe would delve into one subsequent chapter of that original discourse. This practice continued for (almost) 2 full cycles of 20 years (each).

This year corresponds to the 13th chapter of this series and we therefore bring chapter 13 of the original Basi L'Gani discourse.

There are several Ma'amorim of the Rebbe based on this discourse.
For more, see BasiLGani.com

The Flow: The Ma'amar (discourse) discusses the purpose of creation, to make a dwelling place for G-d in our physical world, by bringing the "Shechina" (Divine Presence) back to "the garden" (earth). This is accomplished through making G-d relevant and important in a world which seems un-G-dly and mundane, by transforming the "darkness" of the world into "light."

This mission was primarily given over to the Jewish nation, who create this dwelling place through studying Torah and performing Mitzvos, despite the challenges present in exile, and by wrestling with the animal soul, containing its tendencies or even transforming them toward holy expressions. It is by virtue of these deeds that the Jewish people are called *Tzivos Hashem* (the legions of G-d).

Just like a king will reach deep into his treasures, even to the crown jewels, in order to win a war, and the simple soldiers who goes out to battle, utilize all this expenditure. Similarly, G-d, so to speak, gives His army, from His treasure, energy that they need to be victorious in their battle, this treasure is the "*Ohr Ein Sof*," the infinite divine light.

The quality of *Ohr*, light, is that it resembles its source. So, although it is just a ray of the source it, nevertheless, mirrors it source. So this *Ohr* is *Ein Sof*, infinite and "without an end," because it resembles infinitude of the Essence of G-d Himself. G-d is in essence simple and uncompounded, and thus has absolutely no limitation, so too this *Ohr*.

Concerning the *Ohr Ein Sof* it says, "G-d's infinite light extends upward without bounds and downward without end." In the previous chapter we learned that "downward without end" means that "the revelation and diffusion of this light are utterly infinite." The discourse will expound on this.

יג

וְהִנֵּה מַה שֶּׁאוֹמֵר[א] לְמַטָּה עַד אֵין תַּכְלִית, קָאֵי עַל הַגִּילּוּי וְהַהִתְפַּשְּׁטוּת שֶׁהוּא בִּבְחִינַת הִתְפַּשְּׁטוּת בִּבְחִינַת אֵין סוֹף וְאֵין שִׁיעוּר וּבְלִי גְּבוּל מַמָּשׁ עַד לְמַטָּה מַטָּה, בַּמַּדְרֵיגוֹת הַיּוֹתֵר אַחֲרוֹנוֹת וְהַיּוֹתֵר תַּחְתּוֹנוֹת, וְזֶהוּ אוֹר אֵין סוֹף לְמַטָּה עַד אֵין תַּכְלִית שֶׁהִתְפַּשְּׁטוּת הָאוֹר הוּא בִּבְחִינַת אֵין סוֹף וּבְלִי גְּבוּל כְּלָל, עַד מַדְרֵיגָה הַיּוֹתֵר מַטָּה מַטָּה.

Thus, the [above-quoted] phrase—"G-d's infinite light extends ... downward without end"—refers to its revelation and utterly boundless and infinite diffusion—which has no end, no constriction and no limit—even as it is revealed at the last and lowest levels of creation.

דְּהִנֵּה עוֹלָמוֹת הָאֵין סוֹף שֶׁלִּפְנֵי הַצִּמְצוּם, וְעוֹלָם הָאֲצִילוּת דְּשָׁם מֵאִיר הָאוֹר אֵין סוֹף בְּגִילּוּי, הֲרֵי הֵם כֵּלִים לָאוֹר אֵין סוֹף, לִהְיוֹת דְּגַם הַכֵּלִים הֲרֵי הֵם אֱלֹקוּת מַמָּשׁ,[ב] וְאִם כֵּן אֵין פֶּלֶא כְּלָל דְּהָאוֹר

The infinite worlds that precede the tzimtzum, and [even] the World of Atzilus, where the infinite light shines overtly, are vessels [i.e., have the capacity] for receiving the infinite light, for the vessels themselves are G-dly. No wonder, there-

אֵין סוֹף מֵאִיר שָׁם בְּגִלּוּי, וְכֵן אֵין פֶּלֶא מָה שֶׁהֵם יְכוֹלִים לְקַבֵּל אוֹר אֵין סוֹף הַגָּלוּי,

fore, that the infinite light shines there overtly, or that they are able to receive it.

אֲבָל עוֹלָמוֹת בְּרִיאָה יְצִירָה עֲשִׂיָּה הֲרֵי הֵם בְּחִינַת מַטָּה,

The [more limited] Worlds of Beriah, Yetzirah and Asiyah, however, are lower.

דְּכֵלִים דַּאֲצִילוּת הֵם כְּגוּפָא לְנִשְׁמָתָא[ג], מַה שֶּׁאֵין כֵּן בְּרִיאָה יְצִירָה עֲשִׂיָּה הֵם בְּחִינַת לְבוּשִׁים[ד], וְכַמְבוֹאָר בְּפָתַח אֵלִיָּהוּ,[ג] דְּכַמָּה לְבוּשִׁין תְּקִינַת לוֹן, דְּקָאֵי עַל בְּרִיאָה יְצִירָה עֲשִׂיָּה, שֶׁהֵם רַק לְבוּשִׁים בִּלְבַד לְאוֹר הַכֵּלִים דַּאֲצִילוּת (שֶׁהֵם בִּבְחִינַת גּוּפָא כַּנִּזְכָּר לְעֵיל הַמִּתְלַבֵּשׁ בָּהֶם).

For the vessels of the World of Atzilus are as the body to the soul, while the vessels of these three Worlds are like garments. As it is written in Pasach Eliyahu, "You have made garments for them"—a reference to these three Worlds, which are only garments enclothing the light of the vessels of Atzilus (which are described as bodies).

וּכְמַאֲמַר[ה] אִימָּא עִילָּאָה מְקַנְּנָא בְּכוּרְסַיָּא, דְּאִימָּא עִילָּאָה הוּא בְּחִינַת בִּינָה דַּאֲצִילוּת הֲרֵי הִיא מְקַנְּנָא בְּכוּרְסַיָּא עוֹלָם הַכִּסֵּא שֶׁהוּא עוֹלָם הַבְּרִיאָה[ו], שִׁית סְפִירָן בִּיצִירָה וְאוֹפָן בַּעֲשִׂיָּה, דְּלָכֵן נִקְרָא בְּרִיאָה יְצִירָה עֲשִׂיָּה מַטָּה לְפִי שֶׁהֵם רַק לְבוּשִׁים לְאוֹר הָאֲצִילוּת, וּבִלְבוּשִׁין דִּבְרִיאָה יְצִירָה עֲשִׂיָּה אוֹמֵר

It is similarly written, "The Supernal Mother,—[i.e.,] the attribute of Binah in the World of Atzilus,—nests in the realm of the throne—[i.e.,] the World of Beriah;—the Six Sefiros [i.e., Ze'eir Anpin, the Divine 'emotive' attributes] are situated in the World of Yetzirah; and Ofan [i.e, the Sefirah of Malchus] in the World of Asiyah." Since these three Worlds are only garments for the light of Atzilus, they are called the lower realms.

דְּמִינַּיְיהוּ פַּרְחִין נִשְׁמָתִין לִבְנֵי נָשָׁא שֶׁהֵם הַנְּשָׁמוֹת,

The above-quoted statement [from Pasach Eliyahu] about the garments of these three Worlds continues: "From them souls issue forth to man."

דְּהִנֵּה רוֹב הַנְּשָׁמוֹת[ז] הֵן נְשָׁמוֹת דִּבְרִיאָה יְצִירָה עֲשִׂיָּה וְרַק חַד בְּדָרָא בְּדוֹרוֹת הָרִאשׁוֹנִים הֵם נְשָׁמוֹת דַּאֲצִילוּת אֲבָל רוֹב הַנְּשָׁמוֹת הֵם נְשָׁמוֹת דִּבְרִיאָה יְצִירָה עֲשִׂיָּה,

Most souls emanate from these three worlds. Only one soul in a generation, [and then, only] in the early generations, derived from Atzilus. Most of the souls, however, are from the Worlds of Beriah, Yetzirah and Asiyah.

אֶלָּא שֶׁבִּבְרִיאָה יְצִירָה עֲשִׂיָּה גּוּפָא הִנֵּה הַנְּשָׁמוֹת הֵם פְּנִימִיּוּת וּמַלְאָכִים חִיצוֹנִיּוּת וְעוֹלָמוֹת הֵם חִיצוֹנִיּוּת דְּחִיצוֹנִיּוּת

In fact there are three levels of emanation from these three Worlds: souls emanate from their innermost aspect; angels from their outer aspect; and worlds from their outermost aspect.

וּבְרִיבּוּי הַהִשְׁתַּלְשְׁלוּת דְּהִשְׁתַּלְשְׁלוּת הָאוֹר בִּבְרִיאָה יְצִירָה עֲשִׂיָּה מִמַּדְרֵיגָה לְמַדְרֵיגָה בְּרִיבּוּי הַמַּדְרֵיגוֹת הֲרֵי מִתְעַלֵּם

By means of the successive stages in the chain-like scheme of spiritual descent that is called hishtalshelus, the light of these three Worlds

ומסתתר האור ממדריגה למדריגה עד שבהגיע האור לעולם הגלגלים והמזלות הרי מתעבה ומתגשם,

becomes increasingly obscured, until it reaches the realm of the Galgalim and Mazalos where it becomes dense and becomes a material.

ולכן כל ההשפעה והגילוי בעולם התחתון ועולם הגשמי דעולם הזה הוא על ידי הגלגלים ומזלות, וכמו שנאמר[ח] וממגד תבואות שמש וממגד גרש ירחים,

This descent allows the Galgalim and Mazalos to monitor the influence and revelation of the Divine light in this lowly, material world. This function is alluded to in the verse, *"From the rich harvests brought out by the sun and the rich produce hastened forth by the moon."*

וכמאמר[ט] אין לך עשב מלמטה שאין לו מזל מלמעלה המכה בו ואומר לו גדל, שהוא בא מאור וחיות האלקי ששופע דרך הגלגלים ומזלות,

Another reference to this subject is to be found in the statement of the Sages,—"No blade of grass below is without its Mazal Above that strikes it with the command: Grow!"

דזהו השפלה גדולה מה שהאלקות בא בהעלם והסתר גדול כל כך,

[The world, then, is animated] by the G-dly light and life-energy that flows through the Galgalim and Mazalos.

בריבוי העלמות והסתרים דריבוי ההשתלשלות דבריאה יצירה עשיה עד שבא בהשפעה חיצונית וגשמית,

It is a far-reaching condescension for G-dliness to appear in such a concealed manner, through the many downward stages represented by the worlds of Beriah, Yetzirah and Asiyah, to the point that it is expressed in external, material influences.

ובפרט כמו שבא בהריבוי צמצומים העלמות והסתרים עד שיכול להיות דבר ההיפך מאלקות לגמרי, והיינו לשכוח על הוי' לגמרי חס ושלום,

This is particularly true as G-dliness descends through many tzimtzumim and many stages of concealment until it becomes [enclothed in a creation that outwardly] is the very opposite of G-dliness. There are beings [of the physical realm] that can (G-d forbid) entirely forget G-dliness.

ומכל שכן כמו שכתוב בקליפה וסטרא אחרא לאמר לי יארי ואני עשיתני,[י] שהו היפך האמת ממש, דהאמת הוא דויברך יעקב את פרעה[יא] (ואיתא בתנחומא[יב] הובא ברש"י במקומו[יג], ובמה ברכו, ברכו שיעלה נילוס לקראתו, והוא השפעת הטוב העליון שנמשך,

This we see in the forces of evil [whose approach is epitomized in Pharaoh's boast], "The Nile is mine, and I have made it." This was the very opposite of the truth. For it was Yaakov who blessed Pharaoh, and (as is stated in Midrash Tanchuma and cited by Rashi on the appropriate verse) his blessing was that the Nile should rise at Pharaoh's approach—an instance of the Divine good being drawn down to this world.

הנה פרעה מלך המצרים וגבולים הוא עוד כפוי טובה ואומר לי יאורי

Pharaoh, however, was the King of constriction. [Mitzrayim is a word which means "Egypt" when

וַאֲנִי עֲשִׂיתִנִי, שֶׁהוּא הֵיפֶךְ הָאֱמֶת,

vocalized one way, and which means "constriction" when vocalized differently. Being thus the very archetype of a limited, nonspiritual conception of the universe, Pharaoh was] not only ungrateful, but claimed furthermore, "The Nile is mine, and I have made it." [A claim] that is untrue.

אֲשֶׁר כְּמוֹ כֵן יֶשְׁנוֹ גַּם בַּעֲבוֹדָה בְּכָל אֶחָד וְאֶחָד בְּבַעֲלֵי עֲסָקִים וְיוֹשְׁבֵי אֹהֶל,

Parallels to this attitude may be detected in the divine service of every man, whether he be a businessman or a scholar.

דִּבְבַעֲלֵי עֲסָקִים הוּא מָה שֶׁחוֹשֵׁב דְּכֹחִי[יג] וְעֹצֶם יָדִי עָשָׂה לִי אֶת הַחַיִל הַזֶּה,[יד] דַּהֲגַם שֶׁיּוֹדֵעַ וּמַאֲמִין שֶׁהוּא הַנֹּתֵן לְךָ כֹּחַ לַעֲשׂוֹת חָיִל[טו], וּבִרְכַּת הֲוָיָ' הִיא תַעֲשִׁיר,[טז] וּמַזְכִּיר שֵׁם שָׁמַיִם עַל כָּל דָּבָר וְדָבָר בְּעִסְקוֹ, וּמִכָּל מָקוֹם הִנֵּה חוֹשֵׁב דְּכֹחוֹ וְעוֹצֶם יָדוֹ, הַיְינוּ דְּחָכְמָתוֹ עָמְדָה לוֹ,[יז]

In the world of business a man may incline to think,—"My strength and the might of my hand have made me this wealth." Even though the same man knows and believes that [in the words of the following verse] "it is [G-d] Who gives [him] the power to accumulate wealth"; [even though he knows and believes] that "it is the blessing of G-d that grants wealth"; [even though] he mentions the Name of G-d at every stage in his business dealings;—nevertheless, he may still think that it is the might of his hand, his own intellectual superiority, that is responsible for his prosperity.

וּלְזֹאת הִנֵּה בִּזְמַן הָעִילּוּי, בְּכָל הָעִנְיָנִים, יָעוֹז בְּהַוָּותוֹ,[יח] שֶׁהוּא מִתְגָּאֶה בְּעֶצֶם מַהוּתוֹ, וְנִדְמֶה לוֹ כִּי חָכְמָתוֹ עָמְדָה לוֹ, וְכֵן לְהֵיפֶךְ בִּזְמַן הַדּוֹחַק חַס וְשָׁלוֹם הוּא בִּנְמִיכַת רוּחַ וְשִׁפְלוּת דִּשְׁנֵיהֶם אֵינָם אֱמֶת,

When success smiles upon him, therefore, he is prone to "grow bold in his wickedness," becoming inflated with pride in the fruits of his wisdom. On the other hand, when his fortunes are bleak, such a man's spirits will fall, and he will become depressed. In fact, however, both these reactions are unjustified.

דְּמֵאַחַר דְּבִרְכַּת הֲוָיָ' הִיא תַּעֲשִׁיר הֲרֵי צָרִיךְ לִהְיוֹת בְּהַשְׁוָאָה בְּהֶרְגֵּשׁ נַפְשׁוֹ, אֶלָּא דְּיֵשׁ בּוֹ חִסָּרוֹן.

For since "it is the blessing of G-d that grants wealth," he should experience equanimity in the face of both situations. And if his affairs have not succeeded, let him seek a fault in himself.

דִּכְמוֹ כֵן הוּא בְּיוֹשְׁבֵי אֹהֶל, דַּהֲגַם שֶׁלּוֹמֵד תּוֹרָה וְיוֹדֵעַ שֶׁהוּא תּוֹרַת הֲוָיָ', וּבְכָל זֹאת הֲרֵי אֶפְשָׁר חָלִילָה שֶׁבְּכֹחַ הַתּוֹרָה אוֹמֵר דְּבַר הֲלָכָה שֶׁהוּא הֵיפֶךְ הַתּוֹרָה,

Similarly with one of those who "dwell in the tents" of scholarship. Even though while he is at his books he keeps in mind that this is G-d's Torah that he is studying, it is always possible that in the name of the Torah he will render a legal decision that contradicts it.

וְהוּא כְּדוּגְמַת בַּעֲלֵי הָעֲסָקִים דַּהֲגַם דְּמַאֲמִין בַּהֲוָיָ' בֶּאֱמוּנָה פְּשׁוּטָה שֶׁהוּא יִתְבָּרֵךְ הַנּוֹתֵן כֹּחַ לַעֲשׂוֹת חָיִל, וּבִרְכַּת הֲוָיָ' הִיא תַּעֲשִׁיר, וּבְכָל זֹאת הִנֵּה כַּאֲשֶׁר עִנְיָנָיו מַצְלִיחִים לִבּוֹ זְחוּחָה עָלָיו וְיִתְגָּאֶה בְּעַצְמוֹ כוּ', וְכַאֲשֶׁר חַס וְשָׁלוֹם דָּחוּק לוֹ הֲרֵי זֶה מֵעִיק לוֹ בְּיוֹתֵר וְשָׁפֵל בְּעֵינֵי עַצְמוֹ,

In this he resembles the above businessman who, even though he believes with simple faith that "it is [G-d] Who gives [him] the power to accumulate wealth," and even though he believes that "it is the blessing of G-d that grants wealth," nevertheless grows buoyant and opinionated when his affairs are doing well... and bothered and crestfallen when times are hard.

דְּטַעַם הַדָּבָר הוּא לְפִי דְּעֶצֶם יְסוֹד הָעֵסֶק אֵינוֹ כִּדְבָעֵי, דְּזֶה שֶׁמַּאֲמִין דְּהוּא יִתְבָּרֵךְ הַנּוֹתֵן כֹּחַ לַעֲשׂוֹת חָיִל, הוּא רַק אֶצְלוֹ בֶּאֱמוּנָה פְּשׁוּטָה בִּלְבַד, אֲבָל יְסוֹד הָעֵסֶק וְהַמַּשָּׂא וּמַתָּן אֵינוֹ כִּדְבָעֵי לִהְיוֹת עַל פִּי הַתּוֹרָה, וְלָכֵן הַיּוֹצֵא מִזֶּה הוּא כַּנִּזְכָּר לְעֵיל.

The reason for these feelings is that his business stands on a mistaken foundation. His belief that "it is [G-d] Who gives [him] the power to accumulate wealth" is [not internalized, but rather] left at the level of simple faith; the principles guiding his business transactions, however, do not conform to the standards set by the Torah. And this explains the untoward results described above.

וְכֵן הוּא בְּיוֹשְׁבֵי אֹהֶל דַּהֲגַם שֶׁלּוֹמֵד תּוֹרָה וְיוֹדֵעַ שֶׁהִיא תּוֹרַת הֲוָיָ', אֲבָל עֶצֶם הַלִּימּוּד וְגוּף הַיְּדִיעָה אֵינָם כִּדְבָעֵי, וְהוּא דְּכַאֲשֶׁר לוֹמֵד אֶת הַתּוֹרָה, וְהַיְינוּ בְּעֵת לִימּוּדוֹ שׁוֹכֵחַ עַל נוֹתֵן הַתּוֹרָה,[יט]

In similar fashion, though a scholar knows that what he is studying is G-d's Torah, the very essence of his study and his knowledge may be faulty; while studying the Torah he may forget the Giver of the Torah.

כִּי אִם הוּא אֶצְלוֹ עִנְיָן שִׂכְלִי, וְלִהְיוֹתוֹ אֶצְלוֹ שִׂכְלִי בִּלְבַד, הִנֵּה אַחַר כָּךְ כְּשֶׁיּוֹדֵעַ מָה שֶׁלָּמַד, הֲגַם שֶׁיּוֹדֵעַ שֶׁזֶּהוּ תּוֹרַת הֲוָיָ', וּבְכָל זֹאת הֲרֵי גַּם הוּא שִׂכְלִי, וְלָכֵן יָכוֹל חַס וְשָׁלוֹם לוֹמַר דָּבָר וּלְדַיֵּיק עִנְיָן בְּשִׂכְלוֹ מָה שֶׁהוּא הֵיפֶךְ הַתּוֹרָה,

His study can become a mere intellectual exercise, so that even though he may well know what he has mastered, he may later follow the dictates of his independent intellect and arrive at conclusions that contradict what he has studied.

וְהַיְינוּ דִּכְלָלוּת הָעִנְיָן דַּהֲגַם שֶׁמְּקַבֵּל חַיּוּת מֵאֱלֹקוּת מַמָּשׁ, וּמִכָּל מָקוֹם יָכוֹל לִהְיוֹת חַס וְשָׁלוֹם הֵיפֶךְ הָאֱלֹקוּת, וְהוּא לְפִי שֶׁהָאוֹר בָּא בְּרִיבּוּי צִמְצוּמִים הַעֲלָמוֹת וְהֶסְתֵּרִים בְּיוֹתֵר,

The same pattern may be observed on a wider scale. Though a person may receive his life-energy from G-d Himself, it is possible for him [to conduct his life in a manner that] contradicts G-dliness—because the light filters down to him through an abundance of tzimtzumim and stages of concealment.

דְּזֶהוּ עִנְיַן הַטֶּבַע לְשׁוֹן טֻבְּעוּ בְיַם סוּף,[כ] שֶׁהָאוֹר הוּא מוּטְבָּע בְּהַהֶסְתֵּר וְהַהֶעְלֵם בְּיוֹתֵר, שֶׁבָּא מֵרִיבּוּי הַהִשְׁתַּלְשְׁלוּת

In the Holy Tongue this is hinted at in the very word for "nature" (teva), which shares a root with the verb "to sink," as in the phrase,—"sank in the Sea of Reeds." Like something that sinks

out of sight, the descending G-dly light becomes increasingly obscured until it reaches even the lowliest levels of creation.

דְּהָאוֹר, שֶׁמִּשְׁתַּלְשֵׁל מִמַּדְרֵיגָה לְמַדְרֵיגָה עַד הַמַּדְרֵיגוֹת הַיּוֹתֵר אַחֲרוֹנוֹת.

א בתקו"ז (הובא לעיל פרק יב).
ב ראה אוה"ת ענינים ע' רנט ואילך. סה"מ תרס"ד ע' פ ואילך. הגהות לד"ה פתח אליהו שבתו"א – תרנ"ח ע' ט ואילך. המשך תרס"ו ע' קצא ואילך. ועוד.
ג תקו"ז בהקדמה (יז, א).
ד ראה ד"ה פתח אליהו בתו"א וירא יג, ג ואילך. הגהות לד"ה הנ"ל שם ע' א ואילך.
ה (
ו פרדס שער טז (שער אבי"ע) פ"ג. עץ חיים שער מו (שער כסא הכבוד) פ"א. פ"ד-ה. שער מז (שער סדר אבי"ע) פ"ה. דרושים נחמדים למהר"ם שי"ף (בסוף מס' חולין) ד"ה ההפרש שבין ישראל למלאכים.
ז (ראה לקו"ת שה"ש עוד ביאור ע"פ יונתי [יט, ג]. וש"נ.
ח ברכה לג, יד.
ט (ראה ב"ר פ"י, ו. זח"א רנ"א, א. ועוד.)
י ראה לקו"ש חכ"א ע' 40 ובהערה 33 שם.
יא ויגש מז, י.
יב נשא כו.
יג עקב ח, יז (בפסוק ליתא תיבת "כל").
יד ראה סהמ"צ להצ"צ קז, א. סה"מ תרצ"ו ע' 115.
טו עקב שם, יח.
טז משלי י, כב.
יז ע"פ קהלת ב, ט.
יח תהלים נב, ט.
יט ראה ר"ן נדרים פא, א. ב"ח לטור או"ח סמ"ז (ד"ה ומ"ש דאמר). לקו"ש חט"ו ע' 3 ואילך.
כ בשלח טו, ד. וראה אוה"ת שה"ש ח"א ע' שטו. סה"מ תרע"ח ע' פט. תרפ"ט ע' נא. וש"נ.

SOME BACKGROUND

in 5710 (1950), the Previous Rebbe, Rabbi Yosef Yitzchak Schneersohn gave his son-in-law, Rabbi Menachem M. Schneerson, a chasidic discourse to publish, in four installments. The first was to be released for the upcoming Shabbos, 10th of Shevat, the yahrtzeit of his grandmother. There were 20 chapters in the discourse. It's title is "Basi L'Gani". As it happened, that Shabbos the Previous Rebbe passed on. This Ma'amar became his final word.

This year marks 73 years since his passing.

The following year, 10th of shevat 5711 (1951), the Rebbe assumed the leadership of Chabad by opening a discourse on the same words "Basi Basi L'Gani" and elaborating its theme in greater depth. Each year thereafter, on the Yartzeit, the Rebbe would delve into one subsequent chapter of that original discourse. This happened for (almost) 2 full cycles of 20 years. This year corresponds to the 13th chapter. Next week, we will feature commentary from the Rebbe's discourse on this chapter.

ענינים מתוך מאמרי באתי לגני תשכ"ג ותשמ"ג – מתורת כל הנשיאים

EXCERPTS OF BASI L'GANI 5723 & 5743 —
FROM EACH OF THE REBBEIM

Basi L'Gani—5743—באתי לגני–תשמ"ג[1]

(Chapters 1 - 3)

Every year the Rebbe would say a maamar on Yud (the 10th of) Shvat, as an explanation on the last series of maamarim that the Previous Rebbe gave over to be printed, known as the "Basi L'Gani" series. This series of four maamarim contains twenty chapters. Over a period of twenty years, from 5711-5730, the Rebbe would explain one chapter of this twenty-chapter series every year. Starting from 5731, the Rebbe started this twenty-year cycle of commentary again, which continued until 5748. This maamar, from 5743, is connected to the 13th chapter of the "Basi L'Gani" series of the Previous Rebbe.

In that chapter, the Previous Rebbe focuses on the following concept: It says in the Zohar that "Hashem's Infinite Light reaches 'upward' infinitely and extends 'downward' without any limit." What does it mean it extends 'downward'? One explanation is that Hashem's Infinite Light spiritually descends to become involved, as it were, in creating unlimited levels of concealment on His Presence. It extends itself to create even unholy things that rebel against Hashem.

The purpose of this great concealment is to 'set the stage,' as it were, for us to wage war against this unholiness and concealment. Hashem desires that we serve Him as soldiers fighting a war. This is because this method of service brings out the deepest possible powers and strengths of the person, his power of perseverance to achieve victory. This causes a corresponding revelation of the deepest possible revelation of Hashem, in this physical world, in us.

In the beginning of the Rebbe's maamar (the first two chapters of the printed version of the maamar), he reviews the main points of the Previous Rebbe's 'Basi L'Gani" series, from the first chapter until the chapter connected to that year, in this case, until chapter 13:

1. Note: The Yiddish text of the maamar is from the written transcript of the maamar as it can be heard on the audio recording (here: ashreinu.page.link/JUvG). Therefore, it differs somewhat in sequence of ideas (and very slightly in content as well) from the Hebrew written versions of the maamar in Sefer Maamarim Basi L'Gani. Nonetheless, the division of chapters here is corresponding to the chapter division as it appears in Sefer Maamarim Basi L'Gani.

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Nikkud by Zushi Greisman & Chayenu

א

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה – וואָס דאָס אִיז דאָך דער מַאֲמָר, וואָס דער בַּעַל הַהִלּוּלָא האָט אַרויסגעגעבן לְלָמְדוֹ בְּיוּ"ד בָּעֲשִׂירִי בִּשְׁבָט, און אַזוֹי אִיז דאָך אויך דערנאָך געוואָרן "מִנְהַג יִשְׂרָאֵל תּוֹרָה הוּא", לְלָמְדוֹ בְּכָל עֲשִׂירִי בִּשְׁבָט בְּכָל שָׁנָה וְשָׁנָה – און ער ברענגט אַראָפּ דער מַאֲמַר הַמִּדְרָשׁ און פֵּרוּשׁ הַמִּדְרָשׁ "בָּאתִי לְגַנִּי – לְגַנִּי לְגִנּוּנִי", וואָס דאָס אִיז עִקַּר שְׁכִינָה, אִיז בַּתַּחְתּוֹנִים הָיְתָה, אַז דאָס גֵייט אויפְ'ן עוֹלָם הַזֶּה הַתַּחְתּוֹן הַגַּשְׁמִי, וואָס דאָרט אִיז געווען דער עִקַּר שְׁכִינָה בִּשְׁעַת הַבְּרִיאָה.

The maamar of the Previous Rebbe begins: "[Hashem tells the Jewish People]: **I have come into my garden, My sister, my bride."** (Shir Hashirim, 5:1) **This is the maamar that was given out by the one whose yahrtzeit we are commemorating** [the Previous Rebbe], **in order to learn it on Yud** (the 10th) **of Shvat,** [which was also given out in connection with the yahrtzeit of his grandmother, Rebbetzin Rivkah, but ended up also being his own day of passing,] **and afterwards this became "a custom of the Jewish People, which is also a part of the Torah," to learn it on Yud Shvat each and every year. He brings** [in his maamar] **the teaching and explanation of the Midrash** (Shir HaShirim Rabbah), [that when the verse says] **"I** [Hashem] **have come לְגַנִּי-into My garden," it means "לְגִנּוּנִי-into My primary residence,"** [meaning, at the time of the Giving of the Torah, Hashem's Divine Presence returned to the place it wanted to be the most, from the very beginning of creation, which is this physical world,] **which refers to the "Ikar Shechina-Expression of Hashem's Most Essential Being," which was found in the lowest level, which means this physical world, which is where this "Ikar Shechina" was found at the time of creation.**

און דערנאָך אִיז געווען, עַל יְדֵי הָעִנְיָן הַיָּדוּעַ, עַל יְדֵי אָדָם הָרִאשׁוֹן, אָט דעמאָלט נִסְתַּלֵּק געוואָרן דִי שְׁכִינָה מֵהָאָרֶץ לָרָקִיעַ הָרִאשׁוֹן, און אַזוֹי אִיז אויך דוּרך דִי שִׁשָּׁה עִנְיָנִים לְאַחֲרֵי זֶה, בִּיז וואַנעט, אַז דִי שְׁכִינָה עָלְתָה לְמַעְלָה, בִּיז צוּ רָקִיעַ הַשְּׁבִיעִי.

Afterwards, through the well-known incident that happened with Adam, the first [man], [the sin of eating from the Tree of Knowledge,] **at that point the** Ikar **Shechina ascended from the earth to the first level of the Heavens** [that is closest to earth], **and similarly, this process** [of the Ikar Shechina ascending] **occurred through the next series of six incidents** [i.e., sins] **that came after,** [in the six generations following Adam,] **until the** Ikar **Shechina ascended all the way to the 7th Heaven** [that is farthest from the earth].

און דערנאָך זײַנען געקומען צַדִּיקֵי עוֹלָם, אָנהויבענדיק מיט "אֶחָד הָיָה אַבְרָהָם", וואָס הוֹרִיד הַשְּׁכִינָה מֵרָקִיעַ הַז' לַשִּׁשִּׁי, און דערנאָך ביז ס'איז געקומען דוֹר אַחַר דוֹר, וְצַדִּיק אַחַר צַדִּיק, בִּיז צוּ מֹשֶׁה רַבֵּינוּ, וואָס ער איז געווען הַשְּׁבִיעִי, וְכָל הַשְּׁבִיעִין חֲבִיבִין, און ער האָט מוֹרִיד געווען די שְׁכִינָה מֵרָקִיעַ הָא' לָאָרֶץ.

Afterwards, there were tremendously great Tzadikim who came [into the world], **starting with "Avraham, who was one and unique," who brought down the** Ikar **Shechina from the 7th Heaven to the 6th, and after him, a great Tzadik came in each generation** [who brought down the Ikar Shechina one level], **until Moshe our teacher, who was the 7th** [generation from Avraham], **and** [there is a principle that] **"every 7th is beloved," and he brought down the** Ikar **Shechina from the 1st Heaven to the earth** [through the Giving of the Torah, and more so through the construction of the Mishkan and the service performed in it].

וואָס דאָס איז אויך דעמאָלט ווערט "אִסְתַּלַּק יְקָרָא דְקוּדְשָׁא בְּרִיךְ הוּא בְּכוּלְּהוּ עָלְמִין", און ווי ער איז מְפָרֵשׁ בַּאֲרוּכָּה אין דעם מַאֲמָר, אַז דער "עִקָּרָא דִשְׁכִינְתָּא" וואָס ער איז בְּכוּלְּהוּ עָלְמִין בְּשָׁוֶה, וואָס דאָס באַווײַזט דאָך אויף אַ דַּרְגָּא נַעֲלֵית אין אֱלוֹקוּת, סוֹבֵב כָּל עָלְמִין, ווערט אין דערויף "אִסְתַּלַּק", וואָס דאָ איז דער טײַטש "אִסְתַּלַּק" אַ עִנְיָן פון "יִשְׁכְּנוּ לָעַד עָלֶיהָ", מען איז דאָס מַשְׁכִּין לְמַטָּה, אָבער מִצַּד דערויף וואָס דאָס איז סוֹבֵב כָּל עָלְמִין, שְׁטייט עס אין אַן אוֹפֶן וואָס ווערט אָנגערופן "הִסְתַּלְּקוּת", וואָרום דאָס איז אין אַן אוֹפֶן שֶׁל מַקִּיף, אָבער אַזאַ מִין מַקִּיף, וואָס ער פּוֹעֵל'ט אויך בְּכָל הָעִנְיָנִים.

At that time, this [descent of the Ikar Shechina into the physical world] **caused that "the Glory of Hashem should 'ascend'** [in a way of revelation, not in a way of removal] **into all the worlds,"** [not only in the physical world], **as he explains at length in the maamar, that the Ikar Shechina, which in found in all worlds equally, which refers to a very high level of Hashem's revelation, that "Encompasses all Worlds," this level "ascends," and in this context the "ascent" actually refers to** [a revelation] **that comes "to dwell on** [the land] **forever," meaning that we bring it down to dwell below** [in the world], **however, since this is a revelation that "Encompasses all World," therefore, it exists in a** [transcendent] **manner which is referred to as "ascending," since it exists in a transcendent manner, however, this transcendent revelation affects everything** [in the revealed and tangible aspects of our reality, and therefore even though it is called the "ascent" of His Glory, the meaning is actually the opposite, that this Light is drawn down to affect us].

וואָס דאָס איז אויך די עֲבוֹדָתָם וְתַפְקִידָם פון "עַמֵּךְ כֻּלָּם צַדִּיקִים", אַז עס זאָל זײַן דער יִשְׁכְּנוּ לָעַד עָלֶיהָ, זיי זאָלן מַשְׁכִּין זײַן, און מאַכן אַ דִּירָה לוֹ יִתְבָּרֵךְ, "עָלֶיהָ" בַּתַּחְתּוֹנִים

This is the job and mission of "Hashem's [Jewish] **nation which is completely righteous," to accomplish that this** [Encompassing/Transcendent Light of Hashem] **should dwell on this world forever, that they should cause it dwell here, and thereby make a dwelling for Hashem Himself, so that He should**

אִין עוֹלָם הַזֶּה הַתַּחְתּוֹן שֶׁאֵין תַּחְתּוֹן לְמַטָּה הֵימֶנּוּ.

dwell on this lowest level, in this lowest world, that there is no level lower than it.

וואָס דערפאַר איז אויך געפינט מען דאָך פון די צִוּוּיִים פון מֹשֶׁה רַבֵּינוּ אִין אַ עִנְיָן עִיקָּרִי, וואָס ער האָט דאָך מוֹרִיד געווען די שְׁכִינָה, כְּאָמוּר, בִּיז לָאָרֶץ, אַז מען האָט דורךְ אים אָנגעזאָגט, און ער האָט זיך אָפּגעגעבן, מיט "וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם", אַז עס זאָל זיין דער "וְשָׁכַנְתִּי בְּתוֹכָם" טאקע בְּתוֹךְ כָּל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל.

Because of this [mission to bring down the Light of Hashem to the physical world], **we find among the instructions from Hashem to Moshe something of the greatest significance,—since he was the one to bring down the** Ikar **Shechina to the earth, as mentioned above—that Hashem's instruction** [in the beginning of Parshas Teruma]: **"make for Me a 'Mikdash-holy place,' so that I** [Hashem] **can dwell among them" was given over through him** [Moshe], **and he was personally involved** [in fulfilling that instruction], **so that Hashem should actually dwell inside each and every Jew.**

דאָס איז אָבער געווען אִין אַן אוֹפֶן און דורךְ דערוֹיף, וואָס מען האָט געמאַכט פון עִנְיָנִים גַּשְׁמִיִּים פון עוֹלָם הַזֶּה הַתַּחְתּוֹן – די אַלֶע דְרַייצְן און פוּפְצְן זאַכן וואָס מען רעכנט אוֹיס – האָט מֹשֶׁה אָנגעזאָגט, און דערנאָך געזען, און האָט זיך מִשְׁתַּתֵּף געווען, בִּיז וואַנעט, אַז ער האָט מֵקִים געווען די מִשְׁכָּן – דַּוְקָא מֹשֶׁה רַבֵּינוּ אַליין, זאָל זיין דער מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם, וואָס דורךְ דערוֹיף, ווערט דער עִיקַּר שְׁכִינָה בַּתַּחְתּוֹנִים, אויךְ אִין זְמַן מֹשֶׁה, און דערנאָךְ לְאַחֲרָיו.

However, this [Mikdash-holy place] **can only be made from the physical things of this lowest world, —which were the 13 or 15 materials listed there** [in the beginning of Parshas Teruma]—**Moshe gave over the instructions, and oversaw the process, and was personally involved in it, and it was specifically Moshe himself who completed the process of setting up the Mishkan, so that there would be a 'Mikdash-holy place' through which Hashem would dwell among them. Through this, the Ikar Shechina was expressed in the lowest world, even from the time of Moshe and** [in all generations] **after him.**

און דערפאַר איז אויךְ וואָס מען זאָגט, אַז "וְעָשִׂיתָ קְרָשִׁים לַמִּשְׁכָּן עֲצֵי שִׁטִּים עֹמְדִים", אַז מען נעמט – ווי ער איז מְבָאֵר אִין דער מַאֲמָר – אַז פון שְׁטוּת פון עוֹלָם הַזֶּה, וואָס נעמט זיך דערפון וואָס עס איז דאָ "שִׁיטָה", פון לָשׁוֹן וואָס ער איז מַטֶּה מִדֶּרֶךְ הַיָּשָׁר, וואָס דאָס איז "דֶּרֶךְ הוי' לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט", נויגט ער דערפון אָפּ, און דאָס ווערט דערפון שְׁטוּת פון עוֹלָם הַזֶּה, מאַכט

Therefore, it says [in the continuation of Parshas Teruma] **"you should make upright 'קֶרֶשׁ-beams' for the** [walls of the] **Mishkan, out of 'שִׁטִּים-acacia/cedar' wood." Which means, as explained in the maamar, that we need to take the 'שְׁטוּת-foolishness' of this world, that comes from the fact there is 'שִׁיטָה-turning away,' meaning that someone turns away from the 'straight path,' which is the "path of Hashem, to do righteous acts of charity and justice," and he turns away from this** [path], **and it is this** [distortion from the true path] **that makes the 'שְׁטוּת-foolishness'**

ער דערפון עֲצֵי שִׁטִּים, וואָס פון זיי ווערט געמאַכט קרשים, אז פון שֶׁקֶר פון וועלט, איז ער מְהַפֵּךְ, און עס ווערט אויך נִתְהַפֵּךְ די צֵרוּפִים, און עס ווערט פון שֶׁקֶר, ווערט דער צֵרוּף קֶרֶשׁ-קְרָשִׁים, וואָס זיי ווערן די עֲצֵי שִׁטִּים עוֹמְדִים, וואָס דאָס ווערט דער מִשְׁכָּן, אין וועלכער דער אויבערשטער איז שׁוֹכֵן.

of this world, but someone can [take that notion of doing things that do not make sense and] **use it to make the 'שִׁיטִּים-acacia/cedar' wood** [beams of the Mishkan, by devoting himself to Hashem on a level that is beyond needing to make sense, which is 'mesiras nefesh-self-sacrifice,'] **which become the 'קֶרֶשׁ-beams'** [for the walls of the Mishkan], **which means that he takes the 'שֶׁקֶר-falseness' of this world, and he turns it around, even changing the order of the letters of the word, so that the word 'שֶׁקֶר-falseness' becomes the word 'קֶרֶשׁ-beams'** [for the Mishkan], **which are the upright beams of "'שִׁיטִּים-acacia/cedar' wood,** [made from the converted 'שְׁטוּת-foolishness' of this world] **which are used to make the Mishkan, in which Hashem dwells.**

ב

און דערנאָך איז אויך דאַרף מען דוּרְכפירן די שְׁלִיחוּת, אַז עס זאָל אויך זיין בְּתַכְלִית הַשְּׁלֵמוּת, וואָס אויף דערויף בְּרענגט ער אויך דער דֻּגְמָא, אַז מִצַּד דערויף וואָס עס איז דאָ דער שֶׁקֶר פון וועלט, דער "שְׁטִּים" כִּפְשׁוּטָהּ, קאָן אין דערויף ווערן דערפון, אַ מְנַגֵּד חַס וְשָׁלוֹם צו דעם אויבערשטן.

After this [above explanation of our mission to make our physical life a dwelling for Hashem,] **we come to actually fulfill our mission, and we need to make sure it is done in the most complete manner. Regarding this, he brings** [in the maamar] **an example: Since in this world there is falseness, which is "שִׁיטִּים"** [from the meaning of 'שְׁטוּת-foolishness'] **in the literal sense, from this** [foolishness] **there can be something that is fighting against Hashem, Heaven forbid.**

און דעמאָלט ווערט נִתְעוֹרֵר דער "נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר", דער עִנְיָן פון מִדַּת הַנִּצָּחוֹן, ווי מען זעט דאָס בְּפַשְׁטוּת אין אַ מֶלֶךְ בָּשָׂר וָדָם, וואָס פאַרוואָס איז דאָס אַזוי ביי אַ מֶלֶךְ בָּשָׂר וָדָם, דערפאַר וואָס "מַלְכוּתָא דְאַרְעָא" האָט דער אויבערשטער געוואָלט אַז זי זאָל זיין כְּעֵין "מַלְכוּתָא דִרְקִיעַ", אַז וויבאלד אַז לְמַעְלָה, איז אַ דָּבָר הַמְנַגֵּד כִּבְיָכוֹל רופט אַרויס דער מִדַּת הַנִּצָּחוֹן, ווערט אַזוי אויך אט דאָ לְמַטָּה ביי אַ מֶלֶךְ, אַז ווען

When that happens, the aspect of perseverance for victory—derived from "the Eternal Victorious Hashem of the Jewish People, who never changes"—is awakened [to defeat the thing fighting against Hashem]**. As we see this clearly in regards to a physical king** [that when someone fights against him, he is awakened to battle for victory], **and why is this true regarding a physical king? Because Hashem wanted that kingdoms on earth should reflect how the "Heavenly Kingdom" operates, and since Above something that fights against Him, awakens, as**

it were, His desire for victory, this becomes how it is regarding a physical king, that his desire for victory is awakened specifically when there is something fighting against him. This desire for victory changes the whole nature of the king, and reveals in him his deepest soul powers.

ווערט בַּיי עם אַרויסגערופְן דער מִדַּת הַנִּצָּחוֹן, דַוְקָא ווען עס איז דָא אַ לוֹחֵם כְּנֶגְדוֹ אַ מְנַגֵּד כְּנֶגְדוֹ. און דער מִדַּת הַנִּצָּחוֹן איז אים אינגאַנצן מְשַׁנֶּה און מְגַלֶּה די כּוֹחוֹת הֲכִי נֶעֱלָמִים אין דעם מֶלֶךְ.

[This desire for victory effects the king so much,] **until, as is explained at length in the analogy, that the royal treasuries, that he himself collected, and that were collected for him** [from previous generations], **and that are so valuable, that, not only they are not spent on other things, and are not used at all, but in fact, no one is even allowed to look at them, and they are never displayed, since they are such hidden** [treasures], **however, when the desire for victory is awakened because of an enemy fighting his kingship, then, not only he reveals these treasures, and not only he takes out the treasures, but he also spends them without calculations, to pay for the soldiers in the army and their generals, in order that they should go to battle, and be victorious in battle, until the complete victory which upholds his kingship.**

בִּיז וואַנעט – ווי ער איז מְבָאֵר בַּאֲרִכָּה אין דעם מָשָׁל – אַז עס איז דָא די אוֹצְרוֹת הַמֶּלֶךְ, וואָס "צָבַר" וואָס ער אַליין האָט צוזאַמענגעקליבן, און מען האָט צוזאַמענגעקליבן פאַר אים, און זיי זיינען אויף אַזוי פיל טייער, אַז נִיט נאָר ער איז דאָס נִיט מְבַזְבֵּז, נִיט נאָר ער נוּצט דאָס בִּכְלָל נִיט, בִּיז אֲפִלּוּ אַז לֹא שְׁזָפַתּוּ עַיִן רוֹאָה, מען באַווייזט דאָס גאָרנִיט, דאָס איז דאָך סְתִימָא דְּכָל סְתִימִין, איז בְּשָׁעַת עס ווערט נִתְעוֹרֵר מִדַּת הַנִּצָּחוֹן מִצַּד אַ עִנְיָן הַמְנַגֵּד, אָט דעמאָלט, איז נִיט נאָר ער איז מְגַלֶּה די אוֹצְרוֹת, נִיט נאָר ער נעמט אַרויס די אוֹצְרוֹת, נאָר ער איז מְבַזְבֵּז די אוֹצְרוֹת צו די אַנְשֵׁי חַיִל און די מְפַקְּדִים שֶׁלָּהֶם, כְּדֵי זיי זאָלן גיין בְּמִלְחָמָה, און זיי זאָלן דוּרְכפירן די מִלְחָמָה, בִּיז דעם נִצָּחוֹן וואָס דאָס ווערט נִצְחוֹן הַמֶּלֶךְ.

So too, Hashem, who is Infinite, has "treasures," as he brings in the maamar the concepts needed to understand [what] **this** ["treasure" is]. **Which, in general, this "treasure" is the idea of the fear of Hashem, as this is further explained and brought out in all of its details** [in the maamar], **starting with the idea of how the fear of Hashem is** [connected to] **the Sefira of Malchus of Atzilus, and to even higher levels, and this** [power to attain the fear of Hashem] **is the true "treasure."**

אָט אַזוי איז אויךְ דָא די אוֹצְרוֹת פוּן אֵין סוֹף בָּרוּךְ הוּא – ווי ער בְּרענְגט אַראָפּ אין דער מַאֲמָר, די עִנְיָנִים וואו עס ווערט גערעדט אין דערויף דער בֵּאוּר הָעִנְיָן – וואָס כְּלָלוּת איז דאָס דער עִנְיָן פוּן יִרְאַת שָׁמַיִם ווי דאָס ווערט דערנאָך איבער גְעטַייטשט און אַראָפּגעבּראַכט בְּכָל הָעִנְיָנִים, אָנהויבענדיג ווי יִרְאָה סְפִירַת הַמַּלְכוּת לְמַעְלָה און נאָך העכער, אָט דאָס איז דער אוֹצָר הָאֲמִתִּי –

In connection with this, he quotes what it says in the Tikunei Zohar: "Hashem's Infinite Light reaches upward infinitely, and downward

ברענגט ער אויף דערויף אַראָפּ, וואָס ער זאָגט אין תִּקּוּנֵי זֹהַר, אַז אוֹר אֵין

without any limit," and it is this [Infinite Light] **which is the true "treasure,"** [which is accessible to those who possess the fear of Hashem, the "key" to this "treasure" chest of Infinite Light, and the power to have fear of Hashem is also given over from Hashem to us]. **And, as he explains further in the following chapters** [of the maamar], **it is this** ["treasure"] **that is given over to all the soldiers of the army, to "Tzivos Hashem-the Army of Hashem," which is each and every Jew, which are called by the name "Tzivos Hashem-the Army of Hashem," as we mentioned in the previous Parshios, and subsequently in this week's Parsha, that just as the Jewish People left** [Mitzrayim-Egypt] **with a victorious march, and the Jewish People went out as an army, as "Tzivos Hashem-the Army of Hashem," so too, they will all leave the darkness of Galus** [Exile] **with the Geula** [liberation from Galus], **and Hashem will be victorious, so that His Light will shine openly until the lowest possible level!**

סוֹף אִיז "לְמַעְלָה מַעְלָה עַד אֵין קֵץ, וּלְמַטָּה מַטָּה עַד אֵין תַּכְלִית", וואָס דאָס אִיז דער אוֹצָר הָאֲמִתִּי, און דאָס ווערט דערנאָך געגעבן – וְוִי ער אִיז דערנאָך מְבָאֵר אִין דעם הֶמְשֵׁךְ הַסְּעִיפִים – ווערט דאָס דערנאָך געגעבן לְכָל אַנְשֵׁי הַמִּלְחָמָה, צוּ צִבְאוֹת הַשֵּׁם – וואָס דאָס אִיז יעדער אִיד און אַלע אִידְן, וואָס זֵיי ווערן דאָך אָנגערופן בְּשֵׁם צִבְאוֹת הַשֵּׁם, וְוִי מען דערמאָנט אִין דִי פָּרָשִׁיּוֹת שֶׁלִּפְנֵי זֶה, און דערנאָך אוֹיךְ אִין פָּרָשָׁה פוּן שָׁבוּעַ זֶה, אַז בְּנֵי יִשְׂרָאֵל יֹצְאִים בְּיָד רָמָה, וּבְנֵי יִשְׂרָאֵל עַל צִבְאֹתָם, עַל צִבְאוֹת הַשֵּׁם, דאָן גייען זֵיי אַרוֹיס בַּגְּאֻלָּה פוּן דעם חֹשֶׁךְ הַגָּלוּת, און עס ווערט דער נִצָּחוֹן פוּן אוֹר אֵין סוֹף בִּיז לְמַטָּה מַטָּה עַד אֵין תַּכְלִית.

ג

And this is what he explains in the 13th chapter, which corresponds to this year, which is the 13th year of the second cycle [of 20-years], [he explains] **the concept that Hashem's Light extends downward without limit, that just as there are infinite levels of how the Light reaches upwards** [to its Source], **so too, there is no limit to how far downward the Light can extend** [even into creating unholiness]**...**

און דאָס אִיז ער מְבָאֵר אִין פֶּרֶק י"ג – וואָס דאָך אִיז דאָך מַתְאִים לְשָׁנָה זוֹ אִין דעם צווייטן מאָל י"ג - דער עִנְיָן וְוִי אַזוֹי דאָס אִיז לְמַטָּה מַטָּה עַד אֵין תַּכְלִית, אַז אִין לְמַטָּה מַטָּה אִיז אוֹיךְ דָא אֵין תַּכְלִית, פּוּנְקט אַזוֹי וְוִי לְמַעְלָה מַעְלָה עַד אֵין קֵץ...

As we mentioned in the introduction to the maamar, the purpose of the creation of unholiness is to "set the stage" for us to get into "battle mode" to fight for Hashem's revelation. This brings out the deepest powers of our souls in the service of Hashem, and correspondingly, the deepest possible revelation of Hashem. This ultimate revelation of Hashem accomplished through our battle with unholiness is the that "Ikar Shechina" should be revealed in this world, on a much deeper level and more "tangible" to us, as it were, then it ever was before. This will be completed with the coming of Moshiach, very soon!

בַּעַל שֵׁם טוֹב | BAAL SHEM TOV

***Context:** A major theme of the Basi L'Gani Ma'amorim (discourses) is the transformation of the unholy of this world to holiness. In this year's discourse (Basi L'Gani 5743), there is unique emphasis on how we go about elevating those areas of evil which we are forbidden from engaging in altogether.*

...As the Baal Shem Tov's teaching on the verse "refrain from evil and do good", which he interprets as follows: The beginning of the process is merely to refrain from evil, but ultimately the ideal is to transform the evil itself into good[1].

(Basi L'Gani—5743)

...אוּן וִוי תּוֹרַת הַבַּעַל שֵׁם טוֹב, וואָס טַיְטשְׁט דאָך אָפּ אוֹיף "סוּר מֵרָע וַעֲשֵׂה טוֹב", אַז עֶס זָאל זַיין דֶער עִנְיַן פוּן סוּר מֵרָע, דָאס אִיז אָבֶּער דִי הַתְחָלָה, דֶערנאָך דאַרף זַיין דִי שְׁלֵמוּת הָעֲבוֹדָה "וַעֲשֵׂה", מֶען זָאל מאַכְן פוּן דעֶם רַע זאָל מֶען מאַכְן טוֹב...

(באתי לגני - תשמ"ג)

הָרַב הַמַּגִּיד | MAGGID OF MEZRITCH

***Context**: The Ein-Sof (infinite) light of Hashem is the treasure which is given to the infantry in the Army of Hashem to win the battle of light over darkness. But how can these souls effect the change necessary if they too are of this world (נשמות דבי"ע)? The answer is that the Neshama of the Jew is more central to the Master Plan, and what happens to them has a ripple effect on the outer circles of existence. This is illustrated with the following example:*

... We can now understand the teachings of the Maggid, [quoted in Rimzei Torah, in the beginning of Torah Ohr] where he brings various commentaries on the verses of Tehillim.

...אוּן דעֶרמִיט וועֶט מֶען אוֹיךְ פאַרשְׁטֵיין דעֶם תּוֹרַת הַמַּגִּיד, וָואס עֶר זָאגְט אִין רִמְזֵי תּוֹרָה אִין אוֹר תּוֹרָה בִּתְחִילָּתוֹ[א] וואוּ עֶר בְּרעֶנְגְט דִי פֵּירוּשִׁים פוּן פְּסוּקִים פוּן תְּהִילִּים,

The verse states "When the morning stars sing together, all the angels of God shout". Our Sages interpret this as follows: "the angels don't begin to sing G-d's praises until the Jewish People (alluded to here as stars) initiate their songs of praise first." The Maggid explains the reason for this process. The Jewish People "arose in G-d's thought process" even before creation. Just as one doesn't speak before thinking—for were one

אִיז עֶר דאָרְט מְבָאֵר דעֶם מַאֲמָר רז"ל[ב], אַז "אֵין הַמַּלְאָכִים אוֹמְרִים שִׁירָה" בִּיז וואַנעֶט אַז "יִשְׂרָאֵל מַתְחִילִין לוֹמַר שִׁירָה", שֶׁנֶּאֱמַר[ג] בְּרָן יַחַד כּוֹכְבֵי בוֹקֶר, אוּן דעֶרנָאךְ עֶרְשְׁט וַיָּרִיעוּ בְּנֵי הָאֱלֹקִים. אוּן עֶר אִיז דאָס מַסְבִּיר, אַז יִשְׂרָאֵל אִיז עָלוּ בְּמַחְשָׁבָה[ד], וּבְדוּגְמָא וִוי מֶען זעֶט, אַז וִוי אַזוֹי קאָן מֶען זאָגְן אַ דִיבּוּר, אִיז דאָס ווֶען עֶר האָט דאָס פְּרִיעֶר געֶטְרַאַכְט ווֶעגְן דעֶם עִנְיָן, אוּן דעֶר מַחְשָׁבָה אִיז מַמְשִׁיךְ חַיּוּת אִין דעֶם דִיבּוּר, ווֶען עֶר

1. Typically the verse is understood to refer to two different processes. "Refrain from evil" refers to abstaining from transgressing the prohibited commandments, while "do good" refers to observing the action-based commandments. The novelty of this interpretation is in reframing this phrase as one continuum whereby the negative itself becomes the object of one's good deeds.

ווֶעט רעֶדְן אַ דִיבּוּר אָן אַ מַחְשָׁבָה שֶׁקּוֹדֶם לוֹ, וועֶט עֶס זַיין אָן אַ שֵׂכֶל און אָן אַ חָכְמָה און אָן תַּעֲנוּג. און דַוְקָא עַל יְדֵי הַמַּחֲשָׁבָה אִיז אָט דעֶמאָלְט אִיז דעֶר דִיבּוּר וִוי דעֶר דִיבּוּר דַארף זַיין.

to speak with no forethought it would be void of any wisdom and lack any sense and delight; only a premeditated speech is of value—so too is it with creation.

און אַזוֹי וִוי דִי מַלְאָכִים ווערְן דאָךְ פוּן בִּדְבַר הַוָיָ', אִיז אָט דאָס אִיז וָואס מעֶן זאָגְט אָז וִוי אַזוֹי קאָן זַיין דִי שִׁירַת הַמַּלְאָכִים, דוּרְךְ דעֶרוֹיף וָואס עֶס אִיז פְרִיעֶר דָא דִי יִשְׂרָאֵל, וָואס זֵיי זַיינֶען עָלוּ בְּמַחְשָׁבָה, און נאָכְדעֶרוֹיף וִוי עֶס אִיז דָא מַחְשָׁבָה קאָן דעֶרְנאָך זַיין אַ דִיבּוּר, און דעֶר דִיבּוּר זָאל זַיין מִיט אַ שֵׂכֶל און מִיט אַ חָכְמָה און מִיט אַ תַּעֲנוּג.

Creation (including angels) came about through G-d's "speech[2]". Whereas the birthing of the Jewish People's existence was through G-d's thought, which preceded speech. Thus, only after the Jews sing G-d's praises can the angels sing theirs, for thought is the prerequisite for meaningful speech.

און עֶר אִיז דאָרְט מְסַיֵּים, אַז אָט דאָס אִיז וָואס מעֶן זאָגְט שִׁיר הַשִּׁירִים, אַז פוּן דֶעם שִׁיר פוּן יִשְׂרָאֵל, אִיז דוּרְךְ דעֶרוֹיף ווערְט כַּמָּה שִׁירִים, דִי שִׁירִים פוּן מַלְאָכִים, און עוֹלָמוֹת, בִּיז אוֹיךְ אִין עוֹלָמוֹת הָעֶלְיוֹנִים. וואָס דאָס אִיז דאָךְ דאָס וואָס עֶר זאָגְט אִין הֶמְשֵׁךְ, אַז נְשָׁמוֹת זַיינֶען פְּנִימִיּוֹת, וואָס דוּרְךְ דִי פְּנִימִיּוֹת ווערְט דעֶרְנאָך אוֹיפְגעֶטָאן דִי עִנְיָנִים בְּחִיצוֹנִיּוֹת, און בְּחִיצוֹנִיּוֹת דְחִיצוֹנִיּוֹת וואָס דאָס אִיז עוֹלָמוֹת..

The Maggid concludes: This is the meaning of "Shir HaShirim", The Song of Songs. The Jews (singular) Song produces multiple Songs (by the angels). This pattern is true in even in the highest realms. For the Jewish souls are of the innermost purpose of creation and have a ripple effect at every level of worldly existence, from the inside outward…

(באתי לגני – תשכ"ג)

(Basi L'Gani 5723)

אדמו"ר הַזָּקֵן | ALTER REBBE

***Context:** The theme of Chapter 13 (of Basi L'Gani 5710) is how Hashem's Ein Sof (infinite) light extends (not only upwards i.e. within the highest realms of G-dliness in a concealed manner) but also downwards to the lowest possible arenas. In this Ma'amar (Basi L'Gani, 5743) the Rebbe innovates that the way we introduce the light to the darkest places i.e. the lowest level, is by studying about these phenomena in Torah.*

אָט דאָס אִיז דאָךְ אוֹיךְ - וִוי דעֶר אַלְטֶער רַבִּי בּרעֶנְגְט אַראָפּ אִין סֵפֶר תַּנְיָא קַדִּישָׁא - אַז עֶס דאַרְף זַיין אַ דִירָה לוֹ יִתְ' בַּתַּחְתּוֹנִים, שֶׁאֵין תַּחְתּוֹן לְמַטָּה הֵימֶנּוּ, וואָס דעֶרְפוּן אִיז דאָךְ אוֹיךְ פאַרשְׁטאַנְדִיג, אַז אִין דעֶם מַטָּה מַטָּה דאַרְף

… The Alter Rebbe, in Tanya, quotes (the Midrash which teaches) that our mission is to "create a home for G-d in the lowly realm". This, he explains, means in the lowest possible realm, below which there is none. From this we understand that

2. We find throughout the narrative of creation that G-d "spoke" existence into being. "And G-d said, let there be X and there was X". Obviously this is a metaphor, for just as speech is a medium for expression of what is within one's mind outwardly, so too G-d so to speak projected a worldly existence to have an appearance of independence from Him. See more in Tanya, Shaar Hayichud VehaEmunah, chapters 1 and 11.

we need to (somehow) create an environment in which G-d feels "at home" even in the utmost lowly of places, by transforming it to goodness. The difficulty with this, however, is that we pray (daily) that Hashem not test our faith (by exposing us to things unwholesome and contrary to Torah, so how can we deliberately engage with the unholy in order to transform it)?

מֶען אוֹיךְ אוֹיפְטָאן דעֶר עִנְיַן הַדִּירָה, אִין אֵין תַּחְתּוֹן לְמַטָּה הֵימֶנּוּ, בִּיז אִין דעֶר "מַטָּה מַטָּה עַד אֵין תַּכְלִית", אִיז אָט דאָרְטְן אִיז עֶר מְהַפֵּךְ אוּן מאַכְט דעֶרְפוּן טוֹב, אַעַ"פִּ וואָס עֶר אִיז מִתְפַּלֵּל אַל תְּבוֹאֵנוּ לִידֵי נִסָּיוֹן,

The solution is—as the Alter Rebbe explains—that unlike in the first exile (in Egypt) the Jews did slave labor with physical mortar and bricks and other backbreaking work, in subsequent exiles the servitude takes the form of toiling in Torah. "Chomer" (literally mortar) refers to the method of Biblical exegesis known as "(Kal) V'Chomer" (*a fortiori*), and "Levainim" (literally bricks) refers to the "Livun" (literally, whitening, but meaning purifying and qualifying of Halacha (i.e. a process of refinement of unclear subject matter in order to arrive at clarity). Through one's tremendous toil in Torah through these processes one accomplishes even more than what was accomplished through the slave labor in Egypt, spiritually.

אִיז דאָךְ אָבּעֶר דעֶר וועֶג אִין דעֶרוֹיף – וִוי דעֶר אַלְטֶער רַבִּי אִיז מְבַאֵר – אַז תְּמוּרַת זֶה וִוי עֶס אִיז געֶוועֶן בַּיי גָּלוּת הָרִאשׁוֹן פוּן גָּלוּת מִצְרַיִם, אִיז געֶוועֶן דעֶר "בְּחֹמֶר וּבִלְבֵנִים וּבְכָל עֲבֹדָתָם אֲשֶׁר עָבְדוּ בָהֶם בְּפָרֶךְ", אִיז דאָס געֶוועֶן כִּפְשׁוּטוֹ, אִיז לְאַחֲרֵי זֶה אִין דִי גָלוּיוֹת שֶׁלְאַחַ"זֶ, אִיז דאָס – וִוי עֶר אִיז מְבַאֵר אִין זֹהַר – אַז בְּחֹמֶר דָא קַל וָחוֹמֶר וּבִלְבֵנִים דָא לִבּוּן הִלְכְתָא, אַז דוּרְךְ דעֶרוֹיף וואָס עֶר אִיז זִיךְ מִתְיַגֵּעַ בִּיז אִין אַן אֹפֶן פוּן בְּפֶרֶךְ, אִין אַן אֹפֶן פוּן יְגִיעָה אֲמִתִּית עַל פִּי תּוֹרַת אֱמֶת, עִנְיָנִים פאַרְבּוּנְדְן פוּן קַל וָחוֹמֶר, אִיז דאָס פאַרְבַּייט אוּן טוּט נאָךְ אוֹיף מעֶרעֶר, וִוי דִי עֲבוֹדָה וִוי עֶס אִיז דעֶמאָלט געֶוועֶן בְּחֹמֶר. עַל דֶרֶךְ זֶה אִין לִבּוּן הִלְכְתָא, דאָס וואָס עֶס אִיז געֶוועֶן דעֶמאָלט דִי עֲבוֹדָה בִּלְבֵנִים.

Now, in order to effectively achieve the desired outcome it is insufficient to do this merely in a general way, but one must endeavor and engage in the minutiae of every Halacha to determine its precise alignment with the truth of Torah…

וואָס כְּדֵי אָט דִי אַלֶע עִנְיָנִים אוֹיפְטָאן, אִיז דאָךְ נִיט מַסְפִּיק אַז עֶס זָאל זַיין דעֶר עֲבוֹדָה אִין אַן אֹפֶן כְּלָלִי, נאָר עֶר דאַרְף זִיךְ אַרַיינְלֵייגְן זִיךְ אוֹיךְ אִין פְּרָטִים, וִוי דעֶרמאָנְט פְרִיעֶר בְּלִבּוּן הִלְכְתָא, אַז עֶר אִיז מְלַבֵּן דִי הֲלָכָה מִיט אַלֶעַ פְּרָטִים וּפְרָטֵי פְּרָטִים, בִּיז עֶס ווערְט לַאֲסוּקֵי שְׁמַעְתְּתָא אַלִיבָּא דְהִלְכְתָא...

(Basi L'Gani 5743)

(באתי לגני – תשמ"ג)

אַדְמוֹ"ר הָאֶמְצָעִי | MITTELER REBBE

***Context**: This is a continuation of the previous quote. The topic being discussed is how through Torah study in subjects of worldly affairs—even issues which in their worldly manifestation may be absolute evil—we elevate and transform these elements to goodness and holiness. (This is a general thrust in the Basi L'Gani, 5743). The Rebbe adds here, that this approach must not only be in broad treatment of the subjects but in great detail, as is true of one's other areas of Divine service..*

...בִּיז וִוי דאָס אִיז אִין עֲבוֹדַת הָאָדָם בִּכְלָלוּת, וִוי עֶר אִיז מְבָאֵר אִין שַׁעַר הַיִּחוּד פוּן דעֶם מִיטעֶלְן רֶבִּי'ן, אַז כְּדֵי עֶס זאָל זַיְן דִי עֲבוֹדָה וִוי עֶס דאַרְף צוּ זַיְין, אִיז נִיט מַסְפִּיק אַ הִתְבּוֹנְנוּת אִין אַן אוֹפֶן כְּלָלִי, אוּן עֲבוֹדָה אִין אַן אוֹפֶן כְּלָלִי, נאָר עֶס דאַרְף זַיְין וִויסְן דעֶר "דַּע אֶת אֱלֹקֵי אָבִיךָ" דִי עִנְיָנִים פוּן דִי סְפִירוֹת, אוּן אַלֶע פְּרָטֵי פְּרָטִים אִין דעֶם גאַנְצעֶר סֵדֶר הִשְׁתַּלְשְׁלוּת "שֶׁנִּשְׁתַּלְשְׁלוּ מֵהֶן", דַוְקָא אִין אַן אוֹפֶן פְּרָטִי...ה

...the same is true with regard to one's general service of Hashem. As the Mitteler Rebbe explains in Shaar HaYichud[3], that in order for one's Divine service to be as it ought to be, it is insufficient to meditate (upon Hashem's greatness) in general terms alone. Similarly, when working on one's character it's insufficient to address one's issues in general terms alone. Rather, one must endeavor to "intimately know the G-d of your father", the details of the Sefiros, with all their complexity and nuance, becoming familiar with the details of "Seder Hishtalshelus"—the downward progression of divinity—from which we stem (and thus mirror, albeit in microcosm) with attention to detail and intricacy[4]...

(באתי לגני – תשמ"ג)

(Basi L'Gani 5743)

אַדְמוֹ"ר הצמח צדק | TZEMACH TZEDEK

***Context:** The Ma'amar is discussing the profundity of Kelipah's denial of G-dliness, that while everything it has comes from Hashem, it simultaneously rejects Him. The epitome of this is Paroh's mental block to G-dliness (even going so far as to claim himself a deity), all the while being the recipient of Brochos from Yaakov, which is what blessed his country so abundantly. This explains why Mitzrayim itself mourned his passing, not just the Jewish family, for they were direct recipients of his blessings.*

...וִוי דעֶר צֶמַח צֶדֶק אִיז מְבָאֵר אִין אוֹר הַתּוֹרָה, אוֹיף דֶער קַשְׁיָא הַיָּדוּעַ וָואס מעֶן זָאגְט אַז "וַיָּבוֹאוּ עַד גֹּרֶן הָאָטָד", אוּן דאָרְט אִיז געֶוועֶן "אֵבֶל כָּבֵד לְמִצְרַיִם",

...As the Tzemach Tzedek explains in Ohr HaTorah, (an answer to) the question posed by the Zohar: Why does the Torah describe Yaakov's funeral as a tragedy ("profound mourn-

3. Chapters 4, 5.

4. The continuation of this paragraph is in the quote from the Rebbe Rashab below.

איז דאָך יָדוּעַ אוֹיף דערוֹיף דִי קַשְׁיָא, וָואס עֶס האָט דאָך גערעדט שְׁטֵייעֶן – ווִי עֶר זאָגט דִי קַשְׁיָא אִין זֹהַר – עֶס אִיז דאָך אֵבֶל כָּבֵד לְיִשְׂרָאֵל, ווִי קוּמְט דאַן אֵבֶל לְמִצְרַיִם.

ing") for Egypt, when in fact it was a tragedy for the Israelite family?!

אִיז מְבָאֵר אוֹיף דערוֹיף דער צֶמַח צֶדֶק, אַז "וַיְבָרֶךְ יַעֲקֹב אֶת פַּרְעֹה" אִיז געווען דִי בְּרָכָה אִין שְׁנֵי אוֹפַנִּים. אַז עֶר האָט מַמְשִׁיךְ געווען אִין אִים דִי נִיצוֹצוֹת קְדוּשָׁה, אָבֶער עֶר האָט דאָס מַמְשִׁיךְ געווען אִין אַזאַ מִין אֹפֶן - ווִי עֶר זאָגט אִין זֹהַר - אַז כָּל זְמַן שֶׁיַּעֲקֹב קַיָּם, אִיז אָט דעמאָלט האָבְּן דִי מִצְרַיִם נִיט געקאָנט זִיךְ מִשְׁתַּעְבֵּד זַיין אוּן מִשְׁתַּלֵּט זַיין עַל יִשְׂרָאֵל. וְאַדְּרַבָּה, אַז דִי בְּנֵי יִשְׂרָאֵל זַיינעֶן דאָךְ דאָרְט געווען אִין טוּב הָאָרֶץ תֹּאכֵלוּ, אוּן זֵיי האָבְּן דאָךְ געווען בְּטוּב אֶרֶץ מִצְרַיִם.

The explanation offered by the Tzemach Tzedek is that Yaakov's blessings to Paroh manifested in a twofold manner: (a) It benefitted the Jews by allowing them to elevate his (lost) sparks of G-dliness. Thus, so long as Yaakov was alive the Egyptians had no power over the Jews. On the contrary! The latter enjoyed the choicest land of Egypt. (b) It benefitted Paroh and all of Egypt too.

אִיז אָט דעמאָלט אִיז געווען דִי תּוֹעֶלֶת אוֹיךְ פאַר פַּרְעֹה וּכְלָלוּת אֶרֶץ מִצְרַיִם, ווִי דער צֶמַח צֶדֶק אִיז מְבָאֵר, בְּדוּגְמָא פוּן "לִצְווֹת לָזֶה". עֶס אִיז דאָךְ מְחֻיָּב "כָּל אֶחָד לוֹמַר בִּשְׁבִילוֹ נִבְרָא הָעוֹלָם", אַז דִי גאַנְצֶע עוֹלָם אִיז מער נִיט ווִי "לִצְווֹת לָזֶה", אָבֶער דוּרְךְ דערוֹיף וואָס עֶר אִיז מְצֻוֶּה, עֶר ווערט אַ צַוְתָּא וְחִבּוּר, ווִי דער רַמְבַּ"ם אִיז מְבָאֵר בַּאֲרוּכָּה אִין פֵּירוּשׁ הַמִּשְׁנָיוֹת, אִיז דאָס פּוֹעֶל'ט אוֹיף אַן עִילּוּי אוֹיךְ אִין דעם צֶוֶת.

The Tzemach Tzedek elaborates on this in light of the Talmud's statement (regarding a G-d fearing person, that) "(the entire world was created) to serve as a companion for him". For we know that "every person is obligated to say "the world was created for me alone" i.e. all of existence is here to support my act. (This works both ways, for, not only are the supporting elements serving the higher purpose) but through the elevation of the Jew's being commanded by (i.e. connected) with Hashem, the supporting elements themselves too become elevated, as the Rambam explains in his Pirush HaMishnayos.

אוּן עַל דֶּרֶךְ זֶה אִיז אוֹיךְ געווען אִין עִנְיְנֵי מִצְרַיִם, אַז עֶס אִיז געווען בֵּיידֶע זאַכְן, אַז נִיט נאָר זֵיי האָבְּן זִיךְ נִיט מַעֲלִים וּמַסְתִּיר געווען אוֹיף קְדוּשָׁה, זֵיי האָבְּן זִיךְ נִיט געקענט מִשְׁתַּלֵּט זַיין וּמִשְׁתַּעְבֵּד זַיין בִּבְנֵי יִשְׂרָאֵל, אֲפִילוּ נִיט מַעֲלִים וּמַסְתִּיר זַיין, נאָר אַדְּרַבָּה, דִי בִּרְכַּת יַעֲקֹב אִיז געווען בְּאֹפֶן כָּזֶה, אַז עֶס זאָל נִמְשָׁךְ ווערן דאָרְט נִיצוֹצֵי קְדֻשָּׁה, בִּיז אִין אֹפֶן, אַז עֶס זאָל זַיין אַן אֶרֶץ מְבֹרֶכֶת כָּל עִנְיָנִים גַּשְׁמִיִּים, אוּן אִין וָואס פאַר אַן אוֹפֶן זאָל

Thus, with regard to Egypt too, it worked both ways: (a) not only did they not prevent and hinder G-dliness (while Yaakov was alive), which manifested in them not being able to enslave the Jews, and even being supportive of their lives, furthermore (b) Yaakov's blessing infused the very land of Egypt itself with abundant material blessings, even playing

דָאס זַיין, אַז דָאס זָאל זַיין אַ צֶוֶות לִקְדֻשָּׁה, וואָס דָאס אִיז פּוֹעֵל אַ עִילּוּי אִין פַּרְעֹה וּבְכָל אֶרֶץ מִצְרָיִם...

(באתי לגני תשכ"ג)

a supportive role to G-dliness, which in turn elevated Paroh and all of Egypt itself too...

(Basi L'Gani 5723)

אַדְמוֹ"ר מהר"ש | REBBE MAHARASH

***Context:** In the Previous Rebbe's Basi L'Gani Maamar (chapter 13) he discusses how although G-dliness extends to the lowest of realms, it is concealed and one can be oblivious to It and even rebel against It. The illustration he brings is one who credits his own efforts as the cause of his financial success all the while, in truth, G-d is blessing him along the entire way.*

וָואס דאָס אִיז - וִוי עֶר אִיז מְבַאֵר מֶער בְּבֵיאוּר דעֶר רַבִּי מַהַר"ש אִין הֶמְשֵׁךְ מַיִם רַבִּים בִּתְחִילָּתוֹ - אַז עֶס אִיז דאָךְ דָא דִי שְׁנֵי עִנְיָנִים, בְּשַׁעַת עֶר וֵוייס אַז בִּרְכַּת הֲוָיָ' הִיא תַעֲשִׁיר, אִיז אָט דעֶמאָלְט אִיז "וּבֵרַכְךָ הֲוָיָ' אֱלֹקֶיךָ בְּכֹל אֲשֶׁר תַּעֲשֶׂה".

..As the Rebbe Maharash explains in the beginning of the Hemshech[5] "Mayim Rabim", that these two things are interconnected: When one knows that "it is the blessing of G-d which provides wealth", then "G-d will bless you in all that you do".

אִיז דאָךְ דאָס אִין דעֶרוֹיף אִיז דעֶר דִיוּק וואָס מעֶן זאָגְט "בְּכֹל", אַז אֲפִילוּ אַז וואָס פאַר אַן עַשִׂיָ' עֶס זאָל בַּיי אִים נִיט זַיין, וְוִיבַּאַלְד אָבֶער אַז עֶר וֵוייסט, אַז דאָס נעֶמְט זִיךְ פוּן דעֶם אוֹיבּעֶרְשְׁטְן, אִיז אָט דעֶמאָלְט קאָן זַיין "בְּכֹל אֲשֶׁר תַּעֲשֶׂה", אַז אִין דעֶרוֹיף זָאל זַיין "וּבֵרַכְךָ הֲוָיָ' אֱלֹקֶיךָ", וואָס "בִּרְכַּת הֲוָיָ'" קאָן דאָךְ אַראָפּקוּמעֶן "הִיא תַעֲשִׁיר".

There is a nuance here in the words "all (that you do)" (which can also be read as "in anything that you"), that even if his act is miniscule (regardless of its quantity or quality), so long as one knows (and truly internalizes) that his earnings stem from Hashem, it is of little significance what his (*hishtadlus*) endeavor constitutes, it can nevertheless be endowed with Hashem's blessing even to the point of actual wealth.

בְּשַׁעַת אָבעֶר עֶר האַט דעֶר "אִוֶּלֶת אָדָם תְּסַלֵּף דַּרְכּוֹ", אַז עֶר גֵייט זִיךְ אִין "רַבּוֹת מַחֲשָׁבוֹת בְּלֶב אִישׁ", אוּן פאַרְמעֶסְט זִיךְ אוֹיף עִנְיָנִים וואָס האָבְּן צוּ אִים קֵיין שַׁיָיכוּת נִיט, מִצַּד דעֶרוֹיף וואָס עֶר וִויל זִיךְ גְלַייכֶן צוּ אַ צְוֵוייטֶן, אוּן נעֶמְט נִיט אִין בּאַטְראַכט עֶרְכּוֹ וּמַעֲלָתוֹ וּמַעֲמָדוֹ וּמַצָּבוֹ, וואָס דעֶמאָלְט קוּמְט דעֶרְפוּן אַרויס דִי מַחְשָׁבָה אַז "כֹּחִי וְעוֹצֶם יָדִי עָשָׂה לִי אֶת הַחַיִל

On the other hand, if one is of the frame of mind in which "A man's folly subverts his way", and he follows the "many thoughts (which) occupy man's heart", involving himself with endeavors to which he has no true relationship, driven by the desire to imitate another's situation,while not taking into honest accounting his own true place—thus leading to the thought-

5. A "Hemshech" is a continuum of Ma'amorim which lasts several weeks, or sometimes months, and occasionally years. The Rebbeim would weave a thematic flow of concepts into an ongoing discourse, usually linking it to the weekly Parsha at the outset, but then picking up where it left off the previous week.

process of "My own power and the might of my own hand have achieved this wealth for me", attributing his success to his own efforts, the result is, as the verse continues, that not only does he lose G-d's blessings going forward, but he loses what he has already gained.

הַזֶּה״, דער עִנְיָן פון הִשְׁתַּדְּלוּת, אַז דאָס הענגט אָפּ אָן זַיינע הִשְׁתַּדְּלוּת, אִיז אָט דעמאָלט - וִוי ער זָאגט דאָרט אִין דעם הֶמְשֵׁךְ – פּוֹעֵל׳ט דאָס, נִיט נאָר אַז ער פאַרלִירט דער ״וּבֵרַכְךָ הוי׳ אֱלֹקֶיךָ בְּכֹל אֲשֶׁר תַּעֲשֶׂה״, נאָר בִּיז וואַנעט אַז אויך אִין עִנְיָנִים גַּשְׁמִיִּים, אִיז דאָס נאָךְ חָסֵר פון דערויף וואָס ער האָט געהאַט פְּרִיער.

(The Rebbe Maharash) brings various examples of ways in which he can be affected even to the point of danger. This all begins with the frame of mind that "my own strength and might of my hand…"

וִוי ער בְּרענגט דאָרט מְשָׁלִים בְּהַנוֹגֵעַ צו עִנְיָנִים וואָס דאָס קאָן אִים אָנְרִירְן, בִּיז אִין אַ עִנְיָן שֶׁל סַכָּנָה. וואָס דִי הַתְחָלָה דערְפון, אִיז דאָס וואָס בַּיי אִים הוֹיבְּט זִיךְ אָן דִי הַנָּחָה, אַז כֹּחִי וְעוֹצֶם יָדִי.

(Basi L'Gani 5723)

(באתי לגני – תשכ״ג)

REBBE RASHAB | אַדְמוּ״ר רַשַׁ״ב

Context: *This is a continuation of the teaching associated with the Mitteler Rebbe earlier. The point being about one's divine service being detail-oriented. This is not only true of one's study and contemplation of Hashem, but also of one's own inner work of character development.*

We now arrive at the answer to the question posed by the Rebbe (in Basi L'Gani, 5743) as to why there is so much detail in parts of Torah, discussing unwholesome elements of our world? Because by studying them in the context of Torah we transform and elevate them. Just as our Divine service in other areas must be nuanced and detailed, this process too must be the same.

…Similarly, in one's Divine service with a focus on inner work and character development. As (the Rebbe Rashab explains in) Kuntres HoAvoda, although the foundation and starting point of one's service must be with "Kabolas Ol" (lit. acceptance of the 'Yoke of Heaven', meaning surrender to G-d's will and subservience), it must ultimately infiltrate the nuances of one's life and be applied to specifics (not remain merely as an underlying starting point).

…עַל דֶּרֶךְ זֶה אויךְ אִין עֲבוֹדַת הָאָדָם, וִוי ער אִיז מְבָאֵר אִין קוּנְטְרֵס הָעֲבוֹדָה, דאַרְף זַיין דִי עֲבוֹדָה, נוֹסָף וואָס דאָס אִיז אִין אַן אוֹפֶן כְּלָלִי, דער עִנְיָן פון רֵאשִׁית הָעֲבוֹדָה, אִיז דער עִנְיָן פון קַבָּלַת עוֹל וואָס דאָס אִיז דער עִיקָר וְשׁוֹרֶשׁ, דאַרְף דאָס דערנאָךְ אַראָפּקוּמען אִין פְּרָטִים וּפְרָטֵי פְּרָטִים.

This explains why Kabbalah delves into tremendous detail regarding subject mat-

וָואס דאָס אִיז אויךְ דער בֵּיאוּר, וואָס מען לערְנט אִין חָכְמַת הַקַּבָּלָה אִין חָכְמַת הָאֱמֶת

ters which are the opposite of holiness[6]. It is precisely through studying these topics as they exist within the context of Torah that we elevate them, and ultimately transform them. Thus the Zohar and Eitz Chaim and elsewhere include these details, so that one can (refrain from evil and) "do good" by transforming these elements into goodness and G-dliness.

(Basi L'Gani, 5743)

דִי פְּרָטֵי פְּרָטִים אִין דעֶם לְעוּמַת זֶה, וואָס דוּרְךְ דעֶר לִימּוּד בְּתוֹרָה, אִיז מעֶן זֵיי מְבָרֵר, בִּיז אִין אַן אוֹפֶן, אַז לְאַחֲרֵי אַז שְׁבִירָתָם זוּהִי תַּקָּנָתָם, ווערְט דוּרְךְ דעֶר לִימּוּד אִין זֹהַר פָּרָשָׁה פְּקוּדֵי, אוּן אִין עֵץ חַיִּים אִין דִי שְׁעָרִים, וְכַיּוֹצֵא בָּזֶה אִין שְׁאָר הַמְּקוֹמוֹת, דעֶר לִיבּוּן הִלְכְתָא, אִין פְּרָטִים וּפְרָטֵי פְּרָטִים, ווערְט דאָס דעֶר עִנְיָן פוּן וַעֲשֵׂה טוֹב אִין עֲבוֹדַת הָאָדָם...

(באתי לגני – תשמ"ג)

א סימן ר"ג
ב חולין צא, סוף ע"ב. וראה שמות רבה פרק כג, ז.
ג איוב לח:ז
ד בראשית רבה א:ד.
ה המשך הענין בציטוט מהרבי רש"ב למטה.
ו משלי יט, ג.
ז משלי יט, כא.
ח דברים ח, יז.

6. Earlier in the Ma'amar the Rebbe posed the burning question of why does Kabbalah in the Zohar (especially) on Parshat Pekudei and Eitz Chaim (chapters 48 and 49 which are titled, "the Gateway to Kelipah" and the "Gateway to Kelipas Nogah" respectively) dwell on so much negativity and even evil scenarios?!

DEDICATED IN HONOR
OF THE 70TH BIRTHDAY
OF OUR DEAR FATHER

RABBI ARYEH SOLOMON

MAY HE GO FROM STRENGTH TO STRENGTH, WITH MANY MORE HAPPY AND HEALTHY YEARS, ENJOYING ABUNDANT NACHAS FROM HIS CHILDREN AND GRANDCHILDREN

◊ ◊ ◊

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