

Over the course of the year, the drama had intensified from day to day. From the moment of the passing of the Rebbe Rayatz, it was widely understood that the mantle of leadership had passed – albeit unofficially – to our Rebbe. Nevertheless, the Rebbe had declined to fully accept that position. For example, one of the fundamental practices associated with a chassid-Rebbe relationship is for a chassid to hand a *pan*,¹ a written request for a blessing, to his Rebbe. By and large, throughout the year, the Rebbe had refused to accept *pannim*.

Another example: In the time-honored tradition of Lubavitch, only a Rebbe delivers a *maamar*, a formal chassidic discourse. Though the Rebbe had held *farbrengens* with the chassidim every *Shabbos Mevarchim*,² as he had done on the instruction of the Rebbe Rayatz even during the latter's lifetime, he had yet to deliver a *maamar*.

As *Yud Shvat*, the first *yahrzeit* of the Rebbe Rayatz, approached, the interplay surged to a crescendo. Throughout the world, chassidim joined together to sign a *ksav hiskashrus*, a declaration of their allegiance to the Rebbe. Announcements were made of the *farbrengen* to be held in commemoration of the *yahrzeit*, mentioning the Rebbe's participation and, for the first time, referring to him with the title of Rebbe.

After leading the communal prayers and visiting the *Ohel*, the resting place of the Rebbe Rayatz, on the evening following *Yud Shvat*, the Rebbe went to visit his mother. He returned to "770" and took his place at the head table of the *farbrengen* at about 9:45 p.m. He delivered two *sichos*, joined the chassidim in *niggunim*, and responded to toasts of *LeChayim*.

After about an hour, a seasoned chassid, R. Avraham Sender Nemtzov, took a daring initiative. He stood up and declared, "The chassidim request that the Rebbe deliver a *maamar* of *Chassidus!* The *sichos* (the informal talks) are fine, but the chassidim request *Chassidus...*" All those assembled hushed, and shortly thereafter the Rebbe began the delivery of his first *maamar*, the *maamar* entitled *Basi LeGani*.

He delivered it in three segments (sec. 1–3, sec. 4–5, and sec. 6–9). In the interim, *niggunim* were sung and the chassidim toasted *LeChayim*.

At the first interval, R. Avraham Sender climbed onto the table and, joined by

1. An acronym for the words *pidyon nefesh*, lit., "redemption of the soul."

2. The *Shabbos* on which the coming new month is blessed.

the other chassidim, joyously recited the blessing *Shehecheyanu*.³

INVITING THE *SHECHINAH* INTO ITS HOME

The Rebbe's *maamar* is an explanation of the *maamar* of the same name,⁴ delivered one year earlier by the Rebbe Rayatz,⁵ focusing particularly on the first section of that *maamar*.⁶ In the first segment of his *maamar*, the Rebbe cited the statement of the *Midrash* quoted by the Rebbe Rayatz at the beginning of his *maamar*, that directly after Creation, the Essence of the *Shechinah* was manifest in the lower realms. Later, recoiling from the respective sins of seven generations, the *Shechinah* withdrew, stage by stage, to the heavens. In due course, however, in response to the Divine service of seven righteous men, it was drawn back to this earth.

The Rebbe emphasizes that the most significant stage in the sevenfold withdrawal of the *Shechinah* was its initial withdrawal from this world, and conversely, the most significant stage in the sevenfold process of drawing it back was its ultimate restoration to this world below. The latter feat was accomplished by Moshe, for Moshe had the distinction of being the seventh of those righteous men, and "All those who are seventh are cherished."⁷

Significantly, the seventh in a series is cherished, not because of a virtue dependent on his choice, his desire, or his personal achievements in Divine service, but because he is the seventh – because he carries on the heritage of his forebears. Thus, through the achievements of the seventh in a series, the unique virtue of the first becomes apparent.

3. See *Yemei Bereishis* (Kehot, 5753 [1993]), which chronicles the events of the year between the passing of the Rebbe Rayatz and *Yud Shvat*, 5711, in detail.

4. *Yud Shvat* is also the *yahrzeit* of the Rebbe Rayatz's grandmother, *Rebbitzin Rivkah*. The Rebbe Rayatz had directed the Rebbe to prepare and print copies of the *maamar*, which was to be studied on the day of her passing. Providentially, he passed away on that day and, as will be explained, his *maamar* is considered as his spiritual testament to his chassidim.

5. Similarly, the first *maamar* delivered by the Rebbe Rayatz, *Reishis Goyim Amalek*, reviews and explains the last *maamar* delivered by his father, the Rebbe Rashab.

6. *Basi LeGani* begins a series of four *maamarim*, comprising 20 sections in all. Each year of his *nesius* in connection with *Yud Shvat*, the Rebbe delivered (or prepared for publication) a *maamar* that focused on a successive section of those *maamarim*.

7. *Vayikra Rabbah* 29:11. This statement is taken from a different Midrashic source than the *Midrash* from *Shir HaShirim Rabbah*, which focuses on the verse, *Basi LeGani*, "I came into My garden," and which serves as the theme of the *maamar*. It is cited by the Rebbe Rayatz in connection with the concept that the critical step in drawing down the *Shechinah* was accomplished by Moshe, the seventh of the righteous men, who drew it down to this physical world. It is thus seen as an allusion to the dawning of the seventh generation of *Chabad* chassidism.

The first in the chain of righteous men who preceded Moshe was Avraham *Avinu*. Avraham was distinguished by the uniqueness of his *mesirus nefesh*. It is possible to view *mesirus nefesh* as a personal goal, the most complete expression of one's lifelong quest for spiritual fulfillment. For Avraham, however, *mesirus nefesh* was not a personal objective. His sole motivation was to let the world know of G-d's Presence; if *mesirus nefesh* was needed to accomplish that purpose, he was willing to make that commitment as well. And because Moshe was the seventh in the lineage of Avraham's spiritual legacy, he was privileged to draw the *Shechinah* back into this world.

Similarly, the Rebbe underscored, the mission of our generation, the seventh generation of *Chabad* chassidism, is to complete the process of drawing down the *Shechinah* back into our world.

ILLUSORY SELF-SUFFICIENCY VS. SPIRITUAL REALITY

In the second segment of the *maamar* (secs. 4-5), the Rebbe clarified the conceptual underpinning of the above statements: The ultimate purpose for all existence is that "G-d desired to have a dwelling place in the lower worlds."⁸ Accordingly, at the very beginning of the world's existence, the *Shechinah* was manifest in this world.

The statement that the ultimate purpose of Creation is specifically our material world is based on the concept that the whole of creation stems from G-d's very Essence, for His unique potential to bring existence into being from a state of non-being (*yesh me'ayin* – "something from nothing" in chassidic terminology) derives solely from His Essence. For creating something new means bringing into being an entity that does not recognize its Source and feels that it exists independently, as it were. In the entire Spiritual Cosmos, there is no entity other than G-d's Essence that is truly independent. Hence, it is only G-d's Essence, which truly exists independently, that can bring into being a world that is a new creation, i.e., that feels that it exists independently.

In truth, the feelings of self-sufficient existence *yeshus* that permeate this world are an illusion. Paradoxically, the very fact that those feelings are possible reflects the source of the world's existence – G-d's Essence, the *Yesh HaAmiti*, the One Who is truly self-sufficient.

8 . *Midrash Tanchuma, Parshas Naso*, sec. 16; *Tanya*, ch. 36.

These concepts also highlight the purpose of man's Divine service in this world: overcoming the false perception of *yeshus* (independent existence) and revealing G-d's intent – that the world serve as His dwelling. This is accomplished by subduing the challenging forces that characterize our material reality and transforming them into holiness.

MARCHING ORDERS

The Rebbe began the third segment of the *maamar* (secs. 6-9) by recapitulating the above concepts: that the purpose of Creation is that a dwelling for G-d be created in this world by subduing its darkness and transforming it into light. This involves transforming the folly of the forces of evil, the folly that leads to sin, into the super-rational “folly” of holiness, that is, Divine service and *bittul* that transcend the limits of intellect.

The superiority of the manifestation of G-dliness that will be achieved through this mode of Divine service is alluded to by the *Zohar's* statement:⁹ “Whenever the *sitra achra* is subjugated, the glory of G-d is revealed throughout all the worlds.” Now, the Aramaic term *istalek*, here translated as “revealed,” literally means “elevated” and “withdrawn.” The intent, however, is not that this spiritual light is elevated and withdrawn *above* the reach of this world; but rather, that this elevated and transcendent light will be revealed specifically *within this world*.

The Rebbe then shifted the focus to the passing of the Rebbe Rayatz. He pointed out that the term *histalkus*¹⁰ is similarly used to refer to the passing of *tzaddikim*. Hence, he continued, it is clear that the intent is not, Heaven forbid, that the person who has passed has left our midst, but rather that he is still found with us, though in a transcendent and lofty manner. As such, the *histalkus* of the Rebbe Rayatz empowers us, the seventh generation, to persevere in our efforts to complete the mission of drawing down the *Shechinah* to this material plane.

In explicit terms, the Rebbe told his listeners: It is required of every one of us that we realize that we are living in the seventh generation, counting from the Alter Rebbe, and that the uniqueness of the seventh of a series is that he is seventh to the first, and that he carries out the legacy of the first. The path of Avraham, the first of his series, was that he sought nothing for himself, not

9. See *Zohar*, Vol. II, p 128b.

10. A noun form of the verb *istalek* explained above.

even *mesirus nefesh*. He knew that the sole purpose of his existence was to make G-dliness widely known. Not only did he personally make G-d's Presence known: he also motivated others to do so. In the same way, this is the mission with which we are charged.

EVERYTHING DEPENDS ON US

The Rebbe viewed the seminal *maamar* of the Rebbe Rayatz as a “spiritual will,” highlighting the fundamental elements of Divine service that he desired to inculcate within his chassidim. In similar vein, the *maamar* that appears here – the Rebbe's *Basi LeGani* – can be clearly seen as a mission statement, defining the spiritual objective of this generation. Whenever a chassid studies this *maamar*, he becomes aware of this purpose, and is empowered to carry it out. As the Rebbe states in the penultimate line of the *maamar*, “Everything now depends only on us, the seventh generation.” When we carry out that service, we will merit the fulfillment of the prayer that concludes the *maamar*: “May we be privileged to see and meet with the Rebbe down here in this world, in a physical body, in this earthly domain, and he will redeem us.”

כותב כ"ק מו"ח אדמו"ר¹, במאמרו ליום הסתלקותו, יו"ד שבט השי"ת:
 (א) **"באתי** לגני אחותי כלה², ואיתא במד"ר (במקומו³) לגן אין כתיב כאן אלא

— 1 —

In the *maamar* that he had published to be studied
 on the day that providentially, became the day of his
 passing,¹ the tenth of Shvat, 5710 –

Yud, “the tenth of,” Shvat marks the *yahrzeit* of the Rebbe Rayatz’s grandmother, *Rebbitzin* Rivkah. 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, but passed away on that day. The Rebbe viewed the *maamar* as a “spiritual will,” defining the mission of the coming generation.

– my father-in-law, the Rebbe, of blessed memory, begins with a verse from *Shir HaShirim*,² which serves as an analogy for the ongoing love relationship between G-d and His bride, the Jewish people.

בְּאֵתִי לְגַנִּי אָחֹתִי כְּלָה, “I have come into My garden, My sister, My bride.”

וְאֵיתָא בְּמִדְרַשׁ רַבָּה (בְּמִקְוָמוֹ) לְגַן אֵין כְּתִיב כָּאן אֶלָּא לְגַנִּי, *Shir HaShirim Rabbah* (on this verse) observes that the word used is not *legan* which would mean “to the garden,” but *legani* which means “to My garden,” but which our Sages interpret as meaning

לְגַנּוּנִי, “to My bridal chamber.”³

The *Midrash* explains that the verse is referring to the time of the Giving of the Torah⁴ and the construction of the Sanctuary. At that time, G-d “came into His garden,” i.e., His Presence was manifest in this world, which can be described as a garden.⁵ However, the verse does not merely say, “I came into the garden.” It says “My garden,” implying that G-d shared a connection with the garden beforehand. The Divine Presence is thus saying: “Although for a time, I have been removed

1. *Basi LeGani, 5710 (Sefer HaMaamarim 5710, p. 111).*

2. *Shir HaShirim* 5:1.

3. See *Yafah Kol* to *Shir HaShirim Rabbah*.

4. See sec. 2 and the sources mentioned there.

5. See the *sichos* of *Yud Shvat, 5732*, regarding the implications of that metaphor.

לגני, לגנוני, למקום שהי' עיקרי בתחילה, דעיקר שכינה בתחתונים היתה. עכ"ל. ולהבין דיוק הלשון עיקר שכינה, הנה בפיו שכינה מבאר כ"ק אדמו"ר הזקן שנק' שכינה ע"ש ששוכנת ומתלבשת, מלשון ושכנתי בתוכם⁴, שהוא ראשית התגלות

from the world, now — with the Giving of the Torah and the construction of the Sanctuary – I have come into My garden, My bridal chamber,

לְמָקוֹם שֶׁהָיָה עֵיקָרֵי בְּתַחֲלָה, **into the place in which My Essence was originally revealed.**

דְּעֵקָר שְׁכִינָה בְּתַחֲתוֹנִים הִיְתָה. The *Midrash* continues: “...for the essence of the *Shechinah*, the Divine Presence, was manifest in the lower realms.” Although the *Midrash* uses a plural term, *tachtonim*, the intent is our material world, as explained at length in sec. 2.

עַד כָּאן לְשׁוֹנוֹ. This concludes the wording of the *Midrash*.

וּלְהַבִּין דְּיוֹק הַלְשׁוֹן עֵיקָר שְׁכִינָה, To focus on the expression “the essence of the *Shechinah*”:

הִנֵּה בְּפִרוּשׁ שְׁכִינָה מְבֹאֵר כ"ק אֲדַמו"ר הַזֶּקֶן שֶׁנִּקְרָא שְׁכִינָה עַל שֵׁם שְׁשׁוֹכְנֵת וּמְתַלַּבֶּשֶׁת, The Alter Rebbe states⁶ that this name is used to describe the Divine Presence “because it dwells and is en clothed in all the worlds

There are two dimensions to the Alter Rebbe's definition: a) that the light descends and is revealed in lower realms; and b) that it is “en clothed” in those realms. The latter term implies that just as clothes are tailored to fit the person who wears them, G-d's Divine light undergoes an adjustment so that it can be internalized within the worlds in which it shines. The term *Shechinah* thus implies not only *gilui* (“revelation”), but also *hislabshus* (“en clothed”).

מְלִשׁוֹן “וְשֹׁכְנֵתִי בְּתוֹכְכֶם” – as in the Scriptural phrase,⁷ ‘And I will dwell among them.’ –

6. *Tanya*, chs. 41, 52. In each of the three sections of this *maamar*, the Rebbe quotes teachings of the five Rebbeim who preceded the Rebbe Rayatz.

7. *Shmos* 25:8.

אוא"ס. והנה ממה שכותב⁵ שראשית התגלות אוא"ס נק' בשם שכינה, מובן מזה שענין שכינה הוא למעלה מעלה מאצ"ג"כ, גם בבחי' האור שלפני הצמצום, שהרי ראשית ההתגלות הוא באור א"ס שלפני הצמצום, וכמוש"כ כ"ק אדמו"ר האמצעי כי הארת הקו וחוט לגבי עצמיות אוא"ס נק' בשם שכינה. כי ענין שכינה הוא בכל מקום

שהוא ראשית התגלות אור אין סוף. The *Shechinah* represents the initial revelation of *Or Ein Sof*, G-d's infinite light.

והנה ממה שכותב שראשית התגלות אור אין סוף נקרא בשם שכינה, From the Alter Rebbe's statement⁸ that "the initial revelation of *Or Ein Sof*" is called *Shechinah*,

As the *maamar* proceeds to explain, the term *Shechinah* applies on many levels, for every rung in the Spiritual Cosmos stems from a higher rung, which invests its lowest dimension in the new, subordinate framework that comes into being.⁹ The Alter Rebbe is referring to the highest level of the Spiritual Cosmos that can be termed *Shechinah*.

מובן מזה שענין שכינה הוא למעלה מעלה מאצילות גם כן, it is evident that the *Shechinah* transcends by far even the loftiest of the Four Spiritual Worlds, the World of *Atzilus*.

גם בכחינת האור שלפני הצמצום, Indeed, the *Shechinah* surpasses the Divine light that precedes the initial self-imposed contraction of Divine revelation that is known as the *tzimtzum*,

שהרי ראשית ההתגלות הוא באור אין סוף שלפני הצמצום, for the initial revelation occurs in the *Or Ein Sof* that precedes the *tzimtzum*.

ויקמו שכתב כ"ק אדמו"ר האמצעי כי הארת הקו וחוט לגבי עצמיות אור אין סוף נקרא בשם שכינה. And the Mitteler Rebbe writes:¹⁰ "The light of the *kav* and *chut*, i.e., the narrow vector and thread of Divine light that shined forth following the *tzimtzum*,

8. *Tanya*, ch. 52.

9. This is implied by the literal meaning of the Hebrew term translated as "Spiritual Cosmos," *Seder HaHishtalshelus*, "the chainlike order." In a chain, the bottom of a higher link descends into the lower link.

10. In his interpretation of the verse, *Havayah Li BeOzrai* (cited in the series of *maamarim* entitled *VeKachah HaGadol*, 5637, sec. 27), which appears in *Or HaTorah, Parshas Haazinu*, p. 1823. The concept is also found in *Maamarei Admur HaZakein* 5564, p. 235; see also the *Tzemach Tzedek's Biurei HaZohar*, Vol. 2, p. 819ff.; *Sefer HaMaamarim* 5657, p. 199ff.; *Sefer HaMaamarim* 5679, p. 100ff.

ומ"מ אי"ז סותר למ"ש לעיל שהקו נק' בשם שכינה, כי שכינה שנאמר בדרז"ל היינו מל' דאצי', ואף גם זאת רק כשנעשית בחי' עתיק לבריאה דוקא, אבל בשרשה, היינו כמו שהוא לגבי אוא"ס, הנה גם הקו נק' בשם שכינה. ואחד הטעמים מה שהקו נק' בשם שכינה לגבי אוא"ס, כתב כ"ק אדמו"ר מהר"ש"י לפי שהקו כוונת המשכתו

ומכל מקום אין זה סותר למה שאמרנו לעיל שהקו נקרא בשם שכינה, **Nevertheless, this does not contradict the earlier statement that even so lofty a level as the kav, which is spiritually superior by far to Atzilus, is termed Shechinah,**

כי שכינה שנקאמר בדברי רז"ל היינו מלכות דאצילות, **for for the term the term Shechinah as used by our Sages refers specifically to the level of Malchus of Atzilus,**

ואף גם זאת רק כשנעשית בחינת עתיק לבריאה דוקא, **and even then, only insofar as it becomes the level of Atik for the World of Beriah.**

אבל בשרשה, היינו כמו שהוא לגבי אור אין סוף, **In its source, however, i.e., in the state in which it exists in relation to G-d's infinite light, i.e., the revelation of light that precedes the tzimtzum,**

הנה גם הקו נקרא בשם שכינה. **even the kav is termed Shechinah.**

ואחד הטעמים מה שהקו נקרא בשם שכינה לגבי אור אין סוף, כתב כ"ק אדמו"ר מהר"ש **The Rebbe Maharash writes¹³ that one of the reasons why the kav is called Shechinah in relation to G-d's infinite light is –**

Explanation is necessary because even though the kav represents a descent in relation to the light that shines before the tzimtzum, the second dimension of the definition of the term Shechinah seemingly does not apply to it. For the kav itself is not encloded in the worlds but is merely a vector of light. Nevertheless, the term is appropriate

לפי שהקו פונת המשכתו בשביל שיתלבש בעולמות ונשמות ישראל, **because the kav is drawn down with the intent that it become encloded in the worlds and in the souls of the Jewish people.**

13. The series of *maamarim* entitled *VeKachah*, *loc. cit.*

בשביל שיתלבש בעולמות ונש"י, ולכן הנה גם בראשיתו נק' בשם שכינה. ולמעלה יותר שכינה בשרשו הראשון למעלה מהצמצום, מבאר כ"ק אדמו"ר נ"ע"ה שגילוי האור כמו שהוא לפה"צ, נק' בשם שכינה. שבכללות האור שלפני הצמצום יש בו ג' מדרגות, עצם האור והתפשטות האור, ובהתפשטות האור ב' מדרגות גילוי האור כמו

וְלִכֵּן הִנֵּה גַם בְּרֵאשִׁיתוֹ Hence, even its initial revelation which is not en clothed in the worlds

נִקְרָא בְּשֵׁם שְׁכִינָה. is termed *Shechinah* because of that intent.

וּלְמַעַלָּה יוֹתֵר שְׁכִינָה On an even higher level, in its initial source, as it precedes the *tzimtzum*, there is a loftier definition of the term *Shechinah*.
בְּשֵׁרְשׁוֹ הָרֵאשׁוֹן
לְמַעַלָּה מִהַצְמָצוּם,

מְבַאֵר כ"ק אֲדָמו"ר נ"ע As the Rebbe Rashab explains,¹⁴

שְׁגִלוֹי הָאֹר כְּמוֹ the revelation of Divine light prior to the *tzim-*
שֶׁהוּא לְפָנֵי הַצְמָצוּם, *tzum* is termed *Shechinah*.
נִקְרָא בְּשֵׁם שְׁכִינָה.

As explained, the term *Shechinah* implies two functions: *gilui*, “revelation,” and *hislabshus*, “enclothing.” Before the *tzimtzum*, there was *gilui*, but seemingly the concept of *hislabshus* does not apply because on that level of being, it is incorrect to speak of the existence – indeed, even the possibility for the existence – of the worlds, let alone G-d’s light adapting and being en clothed in them. To explain how the term *Shechinah* can nevertheless apply even before the *tzimtzum*:

שְׁבִכְלֹת הָאֹר שְׁלִפְנֵי In general, there are three levels of G-dly light that precede the *tzimtzum*. First, there are two fundamental divisions:
הַצְמָצוּם יֵשׁ בּוֹ ג' מְדֻרָּגוֹת,

עֶצֶם הָאֹר the *essence* of the Divine light (*etzem ha'or*), which is above all revelation

וְהִתְפַּשְׁטוּת הָאֹר; and the *diffusion* of the light (*hispashtus ha'or*).
On this level, the concept of revelation is relevant.

וּבְהִתְפַּשְׁטוּת הָאֹר The diffusion of the light subdivides into two levels.
ב' מְדֻרָּגוֹת:

14. The series of *maamarim* entitled *Yom Tov shel Rosh HaShanah*, 5666, the *maamar* entitled *Kadesh Yisrael*; see also the *maamar* beginning *Vaydaber Elokim Es Kol HaDevarim*, 5699, (*Sefer HaMaamarim* 5699, p. 175). The latter *maamar* is based on the *maamar* entitled *Vaydaber Elokim*, 5668 (*Sefer HaMaamarim* 5668, p. 161).

שהוא לעצמו שזהו מקור אור הסובב, וגילוי האור לעצמו השייך להעולמות שזהו מקור אור הממלא, וגילוי האור הזה נק' בשם שכינה. ואף שהוא לפני הצמצום וא"א שיהי' מקור לעולמות, שלכן הוצרך להיות הצמצום, וצמצום הראשון שהוא בבחי' סילוק

גְּלוֹי הָאוֹר כְּמוֹ a) **The revelation of light for G-d Himself.** On
שֶׁהוּא לְעֵצְמוֹ this level, there is no conception of existence outside
of Him. His light is revealed, not for others, but as a
natural function of the light itself. G-d has the potential
to shine forth light and that potential seeks expression.

שֶׁזֶהוּ מְקוֹר אֹר הַסּוֹבֵב, **This revelation is the source of the light of *sovev kol almin*,** the light that *transcends* (lit.: “encompasses”) all worlds; and

וְגִלּוֹי הָאוֹר לְעֵצְמוֹ b) **The revelation of the light that bears a relation**
הַשִּׁיךְ לְהַעוֹלָמוֹת **to the *worlds* – as it is for Himself.**

The *maamar* is referring to the light that is intended to be en clothed within the worlds as it exists in a preparatory stage, i.e., before the *tzimtzum*.

שֶׁזֶהוּ מְקוֹר אֹר הַמְּמַלֵּא, **This revelation is the source of the light of *memale kol almin*,** the light that is internalized in all worlds.

To explain by analogy, it is like a person who prepares the message he wants to communicate to others in his own mind. The message (i.e., the light) is intended for others (i.e., to bring about the existence of the worlds that appear as entities separate from Him). Nevertheless, on this level, it is still in the person's own mind. In the analogue, the light shines before the *tzimtzum* and thus, there is no concept of existence outside of Him.

וְגִלּוֹי הָאוֹר הַזֶּה נִקְרָא **It is this latter illumination that is termed**
בְּשֵׁם שְׂכִינָה. ***Shechinah*.**

Seemingly, this term is not relevant, for this light is, by definition, above the worlds.

וְאֵף שֶׁהוּא לְפָנֵי הַצְּמָצוּם **True, this light precedes the *tzimtzum* and thus**
וְאֵי אֶפְשֶׁר שְׂיִהְיֶה **cannot possibly serve as a source for the creation**
מְקוֹר לְעוֹלָמוֹת, **of the worlds –**

For before the *tzimtzum*, even the light that was intended to shine within the worlds was included within His unlimited light.

דוקא, מ"מ נק' בשם שכינה. וזהו דיוק הלשון עיקר שכינה בתחתונים היתה, היינו שגילוי השכינה בתחתונים, הוא לא השכינה כמו שהוא לגבי אצי', היינו מל', גם לא כמו שהוא לגבי אוא"ס, היינו הקו, כ"א עיקר ופנימיות השכינה היתה בתחתונים דוקא,

שְׁלֶכֶן הַצָּרָף לְהִיּוֹת
הַצְּמִצּוּם, for which reason it was necessary that there be
a *tzimtzum*. Moreover, a unique type of *tzimtzum* –

וְצְמִצּוּם הָרֵאשׁוֹן שֶׁהוּא
בְּבַחֲיַנַּת סְלוּק דְּרִיקָא, the first *tzimtzum*, which involved a complete
withdrawal of G-d's light.

All of the subsequent *tzimtzumim* involve a mere reduction of Divine light. In this instance, in order for the worlds to come into existence, a complete withdrawal of the light is necessary.

מִכָּל מְקוֹם Nevertheless, despite it being above the level of the
worlds

נִקְרָא בְּשֵׁם שְׁכִינָה. this light is termed *Shechinah*. The term is appropri-
ate based on the explanation of the Rebbe Maharash
given above. In this instance as well, the ultimate intent
of this light is that it would descend and enclothe itself
in the worlds that would come into being.

וְזֶהוּ דְּיוּק הַלְשׁוֹן 'עֵקֶר
שְׁכִינָה בְּתַחְתּוֹנִים הִיְתָה', On this basis, we can understand the precise
wording of the *Midrash*: “the essence of the
Shechinah was manifest in the lower realms,” i.e.,
our material world.

הִיְיָנוּ שְׁגִלוֹי הַשְּׁכִינָה
בְּתַחְתּוֹנִים, הוּא The revelation of the *Shechinah* in the lower
realms refers

לֹא הַשְּׁכִינָה כְּמוֹ שֶׁהוּא
לְגַבֵּי אֲצִילוֹת, הִיְיָנוּ מְלָכוֹת, not to the term *Shechinah* as it applies in relation
to *Atzilus*, i.e., *Malchus*,

גַּם לֹא כְּמוֹ שֶׁהוּא לְגַבֵּי
אוֹר אֵין סוּף, הִיְיָנוּ הַקוֹ, nor the term *Shechinah* as it applies in relation
to G-d's infinite light, i.e., the *kav*.

כִּי אִם עֵקֶר וּפְנִימִיּוּת
הַשְּׁכִינָה הִיְתָה
בְּתַחְתּוֹנִים דְּרִיקָא, Instead, it was the essence and innermost dimen-
sion of the *Shechinah* that was manifest in the
lower realms, our material earth.

Why is it necessary for the *Midrash* to say that the essence of the *Shechinah* was

כי האורי שנתלבש בעולמות ה"ה בא בסדר והדרגה. ולמעלה מאיר בגילוי יותר, וכל מה שנמשך ומשתלשל מתמעט האור. וכן הוא בכלל באור דסדר השתלשלות. ואף

manifest in the lower realms? Because the *Midrash* is commenting on the verse, "I came into My garden," which implies that not only was G-dliness manifest in this world, but it was manifest in this world to a greater extent than in the spiritual realms above. The only level of G-dliness that could be referred to as "I" and still be manifest in this world to a greater degree than in the higher realms is G-d's light that shined before the *tzimtzum*. As the *maamar* explains,

כי האור שנתלבש
בעולמות הרי היא
בא בסדר והדרגה.

The Divine light enclothed within the worlds descends in an orderly and progressive manner.¹⁵

ולמעלה מאיר בגילוי יותר,
In the loftier realms, G-d's light is revealed to a greater degree,

וכל מה שנמשך
ומשתלשל, מתמעט האור.

and the greater the extent of the descent through the chainlike pattern of existence, the lesser the illumination.

Hence, following that pattern, the G-dly light that would be enclothed in this world would be of an extremely low level. It would not be appropriate to say that the verse "I came into My garden" refers to such a light.

וכן הוא בכלל באור
הסדר השתלשלות.

For this pattern of descent characterizes the Divine light manifest within the *Seder HaHishtalshelus* (the chainlike pattern of spiritual existence)¹⁶ as a whole. All levels following the *tzimtzum* follow that pattern – the loftier the realm, the greater the degree of revelation; the lower the realm, the lesser the degree of revelation. Hence, this light could not be manifest in this world to a greater degree than in the higher realms.

ואף שקדם החטא הרי
גם למטה האור בגילוי,

True, before the sin of the Tree of Knowledge, G-dly light was revealed in this world. Thus, it could be said that before the sin, when G-dliness was

15. See at length the *maamar* beginning *Eichah, Parshas Devarim, 5670*.

16. Which begins after the *tzimtzum*.

שקודם החטא הי' גם למטה האור בגילוי, מ"מ הי' גם אז גילוי האור יותר למעלה. וכמארז"ל* נטה ימינו וברא שמים נטה שמאלו וברא ארץ. אלא הכוונה על האור שלמעלה מעולמות, עיקר שכינה.

revealed in this world, the G-dly light that was revealed there surpassed that of the higher realms. This, however, cannot be said, because

מְכַל מְקוֹם הָיָה גַם אֶז
גִּלְוֵי הָאֹר יוֹתֵר לְמַעְלָה. **Nevertheless, even then, the light was revealed to a greater extent in the higher worlds.**

וּכְמֵאָמְרָם ז"ל נָטָה
יְמִינוּ וַיִּבְרָא שָׁמַיִם, נָטָה
שְׂמֵאלוּ וַיִּבְרָא אֶרֶץ. **As our Sages state,¹⁷ “He extended His right hand and created heaven; He extended His left hand and created earth.”**

Just as in a physical sense, the left hand is weaker and thus the right hand denotes primacy, so too, in a spiritual sense, the heavens – the spiritual realms – were created with G-d's right hand, i.e., they received a greater degree of Divine light. And the earth – this material world – was created with His left hand, i.e., it received a lesser degree of Divine light. This verse is referring to the time before the sin, i.e., the world directly after its creation. Nevertheless, the pattern was that greater light shines above the light that shines than in this realm.

אֶלָּא הַכּוּנָה עַל הָאֹר
שְׂלֵמַעְלָה מְעוֹלְמוֹת, **Instead, the intent is G-d's light that transcends the worlds, the light that shined before the *tzimtzum*.** Since that light transcends the entire Spiritual Cosmos and all its prevailing patterns, it is possible that it be manifest in this material realm to a greater degree than in the spiritual realms.

עֵקֶר שְׂכִינָה. **This is what is meant by the *essence of the Shechinah*, that this sublime level of G-dly light was manifest in our material world.**

SUMMARY

Based on a verse from *Shir HaShirim*, which serves as an analogy for the ongoing love relationship between G-d and His bride, the Jewish people. In its description of

17. See *Pirkei deRabbi Eliezer*, ch. 18; *Zohar*, Vol. I, p. 30a; Vol. II, pp. 20a, 37a, 85b.

the descent of the *Shechinah*, the Divine Presence, into the world at the time of the Giving of the Torah and the construction of the Sanctuary, the *Midrash* quotes the verse: "I have come into My garden, My sister, My bride." The *Midrash* observes that the verse does not use the term *legan* which would mean "to the garden," but *legani* which means "to My garden," i.e., a place to which the *Shechinah* shared a previous connection. On that basis, our Sages conclude that originally, "the essence of the *Shechinah* was manifest in the lower realms."

The *maamar* emphasizes that the term *Shechinah* is used to refer to several different levels depending on the rung of the Spiritual Cosmos about which it is speaking. When speaking of the *Shechinah* that was manifest in the world, however, the intent is the essence and innermost dimension of the *Shechinah*.

ב) וְהִנֵּה זֶה דְעִיקָר שְׂכִינָה בְּתַחְתּוֹנִים הִיְתָה, מְבוֹאָר מֵהַמְדָּרֵשׁ דְּתַחְתּוֹנִים קָאֵי עַל עוֹה"ד הַגִּשְׁמִי, וְכִמּו שְׂמִבְאָר דְע"י חֲטָא עַה"ד נִסְתַּלְקָה הַשְּׂכִינָה מֵאֶרֶץ לְרַקִּיעַ, וְע"י מִתֵּן תּוֹרָה עַל הַר סִינַי בְּאֵתִי לְגַנִּי לְגַנוּנִי. וְעִיקָר הַסִּילּוּק שְׁנַעֲשֶׂה ע"י הַחֲטָא הוּא בְּחֲטָא עַה"ד דּוּקָא. וְכִמּו שְׁבַעֲנִין הַחֲטָא, הָרִי עִיקָר הַחֲטָאִים הִי' חֲטָא

— 2 —

וְהִנֵּה זֶה דְעִיקָר שְׂכִינָה בְּתַחְתּוֹנִים הִיְתָה, Regarding the statement cited above: “The essence of the *Shechinah* was manifest in the lower realms” –

מְבָאָר מֵהַמְדָּרֵשׁ דְּתַחְתּוֹנִים קָאֵי עַל עוֹלָם הַגִּשְׁמִי, from the conceptual flow of the *Midrash*, it can be understood as implying that the term *tachtonim*, “lower realms,” refers to this physical world.

At times, the term *tachtonim* can refer to the worlds of *Beriah*, *Yetzirah*, and *Asiyah*, which are “lower,” and of a different nature than *Atzilus*. (For as the Rebbe Rayatz explains in his *maamar*,¹⁸ *Atzilus* is entirely identified with G-dliness, while the worlds of *Beriah*, *Yetzirah*, and *Asiyah* are characterized by independent existence.) More particularly, *tachtonim* is occasionally used to refer to the spiritual world of *Asiyah* which is lower, i.e., far less refined, than the worlds of *Beriah* and *Yetzirah*. Nevertheless, in this *Midrash*, the intent of the term is clearly this physical world.

וְכִמּו שְׂמִבְאָר דְעַל יְדֵי חֲטָא עַץ הַדַּעַת נִסְתַּלְקָה הַשְּׂכִינָה מֵאֶרֶץ לְרַקִּיעַ, For the *Midrash* proceeds to explain that because of the sin of the Tree of Knowledge, the *Shechinah* withdrew, ascending from the earth to heaven,

וְעַל יְדֵי מִתֵּן תּוֹרָה עַל הַר סִינַי בְּאֵתִי לְגַנִּי לְגַנוּנִי. and at the Giving of the Torah on Mt. Sinai, G-d “came into His garden” — to His bridal chamber,¹⁹ i.e., He manifested His Presence on this earth again. Thus, it is obvious that the intent of the *Midrash* is that originally, the *Shechinah* was manifest on this physical plane. Accordingly,

וְעִיקָר הַסִּילּוּק שְׁנַעֲשֶׂה עַל יְדֵי הַחֲטָא הוּא בְּחֲטָא עַץ הַדַּעַת דּוּקָא. the primary dimension of the withdrawal of the Divine Presence that came about as a result of sin was brought about specifically by the sin of the

18. *Basi LeGani*, sec. 1.

19. See *Midrash Tanchuma*, *Parshas Naso*, sec. 16; *Matanas Kehunah to Bereishis Rabbah* 19:7.

עה"ד, שהרי ע"י חטא עה"ד הי' נתינת מקום לשאר החטאים, וחטא עה"ד הי' סיבה וגורם להחטאים דקין ואנוש וכו', כמו"כ הוא בפעולת החטא, דהסילוק שנעשה ע"י החטא הנה עיקר הסילוק הוא מה שנסתלק ע"י חטא עה"ד מעוה"ז התחתון דוקא

Tree of Knowledge. For it was as a result of that sin that the Divine Presence withdrew from the earth.

The *Midrash*, and thus the Rebbe Rayatz in his discourse, mention seven sins. Nevertheless, the sin of the Tree of Knowledge is placed in its own category. To explain: There is a relationship between the seriousness of a sin and its effect.

ויכמו שְׁבַעֲנֵן הַחַטָּא, **With regard to the seriousness of the sin,**

הָרִי עֵקֶר הַחַטָּאִים הָיָה חַטָּא עֵץ הַדַּעַת, **the primary sin was the sin of the Tree of Knowledge.**

שֶׁהָרִי עַל יְדֵי חַטָּא עֵץ הַדַּעַת הָיָה נְתִינָת מְקוֹם לְשֶׁאֵר הַחַטָּאִים, **Indeed, the sin of the Tree of Knowledge made all other sins possible.**

וְחַטָּא עֵץ הַדַּעַת הָיָה סִבָּה וְגוֹרָם לְהַחַטָּאִים דְּקִינִין וְאָנוּשׁ וְכוּ', **It precipitated and brought about the sins of Cain and Enosh as well as later sins.**

G-d created man without a tendency to sin. Violating G-d's will was totally out of character. After the sin, by contrast, the possibility of sinning existed within a person's mind and heart and it was necessary to struggle to avoid sinning in the future.²⁰

כְּמוֹ כֵן הוּא בְּפַעֲלַת הַחַטָּא, **The same is true with regard to the effect of sin,**
i.e.,

דְּהַסְלוּק שְׁנַעֲשָׂה עַל יְדֵי הַחַטָּא **the withdrawal of the *Shechinah* because of the sin:**

הַנֶּה עֵקֶר הַסְלוּק הוּא מֵה שְׁנַסְתַּלַּק עַל יְדֵי חַטָּא עֵץ הַדַּעַת מְעוֹלָם הָיָה הַתַּחְתּוֹן דְּדוֹקָא, **the fundamental dimension of the withdrawal of the *Shechinah* was its withdrawal from this physical world as a result of the sin of the Tree of Knowledge.**

20. 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 ??? **AHARON LEIB PUT IN SOURCES FOR NORAH ALLAH AL BNEI ADAM AND ANYTHING ELSE YOU FIND NECESSARY**

דכשם שעיקר שכינה בתחתונים הוא בעוה"ז דוקא, הנה כמו"כ הוא בהסילוק דעיקר הסילוק הוא מה שנסתלקה מהארץ דוקא, שזה נעשה ע"י חטא עה"ד, שעי"ז נסתלקה השכינה מארץ לרקיע, וזהו ג"כ הטעם שאינו מצרף (בהמאמר) חטא עה"ד עם החטאים דקין ואנוש וחושב זה בפ"ע, לפי שבהחטאים דקין ואנוש נסתלקה

- דְּכֶשֶׁם שְׁעִקֵר שְׁכִינָה
בַּתְּחִתּוֹנִים הוּא
בְּעוֹלָם הַזֶּה דְּוָקָא,
Just as originally, “The essence of the *Shechinah*
was manifest in the lower realms,” specifically in
this physical world,
- הֵנָּה כְּמוֹ כֵּן הוּא בְּהַסְלֹק,
דְּעִקֵר הַסְלֹק הוּא מֵהָאָרֶץ דְּוָקָא,
שְׁנִסְתַּלְקָה מֵהָאָרֶץ דְּוָקָא,
so too, the fundamental dimension of its with-
drawal is its departure from this world.
- שְׁזָה נַעֲשָׂה עַל יַדֵּי
חַטָּא עֵץ הַדַּעַת,
This was brought about by the sin of the Tree of
Knowledge.
- שְׁעַל יְדֵי זֶה נִסְתַּלְקָה
הַשְׁכִּינָה מֵהָאָרֶץ לְרַקִּיעַ,
It caused the withdrawal of the *Shechinah* from
the earth to heaven.
- וְזָהוּ גַם כֵּן הַטֵּעַם
שְׁאִינוֹ מְצַרֵף (בְּהַמְאָמֵר)
חַטָּא עֵץ הַדַּעַת עִם
הַחַטָּאִים דְּקִין וְאֲנוֹשׁ
This also explains why (in the *maamar*) the Rebbe
Rayatz does not include the sin of the Tree of
Knowledge together with the sins of Cain and
Enosh
- וְחוֹשֵׁב זֶה בְּפָנֵי עֲצָמוֹ,
but lists it separately.

The *Midrash* lists the seven sins that caused the *Shechinah* to withdraw from the earth and ascend to the higher levels of the heavens in one continuum. In the *maamar Basi LeGani*, the Rebbe Rayatz places an emphasis on the sin of the Tree of Knowledge, and merely mentions in brief or omits entirely the other sins that caused the further ascent of the *Shechinah*. The rationale for the distinction is

- לְפִי שְׁבִהַחַטָּאִים דְּקִין
וְאֲנוֹשׁ נִסְתַּלְקָה הַשְׁכִּינָה
מֵהָאָרֶץ לְרַקִּיעַ,
that the sins of Cain and Enosh, as well as the later
sins, caused the *Shechinah* to ascend merely from
one heaven to the next,
- מֵה שְׁאִין כֵּן בְּחַטָּא
עֵץ הַדַּעַת שְׁנִסְתַּלְקָה
מֵהָאָרֶץ לְרַקִּיעַ,
whereas the sin of the Tree of Knowledge caused
its withdrawal from the earth to heaven.

השכינה מרקיע לרקיע, מה שאין כן בחטא עה"ד שנסתלקה מארץ לרקיע, שלבד זאת שהסילוק מהארץ, זה בעיקר נוגע לנו, הנה זהו גם עיקר ענין הסילוק.

(וממשיך במאמר) ואח"כ עמדו ז' צדיקים והורידו את השכינה למטה, אברהם זכה והוריד את השכינה מרקיע ז' לו' כו' (ומקצר בזה ומסיים) עד כי משה שהוא השביעי

שְׁלֹבֵד זֹאת שְׁהִסְלוּק מֵהָאָרֶץ, Apart from the fact that the withdrawal from the earth

זֶה בְּעִקְרָא נֹוּגַע לָנוּ, is what primarily affects us,

הֵינָה זֶהוּ גַם עִקְרָא עֲנִינַן הַסְלוּק. it is also the fundamental aspect of the withdrawal. For what is of primary importance is that the *Shechinah* be manifest in this world.

(וּמְמַשֵּׁיךְ בַּמַּאמָר) After mentioning the effect caused by the sin of the Tree of Knowledge and the other sins, the Rebbe Rayatz **continues his discourse** by quoting the conclusion of the *Midrash* which highlights the reversal of this process:

וְאַחַר כֵּן עָמְדוּ ז' צְדִיקִים וְהוֹרִידוּ אֶת הַשְּׁכִינָה לְמִטָּה, "Afterwards, seven righteous men arose whose Divine service drew the Divine Presence into this world.

אֲבְרָהָם זָכָה וְהוֹרִיד אֶת הַשְּׁכִינָה מִרְקִיעַ ז' לְשִׁשָּׁה כו' Through the merit of Avraham, the *Shechinah* was brought down from the seventh heaven to the sixth...."

(וּמְקַצֵּר בְּזֶה וּמְסִיִּים) (The Rebbe Rayatz abridges his citation of the *Midrash* and concludes:)

עַד כִּי מֹשֶׁה שֶׁהוּא הַשְּׁבִיעִי "...until Moshe, the seventh of these righteous men –

here, the Rebbe Rayatz adds a parenthetic statement from another *Midrash*:²¹

21. *Vayikra Rabbah* 29:11. This *Midrash* has no direct connection with the *Midrash* from *Shir HaShirim Rabbah*, "I came into My garden," which serves as the theme of the *maamar*. It is cited by the Rebbe Rayatz in connection with this section: 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 (as mentioned here and explained in sec. 3 of this *maamar*).

It is worth noting that the *Midrash* beginning with the words *Basi LeGani*, "I came into My garden," is cited by the Rebbe

(וכל השביעין חביבין⁸) הורידו למטה בארץ. דעיקר ענין ההמשכה הוא ע"י משה, שהרי משה דוקא הורידו למטה בארץ, דכשם שבענין הסילוק מלמטלמ"ע הרי העיקר הוא בחטא עה"ד שנסתלק מהארץ כנ"ל, הנה כמו"כ הוא בענין ההמשכה מלמעלה למטה, עיקר ענין ההמשכה הוא למטה בארץ דוקא, דלכך זאת שההמשכה למטה

(וְכֹל הַשְּׁבִיעִין חֲבִיבִין) (“And all those who are seventh are cherished”) –

הוֹרִידוּ לְמִטָּה בְּאֶרֶץ. drew the *Shechinah* into this world below.”

דְּעִקְר עֲנִין הַהֲמָשְׁכָּה הוּא עַל יְדֵי מֹשֶׁה, The primary aspect of drawing down the *Shechinah* was achieved by Moshe,

שְׁהָרִי מֹשֶׁה דְּוִקָּא הוֹרִידוּ לְמִטָּה בְּאֶרֶץ, as it was he who drew the *Shechinah* back into this world.

דְּכִשְׁם שְׁבָעֵנִין הַסְּלוּק מְלִמְטָה לְמַעְלָה הָרִי הָעֵקֶר הוּא בְּחַטָּא עַץ הַדַּעַת שְׁנִסְתָּלַק מֵהָאֶרֶץ כְּנ"ל, Just as the fundamental element of its withdrawal and ascent upward was the withdrawal from this world caused by the sin of the Tree of Knowledge,

הִנֵּה כְּמוֹ כֵּן הוּא בְּעֲנִין הַהֲמָשְׁכָּה מְלִמְעָלָה לְמִטָּה, so too, in the reversal that involved drawing down the *Shechinah* from above,

עִקְר עֲנִין הַהֲמָשְׁכָּה הוּא לְמִטָּה בְּאֶרֶץ דְּוִקָּא, the fundamental element was drawing it down into *this* world.

דְּלְכַד זֹאת שְׁהַהֲמָשְׁכָּה לְמִטָּה בְּעִקְר נֹגַע לְנוּ, Apart from the fact that this stage in drawing down the *Shechinah* is the one that affects us most,

הִנֵּה זֶהוּ גַם עִקְר עֲנִין הַהֲמָשְׁכָּה. it is the most fundamentally important phase in drawing it down.

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 *Padeh BiShalom*, 5687 (*Sefer HaMaamarim* 5687, p. 83); the *maamar* entitled *Tik'u*, 5691 (*Sefer HaMaamarim* 5691, p. 11); the *maamar* entitled *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 emphasized in sec. 3 of this *maamar*.

(It is also mentioned in the *maamarim* associated with *Beis Nissan*, the *yahrzeit* of the Rebbe Rashab, because when counting from the Baal Shem Tov, the founder of Chassidism, the Rebbe Rashab was the leader of the seventh generation.)

בעיקר נוגע לנו, הנה זהו גם עיקר ענין ההמשכה. וזה נעשה ע"י משה דוקא. והטעם לזה מבאר בהמאמר במוסגר, כי כל השביעין חביבין.

Just as in the withdrawal of the *Shechinah* it was the withdrawal from this earth that was of primary importance, so too, the primary aspect of drawing down the *Shechinah* is bringing it into this material world.

וְזֶה נַעֲשֶׂה עַל יְדֵי מֹשֶׁה דְּדֹקָא. **This was accomplished specifically through Moshe,**

וְהַטַּעַם לְזֶה מְבֹאֵר בְּהַמְאָמֵר בְּמוֹסְגֵר, **the reason being – as explained in the quote included in parentheses in the *maamar*:**

כִּי כָּל הַשְּׁבִיעִין חֲבִיבִין. **“All those who are seventh are cherished.”**

SUMMARY

This section focuses on the term “lower realms” in our Sages’ statement, “The essence of the *Shechinah* was manifest in the lower realms.” It emphasizes that the intent of this term is this material world. It supports that statement by citing the continuation of the *Midrash* which states that after the Sin of the Tree of Knowledge, the *Shechinah* withdrew from the lower realms and, at the time of the Giving of the Torah and the construction of the Sanctuary, it returned. From those statements, it is clear that the intent of the term “lower realms” is this material world.

The most significant element of the *Shechinah*’s withdrawal is its withdrawal from this physical world (and not its subsequent ascent within the hierarchy of the spiritual worlds above) and the most significant element of the process of drawing it back down was drawing it back to this world. The latter was accomplished by Moshe, for Moshe had the distinction of being the seventh in the chain of righteous men whose merits drew the *Shechinah* downward, as is quoted from the *Midrash*, and “All those who are seventh are cherished.”

ג) והנה מלשון רז"ל וכל השביעין חביבין ולא כל החביבין שביעין, מוכח מזה שעיקר המעלה הוא זה שהוא שביעי, ומפני זה שהוא שביעי מצד זה הוא חביבותו, היינו שחביבותו אינו מצד ענין התלוי בבחירתו רצונו ועבודתו, כ"א בזה שהוא שביעי, שזה בא מצד התולדה, ובכ"ז הנה כל השביעין חביבין. ולכן זכה משה

— 3 —

The *maamar* proceeds to focus on the concept highlighted in the previous section: that the fundamental step in the process of drawing down the *Shechinah* was drawing it back into our material world. This was accomplished by Moshe. What virtue enabled Moshe to accomplish this? The fact that he was the seventh.

וְהֵנָּה מִלְשׁוֹן רַז"ל יוֹכֵל הַשְּׁבִיעִין חֲבִיבִין The fact that our Sages say that “all those who are seventh are cherished”

וְלֹא כֹל הַחֲבִיבִין שְׁבִיעִין, rather than “all those who are cherished are seventh,”

מוֹכַח מִזֶּה שֶׁעֵקֶר הַמַּעֲלָה הוּא זֶה שֶׁהוּא שְׁבִיעִי, indicates that the seventh’s primary virtue lies in the very fact of being the seventh.

Were the *Midrash* to have said that “all those who are cherished are seventh,” it could be understood to mean that the person who is seventh is cherished because of the virtues that he attained through his Divine service, and as a result of those virtues, he was selected for the unique mission associated with being seventh.

The *Midrash*, however, states that “all those who are seventh are cherished,” indicating that

וּמִפְּנֵי זֶה שֶׁהוּא שְׁבִיעִי מִצַּד זֶה הוּא חֲבִיבוֹתוֹ, he is cherished simply because he is the seventh.

הֵינּוּ שֶׁחֲבִיבוֹתוֹ אֵינוּ מִצַּד עֲנִיָּן הַתְּלוּי בְּבַחֲרֻתוֹ רְצוֹנוֹ וְעִבּוּדוֹתוֹ, He is cherished, not because of a virtue dependent on his choice, his desires, or his Divine service,

כִּי אִם בְּזֶה שֶׁהוּא שְׁבִיעִי, but because he is the seventh.

שֶׁזֶה בָּא מִצַּד הַתּוֹלְדָה, This is something that he is born into.

וּבְכֹל זֹאת Even so, i.e., even though being seventh is seemingly a matter of mere coincidence and not a product of

שניתנה תורה על ידו. והנה ביאר כ"ק מו"ח אדמו"ר (בתחילת בואו לאמריקה)²² שגם בענין דהשביעין חביבין ניכר מעלת הראשון, שהרי כל ענין שביעי הוא שהוא שביעי לראשון. וביאר אז מעלתו של הראשון שזהו אברהם אבינו, מפני עבודתו, ושהיתה

the person's internal makeup or striving for growth, nevertheless,

הנה כל השביעין חביבין. **“all those who are seventh are cherished.”**

Implied is that there is a virtue conveyed upon him from Above that surpasses his own attainments that is granted him because he is the seventh.

ולכן זכה משה שנתנה תורה על ידו. **Therefore, it was Moshe who was privileged to have the Torah given through him.²²**

והנה באר כ"ק מו"ח אדמו"ר (בתחילת בואו לאמריקה) **(Soon after arriving in America) the Rebbe Rayatz explained²³**

שגם בענין דהשביעין חביבין **that even when it is highlighted that the seventh of a series is most cherished,**

נכר מעלת הראשון, **the unique virtue of the first is apparent.**

שהרי כל ענין שביעי הוא שהוא שביעי לראשון. **For the meaning of “seventh” is “seventh from the first,” i.e., the first embarked on a unique path of Divine service which the seventh brought to consummate fulfillment.**

ובאר אז מעלתו של הראשון **The Rebbe Rayatz then explained the uniqueness of the *first* of the seven**

שזהו אברהם אבינו, **– our forefather Avraham –**

מפני עבודתו, **which he achieved because of his Divine service**

22. It is impossible to ignore the fact that the Rebbe was making these statements at the dawning of the seventh generation of Chabad Chassidism. In his modesty, he is emphasizing that the unique mission of the seventh generation – to draw the Divine Presence back to this material world – is conveyed not because of the positive virtues of that generation, but because they are the seventh, those who carry on the service begun by the Alter Rebbe.

23. The conclusion of the *maamar* beginning *HaChodesh HaZeh Lachem*, 5700 (*Sefer HaMaamarim* 5700, p. 29ff).

עבודתו במס"נ. ואינו מסתפק בזה עדיין, ומוסיף עוד (אף דלכאורה אי"ז נוגע שם לגוף הענין) דאופן המסירת נפש שלו הי' שלא חיפש מס"נ, שזהו ההפרש בין המס"נ דאברהם אבינו להמס"נ דר"ע, דהמס"נ דר"ע הי' וואָס ער האָט געזוכט מס"נ, מתי יבוא לידי ואקיימנו, משא"כ באברהם הנה המס"נ שלו הי' בדרך אגב. דאברהם

<p>וְשֶׁהִיְתָה עֲבוּדָתוֹ בְּמִסִּירוֹת נֶפֶשׁ.</p>	<p>which he carried out with self-sacrificing devotion, <i>mesirus nefesh</i>.</p>
<p>וְאִינוֹ מְסַתְּפֵק בְּזֶה עַדְיָן,</p>	<p>Not content with the above,</p>
<p>וּמוֹסִיף עוֹד (אֶף) דְּלִכְאוּרָה אֵין זֶה נוֹגֵעַ שֶׁם לְגוֹף הָעֲנִיָּן)</p>	<p>the Rebbe Rayatz adds (though this is seemingly not relevant to his central theme)</p>
<p>דְּאֶפֶן הַמִּסִּירוֹת נֶפֶשׁ שֶׁלּוֹ הָיָה שְׁלֹא חִפֵּשׁ מִסִּירוֹת נֶפֶשׁ,</p>	<p>that Avraham carried out his Divine service with <i>mesirus nefesh</i> and yet, he did not seek <i>mesirus nefesh</i>.</p>
<p>שֶׁזֶהוּ הַהִפְרָשׁ בֵּין הַמִּסִּירוֹת נֶפֶשׁ דְּאַבְרָהָם אֲבִינוֹ לְהַמִּסִּירוֹת נֶפֶשׁ דְּרַבִּי עֲקִיבָא,</p>	<p>This marked the distinction between Avraham's <i>mesirus nefesh</i> and that of Rabbi Akiva.</p>
<p>דְּהַמִּסִּירוֹת נֶפֶשׁ דְּרַבִּי עֲקִיבָא הָיָה וּוָאָס עַר הָאָט גְּעִזּוּכְט מִסִּירוֹת נֶפֶשׁ:</p>	<p>Rabbi Akiva set <i>mesirus nefesh</i> as a goal for his Divine service, saying:²⁴</p>
<p>מְתִי יְבוֹא לִיְדֵי וְאַקְיָמְנוּ,</p>	<p>“When will I be afforded the opportunity for <i>mesirus nefesh</i> so that I may actualize it?”</p>
<p>מֵה שְׂאִין פֶּן בְּאַבְרָהָם הִנֵּה הַמִּסִּירוֹת נֶפֶשׁ שֶׁלּוֹ הָיָה בְּדֶרֶךְ אֲגַב.</p>	<p>Avraham's <i>mesirus nefesh</i>, by contrast, was incidental to his actual service.</p>
<p>דְּאַבְרָהָם יָדַע שֶׁעֲקָר הָעֲבוּדָה הוּא</p>	<p>He knew that the main object of Divine service was creating an awareness of G-d's Presence,</p>

24. Berachos 61b.

ידע שעיקר העבודה הוא כמ"ש¹⁰ ויקרא שם בשם הוי' אל עולם, א"ת ויקרא אלא ויקריא¹¹, אַז יענער זאָל אויך שרייען, ואם נצרך לזה בדרך אגב מס"נ, הנה גם זה ישנו. וכ"כ גדלה מעלת עבודתו והמס"נ שלו, עד אשר גם משה מה שזכה שניתנה

כְּמוֹ שֶׁכְּתוּב 'וַיִּקְרָא שֵׁם בְּשֵׁם הוִי' אֶל-עוֹלָם", as reflected by the verse,²⁵ **"He proclaimed there the name of G-d, eternal L-rd."**

אֶל תִּקְרָא וַיִּקְרָא אֶלָּא וַיִּקְרִיא, 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'";²⁶**

אֲז יַעֲנֵר זֶאֶל אוֹיֵךְ שְׂרִיעֵן, i.e., that the people he met **should also proclaim G-d's Presence.**

וְאִם נִצְרָךְ לְזֶה בְּדַרְךְ אֲגַב מְסִירוֹת נֶפֶשׁ, אֶהְיֶה גַם זֶה יִשְׁנֹו. Avraham knew that these efforts would meet opposition. Nevertheless, he continued unfazed with the resolve that **if in the course of these efforts, *mesirus nefesh* would be required, he would manifest that quality as well.**

In this manner, his *mesirus nefesh* surpassed that of Rabbi Akiva. What is the positive dimension of *mesirus nefesh*? That one transcends his own identity entirely and gives himself over to G-d in a complete manner. When one carries out such service because he appreciates its greatness, he cannot be said to be transcending himself entirely.

For Rabbi Akiva, *mesirus nefesh* was a personal goal, the zenith of his Divine service. Thus, while on one hand, he rose above self-concern – indeed, he gave his life for the sanctification of G-d's name – nevertheless, he saw *mesirus nefesh* as the most complete expression of his lifelong quest for spiritual fulfillment.

Avraham, by contrast, was totally above self-concern. He did not consider even the highest of personal attainments – the service of G-d with *mesirus nefesh* – as an objective. His sole motivation was to publicize G-d's Presence.

וְכֵן כִּף גְּדֻלָּה מְעֻלַת עֲבוֹדָתוֹ וְהַמְסִירוֹת נֶפֶשׁ שְׁלוֹ, **So great was Avraham's Divine service and self-sacrifice**

25. Bereishis 13:4.

26. Sotah 10b.

תורה על ידו הוא מטעם כי השביעין חביבין, שהוא שביעי לראשון. והקב"ה א"ל (למשה) במקום גדולים (אברהם) אל תעמוד¹². והנה אף כי גדלה חביבות השביעי ואין זה בא לא ע"י בחירה ולא ע"י עבודה, כי אם פארטיקערהייט מצד התולדה, מ"מ אין בזה הגבלה שנאמר שנפלאות הוא, ואינו שייך אלא ליחידי סגולה, כ"א ע"ד שמבואר בתנא דב"א (פ"ט ופכ"ה) ומוכא בדא"ח שכל ישראל ואפי' עבד ואפי'

עד אָפּוּר גַּם מֹשֶׁה מֵהַ תּוֹרָה שֶׁנִּתְּנָה תּוֹרָה עַל יָדוֹ that Moshe was privileged to have the Torah given through him

הוא מטעם כי because "all those who are seventh are cherished," השביעין חביבין,

שהוא שביעי לראשון. i.e., he was the seventh to the first, the heir of Avraham's Divine service and *mesirus nefesh*. As such, even at the peak of his greatness,

והקדוש ברוך הוא אמר ליה (למשה) במקום גדולים (אברהם) אל תעמד. the Holy One, blessed be He, "told Moshe (referring to Avraham), 'Do not stand in the place of the greats.'"²⁷

והנה אף כי גדלה חביבות השביעי, True, the cherished quality possessed by the seventh is very great.

ואין זה בא לא על ידי בחירה ולא על ידי עבודה, And this status comes not as a result of choice nor as a result of one's Divine service,

כי אם פארטיקערהייט מצד התולדה, but as a finished product, as a consequence of birth.

מכל מקום אין בזה הגבלה שנאמר שנפלאות הוא, Nevertheless, there are no inherent limitations that should cause an individual to say that this status is beyond him

ואינו שייך אלא ליחידי סגולה, and that it is accessible only to a select elite.

כי אם על דרך שמוכר כי בתנא דבי אליהו (פ"ט ופכ"ה) ומוכא בדא"ח On the contrary, the matter is comparable to the statements of *Tanna dvei Eliyahu* (chs. 9 and 25), quoted in *Chassidus*:

27. *Devarim Rabbah* 2:7, citing *Mishlei* 25:6.

שפחה²⁸ יכולים להגיע להשראת רוח"ק, וכל אחד ואחד מישראל חייב לומר מתי יגיעו מעשי למעשי אבותי אברהם יצחק ויעקב. אלא שמ"מ דארפמען ניט זיין גענארט ביי זיך, וצריך לידע אשר במקום גדולים אל תעמוד. וכל מעלת השביעי הוא שהוא שביעי

שְׁכֵל יִשְׂרָאֵל וְאֶפְלוֹ עֶבֶד that every Jew, even a slave and a handmaiden,
וְאֶפְלוֹ שְׁפָחָה יְכוּלִים לְהִגִּיעַ can have the Divine Spirit rest upon him.
לְהִשְׂרָאֵת רוּחַ הַקֹּדֶשׁ,

Ch. 9 of *Tanna dvei Eliyahu* states “even an idolater.” This would seem to be contradicted by *Bava Basra* (15b), which clearly states that all opinions agree that the Divine Presence does not rest upon an idolater. See *Chidushei Aggados, ad loc.*, and the references cited there. See also *Iggeres Teiman of Rambam*, from which it would appear that even an idolater may be a prophet. This subject requires further examination.²⁸

וְכֵן אֶחָד וְאֶחָד מִיִּשְׂרָאֵל Similarly, each and every Jew is obligated to say,
חַיִּיב לומר מתי יגיעו “When will my actions equal those of my fore-
מעשי למעשי אבותי fathers, Avraham, Yitzchak and Yaakov?” There
אברהם יצחק ויעקב. are no limits to the spiritual heights one can reach.

אֵלָּא שְׁמַכְּל מְקוּם At the same time, we should not delude ourselves:
דארפמען ניט זיין
גענארט ביי זיך,

וְצָרִיךְ לִידַע אֲשֶׁר בְּמָקוֹם we must know that we cannot “stand in the place
גְּדוּלִים אֵל תַּעֲמֹד. of the great,”

וְכֵן מַעֲלַת הַשְּׁבִיעִי הוּא and that the merit of the seventh of a series con-
שְׁהוּא שְׁבִיעִי לְרֵאשׁוֹן sists of his being seventh to the first.

Since the seventh has the unique merit of drawing the Divine Presence back to the earth, it is possible that a member of that generation will have visions of grandeur and think that he possesses praiseworthy individual qualities. That is self-delusional. The greatness of the seventh is that

28. The citation of this teaching takes on added significance in view of this *maamar's* role as a mission statement for the seventh generation. By stating that the Divine Spirit can rest on an idolater, the Rebbe could be seen as implying that even those on the lowest levels can play a role in accomplishing the unique mission of this generation: drawing the *Shechinah* down to the earth.

לראשון אז ער קען דורכפיהרן עבודת ושלחות הראשון דאל תקרא ויקרא אלא ויקרא. וזהו החביבות דהשביעי שהוא הממשיך השכינה, ולא עוד אלא שממשיך עיקר השכינה. ועוד יותר שממשיך בתחתונים.

והנה זה תובעים מכאור"א מאתנו דור השביעי, דכל השביעין חביבין, דעם היות שזה שאנחנו בדור השביעי הוא לא עפ"י בחירתנו ולא ע"י עבודתנו, ובכמה ענינים אפשר

אז ער קען דורכפיהרן עבודת ושלחות הראשון, he is capable of continuing the mission of the first. And the greatness of the first is expressed in the mission implied by the teaching:

דאל תקרא ויקרא אלא ויקרא. "Do not read 'he proclaimed,' but rather, 'he made others proclaim.'" Following the example of Avraham, he teaches all humanity to proclaim G-d's oneness.

וזהו החביבות דהשביעי שהוא הממשיך השכינה, The seventh is cherished because it is he who draws down the *Shechinah*,

ולא עוד אלא שממשיך עיקר השכינה. indeed, the essence of the *Shechinah*.

ועוד יותר שממשיך בתחתונים. And he draws it down and causes it to be manifest in this lowly world. On the basis of the concepts explained above, the Rebbe proceeds to define the role and the mission of our generation.

והנה זה תובעים מכל אחד ואחד מאתנו דור השביעי, This is what is demanded of each and every one of us of the seventh generation.

דכל השביעין חביבין, "All those who are seventh are cherished."

היות שזה שאנחנו בדור השביעי הוא לא על פי בחירתנו ולא על ידי עבודתנו, Although the fact that we are in the seventh generation is not the result of our own choice or our own service, i.e., it is not a result of virtues that we have worked to attain,

ובכמה ענינים אפשר שלא כפי רצוננו and indeed in certain ways it may be contrary to our will,

שלא כפי רצוננו, מ"מ הנה כל השביעיין חביבין, שנמצאים אנחנו בעיקבתא דמשיחא, בסיומא דעקבתא, והעבודה – לגמור המשכת השכינה, ולא רק שכינה כ"א עיקר שכינה, ובתחתונים דוקא.

מְכַל מְקוֹם הַנָּה כָּל הַשְּׁבִיעִין חֲבִיבִין, nevertheless, "all those who are seventh are cherished."

שְׁנַמְצָאִים אֲנַחְנוּ בְּעֵקֶבְתָּא דְּמִשְׁיחָא, We are now in the era of *Ikvesa diMeshicha*, the time when the approaching footsteps of *Mashiach* can be heard;

בְּסִיּוּמָא דְּעֵקֶבְתָּא, indeed, we are at the conclusion of this period.

וְהַעְבֻּדָּה – לְגַמֵּר הַמְשַׁכְתַּת הַשְּׁכִינָה, Our mission is to complete the process of drawing down the *Shechinah*

וְלֹא רַק שְׁכִינָה כִּי אִם עֵקֶר שְׁכִינָה, – indeed, the essence of the *Shechinah* –

וּבַתְּחִתּוֹנִים דְּדוּקָא. into our lowly world.

SUMMARY

This section focuses on the statement "All those who are seventh are cherished," explaining that the seventh is cherished not because of a virtue dependent on his choice, his desires, or his individual achievements in Divine service, but because he is the seventh – because he perpetuates the heritage of his forebears. Thus, through the achievements of the seventh, the unique virtue of the first is apparent.

The first of the chain of righteous men who preceded Moshe was Avraham. Avraham was distinguished by the uniqueness of his *mesirus nefesh*. It is possible to view *mesirus nefesh* as a personal goal, the most complete expression of one's lifelong quest for spiritual fulfillment. Avraham, by contrast, did not consider *mesirus nefesh* as a personal objective. His sole motivation was to publicize G-d's Presence; if *mesirus nefesh* was necessary to accomplish that purpose, he was willing to make that commitment as well. Because Moshe was the seventh, the sixth heir of Avraham's spiritual legacy, he was privileged to draw the *Shechinah* back into this world.

Similarly, our generation, the seventh generation of *Chabad* Chassidism, has the mission to complete the process of drawing the *Shechinah* back down to the earth again.

ד) וְהִנֵּה אַחֲרֵי שֶׁמְבַאֵר בַּהֲמַאמֵר דְּעִיקָר שְׂכִינָה בְּתַחֲתוֹנִים הִיתָה וְגַם אַחֲרֵי כֵּן הִמְשִׁיכָה מֹשֶׁה (הַשְּׁבִיעִי) לְאַרְץ דּוֹקָא אוֹמֵר: וְעִיקָר גִּילּוּי אֱלֹקוֹת הִי בְּבֵית הַמִּקְדָּשׁ (וּמְבִיא עִז״ז הַפְּסוּק) דְּכַתִּיב⁴ וְעָשׂוּ לִי מִקְדָּשׁ וְשִׁכַּנְתִּי בְּתוֹכְכֶם, בְּתוֹכּוֹ לֹא נֹאמֵר אֲלֵא בְּתוֹכְכֶם בְּתוֹךְ כְּאוֹרֵי מִיִּשְׂרָאֵל¹³, וְזֶהוּ (ג״כ מִשׁ״כ״¹⁴) צְדִיקִים יִרְשׁוּ אֶרֶץ וְיִשְׁכְּנוּ

— 4 —

וְהִנֵּה אַחֲרֵי שֶׁמְבַאֵר
בַּהֲמַאמֵר דְּעִיקָר שְׂכִינָה
בְּתַחֲתוֹנִים הִיתָה, After explaining at the beginning of the *maamar*
that the essence of the *Shechinah* was originally
manifest in this lowly world,

וְגַם אַחֲרַי כֶּן הִמְשִׁיכָה
מֹשֶׁה (הַשְּׁבִיעִי)
לְאַרְץ דּוֹקָא אוֹמֵר: and that afterwards, Moshe (the seventh), drew it
down specifically into this world, the Rebbe Rayatz
goes on to say:

וְעִיקָר גִּילּוּי אֱלֹקוֹת
הָיָה בְּבֵית הַמִּקְדָּשׁ “G-dliness was primarily revealed within the *Beis*
HaMikdash,”

(וּמְבִיא עַל זֶה הַפְּסוּק) (and he supports this statement with a proof-text)

דְּכַתִּיב: “וְעָשׂוּ לִי מִקְדָּשׁ
וְשִׁכַּנְתִּי בְּתוֹכְכֶם,” “They shall make Me a Sanctuary and I shall
dwell *within them*.”

בְּתוֹכּוֹ לֹא נֹאמֵר
אֲלֵא בְּתוֹכְכֶם, Concerning this verse our Sages comment:²⁹ “The
verse does not state ‘within *it*,’ but ‘within *them*,’

בְּתוֹךְ כָּל אֶחָד
וְאֶחָד מִיִּשְׂרָאֵל, thus implying that G-d dwells ‘within each and
every Jew.’”

וְזֶהוּ (גַּם בֵּין מַה שֶׁכְּתוּב)
“צְדִיקִים יִרְשׁוּ אֶרֶץ
וְיִשְׁכְּנוּ לְעַד עָלְיָהּ” The *maamar* continues: “This concept can grant us
an insight into the verse,³⁰ ‘The righteous shall
inherit the land and dwell upon it forever.’

29. This statement is quoted in the name of our Sages – although an explicit source in the Talmud or *Midrashim* has not been found – in *Likluttei Torah, Bamidbar*, p. 20b, and in several other sources. It is found in *Reishis Chochmah, Shaar HaAhavah*, ch. 6; *Alshich*, commentary to *Shmos* 25:8; *Shaloh*, pp. 69a, 201a, 325b, and 326b. See *Likluttei Sichos*, Vol. 26, p. 173, note 45.

30. *Tehillim* 37:29, cited in *Shir HaShirim Rabbah* to the verse “I came into My garden,” *Bereishis Rabbah* 19:7; *Bamidbar Rabbah* 13:2.

לעד עלי' דצדיקים יירשו ארץ שהוא ג"ע, מפני שהם משכינים (היינו ממשיכים)¹⁵ בחינת שוכן עד מרום וקדוש¹⁶ (הענין הזה דשוכן עד אינו מבאר בהמאמר, ומבואר הוא בלקו"ת¹⁷ עפ"י מאמר הזהר¹⁸) שיהי' בגילוי למטה, וזהו באתי לגני לגנוני למקום שהי' עיקרו בתחילה דעיקר שכינה בתחתונים היתה. והענין הוא (ביאור

דצדיקים יירשו ארץ
שהוא גן עדן,
This verse can be interpreted to mean **that the righteous shall inherit 'the earth,' which is an allusion to Gan Eden,**

מפני שהם משכינים
(היינו ממשיכים) בחינת
שוכן עד מרום וקדוש
because they cause 'He Who dwells forever, exalted and holy is His name,'³¹ to dwell (i.e., to be drawn down)³² –

(הענין הזה דשוכן עד
אינו מבאר בהמאמר,
(the Rebbe Rayatz does not explain the implication of the term "He Who dwells forever" in the *maamar*;

ומבאר הוא בלקוטי תורה
על פי מאמר הזהר)³⁴
but the concept is explained in *Likkutei Torah*³³
based on a teaching of the *Zohar*)³⁴

שיהיה בגילוי למטה,
– and be revealed in this physical world below.”

וזהו באתי לגני
לגנוני למקום שהיה
עקרו בתחילה,
The *maamar* of the Rebbe Rayatz continues: “This enables us to understand the interpretation of the verse, ‘I have come into My garden,’ as ‘I have come into My bridal chamber,’ into the place in which My Essence was originally revealed.”

As mentioned, the fact that the verse states “My garden” and not “the garden” indicates that the *Shechinah* already shared a connection with that place.

דעקר שכינה
בתחתונים היתה.
“..for the essence of the *Shechinah* was manifest
in the lower realms.

31. The *maamar* is citing a phrase found in our *Shabbos* prayers. *Shir HaShirim Rabbah* quotes a different prooftext (*Yeshayahu* 57:15): “He Who dwells forever and Whose name is holy.”

32. See the commentary of R. Zaeve Wolf Einhorn to *Bereishis Rabbah*, *loc. cit.*; the commentary of *Matnas Kehunah* and of R. Zaeve Wolf Einhorn to *Bamidbar Rabbah*, *loc. cit.*

33. *Likkutei Torah*, *Shmos*, pp. 4d ff., 7b ff.

34. *Zohar*, Vol. II, p. 22a; see *Biurei HaZohar* to that source.

הענין להבין מפני מה היתה עיקר שכינה בתחתונים דוקא) דהנה תכלית הכוונה בכריאת והשתלשלות העולמות, דנתאוה הקב"ה להיות לו ית' דירה בתחתונים³⁵.
והנה רבנו הזקן מבאר בזה³⁶ אשר תכלית השתלשלות העולמות וירידתם אינו בשביל עולמות העליונים, הואיל ולהם ירידה מאור פניו ית', ואא"ל שהכוונה הוא

וְהַעֲנִין הוּא To explain:

(בְּאוּר הָעֲנִין לְהַבִּין מִפְּנֵי מָה הָיְתָה עִקְר שְׂכִינָה בַּתְּחִתּוֹנִים דְּדוּקָא) (The Rebbe Rayatz explains why the essence of the *Shechinah* was manifest specifically in the lower realms.)

דְּהֵנָּה תְּכִלִּית הַפְּוֶנָה בְּכַרְיָאָת וְהַשְׁתַּלְשְׁלוֹת הָעוֹלָמוֹת, The ultimate purpose for the creation and the progressive descent of the worlds is

דְּנִתְאַוָּה הַקְּדוֹשׁ בְּרוּךְ הוּא לְהִיּוֹת לוֹ יִתְבָּרֵךְ דִּירָה בַּתְּחִתּוֹנִים. that 'G-d desired to have a dwelling place in the lower worlds.'³⁵

The dwelling for G-d's Essence is to be established through the Divine service of the Jewish people and will not be manifest in a complete fashion until the Era of *Mashiach*. Nevertheless, since this was G-d's original intent, His Presence was manifest in the world from the very outset.

The manifestation of His Presence can be understood as being comparable to a "mission statement," i.e., immediately upon bringing the world into being, G-d made the goal of its creation obvious.

וְהֵנָּה רַבְּנוּ הַזְּקֵן מְבָאָר בְּזוֹהַר The Alter Rebbe explains³⁶ the above concept in the following manner:

אֲשֶׁר תְּכִלִּית הַשְׁתַּלְשְׁלוֹת הָעוֹלָמוֹת וְיִרְיַדְתָּם אֵינּוּ בְּשִׁבְלֵי עוֹלָמוֹת הָעֲלִיּוֹנִים, "The ultimate intent of the progressive chainlike descent of the worlds is not the loftier spiritual worlds,

הוּאִיל וְלָהֶם יִרְיַדָּה מְאוּר פְּנֵי וְיִתְבָּרֵךְ, since for them, this process constitutes a descent from the light of G-d's countenance"

35. See *Midrash Tanchuma, Parshas Naso*, sec. 16; *Parshas Bechukosai*, sec. 3; *Bereishis Rabbah* 3:9; *Bamidbar Rabbah* 13:6; *Tanya*, ch. 36.

36. *Tanya*, loc. cit. As mentioned in the foreword, the Rebbe recited the *maamar* in three sections and in each of the sections, he mentioned the five Rebbeim who preceded the Rebbe Rayatz.

בשביל הירידה. דהנה ידוע דהבריאה הוא רק בכח העצמות, וכמ"ש באגה"ק ד"ה איהו וחיוהי²⁰ אשר מהותו ועצמותו שמציאותו הוא מעצמותו ואין לו עילה קודמת ח"ו, הוא לבדו בכחו ויכלתו לברוא יש מאין ואפס המוחלט ממש. היינו שההתהוות

וְאֵי אֶפְשֶׁר לוֹמַר שֶׁהַפְּנִיָּה
הוא בְּשִׁבְלֵי הַיְרִידָה. and it cannot be said that the ultimate purpose is for a descent. The Rebbe proceeds to clarify that statement, giving two explanations. The following concept lies at the basis of both of them:

דְּהֵנָּה יָדוּעַ דְּהַבְרִיאָה
As is well known, creation, i.e., the potential to bring existence into being from non-being (*yesh me'ayin*, "something from nothing" in chassidic terminology)

הוא רק בְּכַח הָעֲצָמוֹת,
וְכִמוֹ שֶׁפָּתַח בְּאַיְגָּרַת
הַקִּדְשׁ, דְּבוּר הַמַּתְחִיל
אִיהוּ וְחִיָּהי derives solely from the power of G-d's Essence, as is stated in *Iggeres HaKodesh*, in the epistle beginning *Ihu VeChayohi*:³⁷

אֲשֶׁר מֵהוּתוֹ וְעֲצָמוֹתוֹ
שֶׁמְצִיאוֹתוֹ הוּא מְעֲצָמוֹתוֹ
G-d's very Being and Essence, Whose Being derives from His own self

וְאֵין לוֹ עֵלָּה קוֹדֶמֶת
חַס וְשָׁלוֹם, and Who has no cause preceding Him –

In his *Sefer HaIkkarim*, R. Yosef Albo describes G-d's existence as follows: "His existence must be (*mechuyav hametzius*), i.e., His existence is from Himself, and is not the result of any other cause which preceded it."

With these words, he clarifies the difference between G-d's existence and all other entities. Every other being was brought into existence from utter nothingness. And it was brought into existence by a cause – the ultimate Cause being G-d's will.

G-d's existence, by contrast, has no cause. He just is. And He always was. The very definition of Him as G-d implies that He was not brought into being at any time or by any other cause. Instead, He exists independently as the Truth of all being.

הוא לְבַדּוֹ בְּכַחוֹ וְיִכְלָתוֹ
לְבְרֵא יֵשׁ מֵאֵין וְאֶפְסֵי
הַמְּחֻלָּט מִמַּשׁ. He alone has the power and ability to create something out of absolute naught and nothingness.

37. Tanya, *Iggeres HaKodesh*, Epistle 20, p. 130b.

אינה מהגילויים כי אם מהעצמות, וא"כ א"א לומר שתכלית ההתהוות היא בשביל

As will be explained below, creating something new (*yesh me'ayin*) means bringing into being an entity that does not recognize its source and feels that it exists independently, as it were. In the entire Spiritual Cosmos, there is no entity other than G-d's Essence that is truly independent. Every other entity recognizes that it was brought into being from G-dliness. Since it does not have the feeling of independent existence, it cannot bring into being an entity that possesses that feeling. Only G-d's Essence, which truly exists independently, can bring into being a world that is a new creation, i.e., which feels that it exists independently.

(As will be explained below, the feeling of independent existence experienced in this world is a misunderstanding. In truth, our world also derives from the spiritual realms above it. Nevertheless, the fact that misunderstanding is possible, and the source for its existence is not perceived, results from the fact that the world derives from G-d's Essence.)

To explain from another perspective: Every spiritual entity was made with a specific definition: it is what it is and can be no more than that. And it can bring into being only entities that are included within the scope of that definition and are within the potential with which it itself was brought into being. Now, since these entities which are brought into being exist within the potential of the entity that is their source, they cannot truly be termed as new creations.

What can bring into being something that is utterly new? An entity that has no definition whatsoever; that exists independently. As such, that entity will not be bound by preexisting structures and can therefore bring into being a new entity that is out of the scope of all existing structures. The only entity that can be so described is G-d's Essence.

הַיִּינוּ שֶׁהַתְּהוּוּת אֵינָה , מֵהַגְּלוּיִים כִּי אִם מֵהַעֲצָמוֹת, **Thus, creation does not result from revealed levels of G-dliness, but rather from G-d's Essence.**

וְאִם כֵּן **Hence** – this represents the first explanation as to why it cannot be said that the Creation was for the sake of the higher worlds, because bringing them into being involves a descent –

אֵי אֶפְשָׁר לִזְמַר שְׂתִּכְלִית הַתְּהוּוּת הַיָּהּ בְּשִׁבִיל עוֹלָמוֹת הָעֲלִיוֹנִים, **it is impossible to state that the ultimate intent of Creation was for the sake of the higher worlds,**

עולמות העליונים, שהרי גם עולם האצי' הוא גילויי ההעלם²¹ וא"כ זהו ירידה מאור פניו ית', כי כשהיו אורות האצי' בהעלמם היו במדרי' גבוה הרבה יותר. ועוד שכיון שזהו רק גילויים הרי אא"ל שהעצמות הוא בשביל גילויים, אלא שהתכלית הוא עוה"ז

שְׁהָרִי גַם עוֹלָם הָאֲצִילוֹת
הוּא גִלּוּי הַהֶעְלָם

for even the loftiest of them, the World of *Atzilus*, is merely a revelation of that which had previously been concealed.

The potential for the world of *Atzilus* existed previously in higher spiritual 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* 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.

וְאִם כֵּן זֶהוּ יְרִידָה
מֵאֹר פָּנָיו יִתְבָּרַךְ,

It therefore constitutes a descent from the light of the Divine Countenance,

כִּי כְּשֶׁהָיוּ אֹרוֹת הָאֲצִילוֹת
בְּהֶעְלָמָם הָיוּ בְּמִדְרָגָה
גְּבוּהָהּ הַרְבֵּה יוֹתֵר.

for when the lights of *Atzilus* were in a state of concealment within their source, they were on a much loftier plane. Thus, we cannot say the purpose of existence is only to bring the world of *Atzilus* into being, since this involves a descent.

וְעוֹד **In addition** – here, the Rebbe provides a second, more abstract explanation of the statement that the creation could not be for the sake of the revealed realms because this involves a descent –

שְׁכִיּוֹן שְׂזָהוּ רַק גִּלּוּיָם
שֶׁהֵיוּ רַק גִּלּוּיָם,

since these are merely revealed levels of light; mere rays of G-dliness,

הָרִי אֵי אֶפְשָׁר לֵדַמַּר
שֶׁהֵעֲצָמוֹת הוּא
בְּשִׁבִיל גִּלּוּיָם,

we cannot possibly say that Essence exists for the sake of such revelations. For G-d's Essence is fundamentally higher than the revelations that emanate from it.

To explain this concept from a deeper perspective: Seemingly, the very fact that G-d continued the process of Creation and brought into being our lower world makes it obvious that the intent is not for the higher worlds. Nevertheless, one

התחתון. וכמ"ש אדמו"ר האמצעי בפרשה זו' (פ' בשלח) בענין ההפרש בין עולמות העליונים לעוה"ז, דבעוה"ז נרגש שמציאותו מעצמותו (וכמבואר בהמשך דר"ה

might argue that the intent is the higher realms. Why does our world exist? To prove, as it were, the greatness of the higher worlds. Just as the proof of a validity of an abstract concept is its application in actual fact, so too, it could be said that the creation of this world is necessary to demonstrate that the loftier energies vested in the higher realms are genuinely great.

This premise is untenable because, as explained above, this material world could only be brought into being by G-d's Essence. And if the above logic were true, G-d's Essence would be acting for the sake of the revealed worlds – to show their greatness. That would involve a descent and, as stated above, it cannot be said that the Creation was for the sake of a descent.

אָלֵא שְׁהַתְּכָלִית הוּא
עוֹלָם הַזֶּה הַתְּחַתּוֹן. **We must therefore say that the ultimate purpose of creation is this lower world**, a world that is imbued with G-d's Essence. Why He created such a world is indeed a question. Nevertheless, the fact that He did create such a world indicates that the purpose of the creation is vested in it.

וְכַמוֹ שֶׁכָּתַב אָדְמו"ר
הָאֲמָצְעִי בְּפָרְשָׁה
זו' (פ' בשלח) **As the Mittlerer Rebbe explains on this week's Torah reading³⁸ (*Parshas Beshalach*),**

בְּעֵינֵי הַהֶפְרֵשׁ בֵּין עוֹלְמוֹת
הָעֲלִיּוֹנִים לְעוֹלָם הַזֶּה, **in comparing the higher worlds and this world,**

דְּבְעוֹלָם הַזֶּה נִרְגָּשׁ
שְׂמֻצְיָאוֹתוֹ מֵעֲצָמוֹתוֹ **in this world, the created beings feel that their existence derives from their own selves.**

The created beings in this world feel that they are independent entities. They do not sense that their existence is dependent on an outside factor. With the exception of G-d's Essence, that feeling does not exist on any other level of the Spiritual Cosmos. On the contrary, all the other entities in the Spiritual Cosmos are aware, to one degree or another, that their existence is dependent on G-d and therefore, they subsume their identity in His.

38. *Biurei HaZohar, Parshas Beshalach*, towards the conclusion of the *maamar* beginning *KeGavna Dile'eila*, p. 43c.

דהאי שתא²², ההפרש בין נברא ואור, דאור הוא ראי' על המאור, דכשאנו רואים אור, האור עצמו מראה ומגלה שיש מאור, משא"כ יש הנברא הנה לא זו בלבד שאינו מגלה בורא, אלא עוד זאת שהוא מעלים ומסתיר על זה, ואדרבה נרגש שמציאותו מעצמותו (אלא שמצד השכל מוכרח שאינו כן)²³. ואף שזהו רק בהרגשתו, מ"מ

On this physical plane, the created beings feel their own selfhood (*yeshus*). The *maamar* is emphasizing that such feelings are possible only because this world derives from G-d's Essence which is the *Yesh HaAmiti* (True Existence).

(וּכְמַבְאֵר בְּהַקְמָשׁוּף דְּרֵאשׁ הַשָּׁנָה דְּהַאי שְׁתָּא, {The series of *maamarim* published in connection with Rosh HaShanah this year³⁹ explains

הַהִפְרָשׁ בֵּין נִבְרָא וְאוֹר, the difference between a created being and light:

דְּאוֹר הוּא רְאָיָה עַל הַמְּאוֹר, Light shows the existence of a luminary;

דְּכְשָׁאֲנוּ רוֹאִים אוֹר, הַאוֹר עֲצֵמוֹ מְרָאָה וּמְגַלָּה שְׂיֵישׁ מְאוֹר, when we observe light, its very existence indicates and reveals that there is a luminary from whence it emanates.

מַה שְׂאִיִן כֵּן יֵשׁ הַנִּבְרָא, By contrast, regarding created beings,

הֵינָה לֹא זֹו בְּלִבְדֵּי שְׂאִינֵי מְגַלָּה בּוֹרָא, not only do they not reveal their Creator,

אֲלָא עוֹד זֹאת שְׂהוּא מְעֵלִים וּמְסִתִּיר עַל זֶה, they actually hide and conceal Him.

וְאֲדַרְבֵּה נִרְגָּשׁ שְׂמִצִּיאוֹתוֹ מֵעֲצָמוֹתוֹ, Indeed, they feel that their being derives from themselves.

(אֲלָא שְׂמִצֵּד הַשְּׂכָל מְכָרַח שְׂאִינֵי כֵּן).⁴⁰ (It is only that reason dictates that this cannot possibly be so).

Intellectually, it is clear that no entity comes into being on its own. Hence, the existence of the world necessitates that there must be a Creator.

39. The series of *maamarim* delivered on Rosh HaShanah, 5694, first published in 5711 and printed afterwards in *Sefer HaMaamarim 5711*, p. 4ff. (See p. 37ff. where the subject the Rebbe mentions here is discussed.)

40. See *Sefer HaMaamarim 5677*, p. 150, which discusses this point.

הנה זה גופא שיהי' נדמה עכ"פ שמציאותו מעצמותו זהו מפני ששרשו מהעצמות שמציאותו מעצמותו. נמצא מובן שהכוונה בהבריאה וההשתלשלות אינה בשביל עולמות העליונים שענינם גילויים, כ"א הכוונה הוא עוה"ז התחתון, שנדמה לו שאינו גילוי כ"א עצמי, היינו מציאותו מעצמותו, וע"י העבודה בו, ע"י אתכפיא ואתהפכא,

ואף שְׁזָהוּ רַק בְּהַרְגָּשׁוֹ, **True, the perception felt by a created being, that its existence derives from its own self, is but its own false impression.**

מִכֵּל מְקוֹם הַנָּה זֶה גּוֹפָא שְׂיִהְיֶה נִדְמָה עַל כָּל פְּנִים שְׂמַצִּיאוֹתוֹ מֵעַצְמוֹתוֹ **Nevertheless, the very fact that it is able to imagine that it derives from its own self**

זֶהוּ מִפְּנֵי שְׂשָׂרְשׁוֹ מִהָעֲצָמוֹת שְׂמַצִּיאוֹתוֹ מֵעַצְמוֹתוֹ. **results from its being rooted in G-d's Essence, Whose Being in truth derives from His Essence.**

Created beings are spiritually unaware. They do not know the truth – that their existence derives from the spiritual realms above them and that it is G-d Who creates them. Nevertheless, the very fact that created beings can feel that they exist independently indicates that they were brought into being by an entity, G-d's Essence, which in truth exists independently. For only an entity which itself possesses true independence can endow even such a feeling of independence to the creation brought into being.

נִמְצָא מוּבָן שֶׁהַכּוּנָה בְּהַבְרִיאָה וְהַשְׂתַּלְשֻׁלוֹת **From the above, it is understood that the intent of Creation and the progressive descent**

אֵינָהּ בְּשִׁבִיל עוֹלָמוֹת הָעֲלִיּוֹנִים שְׂעֲנִינָם גִּלּוּיִם, **is not the higher worlds, whose purpose is revelation,**

כִּי אִם הַכּוּנָה הוּא עוֹלָם הַתַּחְתּוֹן, **but this lowly world**

שְׂנִדְמָה לוֹ שְׂאִינוֹ גִּלּוּי כִּי אִם עַצְמִי, **which imagines that it is not a mere revelation (gilui) but a self-sufficient entity (atzmi),**

הֵינּוּ מַצִּיאוֹתוֹ מֵעַצְמוֹתוֹ, **whose being derives from its own self.**

וְעַל יְדֵי הָעֲבוּדָה בּוֹ, **Through man's Divine service in this world,**

נתגלה העצמות, בשבילו הי' בריאת והשתלשלות העולמות.

על ידי אתכפִּיא וְאַתְהִפְּכָא, **subduing the physical and transforming** it into holiness, i.e., overcoming the false perception of *yeshus* (independent existence) that pervades the world and revealing G-d's intent,

נְתַגְלֶה הָעֲצָמוֹת, **G-d's Essence is revealed.**

בְּשִׁבְלוֹ הָיָה בְּרִיאַת וְהִשְׁתַּלְּשְׁלוֹת הָעוֹלָמוֹת. **And it is for this purpose that the worlds at large were created and underwent a process of progressive descent.**

SUMMARY

This section explains why the essence of the *Shechinah* was manifest specifically in the lower realms: Since the ultimate purpose for all being is that "G-d desired to have a dwelling place in the lower worlds," at the very beginning of the world's existence, the *Shechinah* was manifest in this world.

The *maamar* quotes the rationale given by the Alter Rebbe to explain why we are forced to say that the ultimate purpose of creation is this world and not the loftier spiritual worlds: For the higher realms, the chainlike process of descent that characterizes the Spiritual Cosmos constitutes "a descent from the light of G-d's countenance," i.e., they existed in a higher, more refined form before they came into being and their coming into the form in which they presently exist involves a descent. Since G-d is fundamentally good, it cannot be that He brought existence into being for a descent.

Moreover, G-d's creation of our world stems from His very Essence, for the potential to bring existence into being from non-being (*yesh me'ayin*, "something from nothing" in chassidic terminology) derives solely from G-d's Essence. It cannot be said that His Essence acted for the sake of the revealed worlds.

Instead, the motivating force for creation was G-d's desire for a dwelling in the lower realms, i.e., this material world. In this realm, in contrast to every other realm in the Spiritual Cosmos, the created beings feel that their existence derives from their own selves. They imagine that they exist independently.

Man's Divine service in this world involves subduing our material reality and transforming it into holiness, overcoming the false perception of *yeshus* (independent existence) that pervades the world and revealing G-d's intent - that the world was intended to serve as His dwelling.

ה) וְהִנֵּה לֹא מִיבְעֵי⁴¹ לְהַשִּׁיטָה שֶׁמֵבִיא אֲדָמוֹר הַצִּי"א שֶׁגַם הַכֵּלִים דֹּאצִּי' הוּא גִלּוּי הַהֶעֱלָם, דְּלִשְׁטָה זֶה הָרִי בּוֹדָאִי אֵינן הַכוּוֹנָה בְּשִׁבִיל הָאֲצִי' כִּי הָרִי זֶה

— 5 —

This section continues the discussions of the concepts mentioned in the preceding one: that the ultimate intent of creation is this material world and not the loftier, spiritual worlds,

מֵאוֹר פְּנֵי יְתִבְרָה, **descent from the light of G-d's countenance.**

וְהִנֵּה לֹא מְבַעֵי לְהַשִּׁיטָה שֶׁמֵבִיא אֲדָמוֹר הַצִּמְחָה צְדֵק **It goes without saying that the above statement applies⁴¹ according to the opinion cited by the Tzemach Tzedek⁴²**

שֶׁגַם הַכֵּלִים דֹּאצִּילוֹת הוּא גִלּוּי הַהֶעֱלָם, **that even the vessels of Atzilus are but a revelation of what was previously concealed.**

The *Sefiros* of *Atzilus* are comprised of *oros* (“lights”) – the dynamic energy of the *Sefiros* – and *keilim* (“vessels”), the medium through which the *oros* are given definition and associated with the particular attribute that is manifest through a given *Sefirah*.

The phrase *gilui hahelem*, “a revelation of what was previously concealed,” is certainly an appropriate description for the lights of *Atzilus*. These lights are rooted in the transcendent realms of G-dliness above that world. Nevertheless, in those transcendent realms, they are too elevated to shine in a revealed manner. As they descend into *Atzilus*, they are condensed and given form to the extent that their light can be revealed to lower levels.

With regard to the *keilim* of *Atzilus*, by contrast, there is a difference of opinion among the kabbalists. Some maintain that they are also no more than *gilui hahelem*, “a revelation of what was previously concealed,” for they too are rooted in a higher source. That source is hidden and, as *Atzilus* comes into being, the qualities of that source are revealed.

41. See *Sefer HaMaamarim* 5661, p. 158ff.

42. The discourse entitled *Shalosh Shitos* which appears as an appendix to the second volume of *Sefer HaMitzvos* by the *Tzemach Tzedek* and in *Or HaTorah, Inyanim*, p. 259ff.; see also the *maamar* beginning *Vaydaber Elokim Es Kol HaDevarim*, 5664 (*Sefer HaMaamarim* 5664, p. 230ff. in the printing of 5754, p. 80ff.); the *hagahos* to the *maamar* beginning *Pasach Eliyahu* that appears in *Torah Or* (*Sefer HaMaamarim* 5658, p. 9ff.); the *maamar* beginning *Adam Ki Yakriv*, 5666 (the series of *maamarim* entitled *Yom Tov shel Rosh HaShanah*, 5666, p. 191ff.).

ירידה ורק גילויים, אלא גם להשיטה השני' שמביא שם שהכלים הם בריאה יש מאין, הנה מבואר בכ"מ²⁵ שמה שאנו אומרים שהכלים הם בריאה יש מאין אין הכוונה יש

דלשיטה זו **According to the latter opinion**, the logic – that creation would not be brought into being for the sake of a descent – mentioned in the previous section still applies.

הרי בודאי אין הפונה בשביל האצילות **Certainly, the ultimate intent of creation is not for Atzilus**

כי הרי זה ירידה **for the fact that *Atzilus* came into being involves a descent**, i.e., both the *oros* and the *keilim* were on a higher level in their sources

ורק גלויים, **and they are merely revealed levels** of G-dliness, while the creation involves G-d's Essence. As explained in the previous section, it cannot be said that G-d's Essence acts for the sake of the revealed levels of G-dliness.

There is,

אלא גם להשיטה השניה שמביא שם **however, a second opinion** among the kabbalists, as cited in that source,

שהכלים הם בריאה יש מאין, **that the *keilim* are creations brought into being out of nothingness.**

For in *Atzilus*, the *keilim* are entities with definition and form with a distinct identity. Hence, they can be termed *yesh*, “something,” and therefore, considered a new entity. Accordingly, it might be said that G-d's intent in creation is vested in them.

הנה מבאר בכמה מקומות **It is explained in various sources⁴³**

שמה שאנו אומרים שהכלים הם בריאה יש מאין, **that the description of the *keilim* as creations brought into being out of nothingness** is a relative statement.

אין הפונה יש מאין ממש, **The intent is not that, in an absolute sense, they are entities of actual substance (*yesh*) that are brought into being from nothingness.**

43. See the sources mentioned in the previous two footnotes.

מאין ממש, כ"א זהו דוקא לגבי האור, מפני ששורש הכלים מהרשימה שהיא בחי' העלם ולכן גם מציאותן הוא באופן שמקורם בהעלם, ולכן לגבי האור הם כמו בריאה יש מאין, אבל לגבי הרשימה הם גילוי ההעלם, א"כ מובן דאין הכוונה עולמות

For even the *keilim* of *Atzilus* are *Elokus*, G-dliness, and cannot be described with the term *yesh*. Even though each *Sefirah* has its own identity – *Chochmah* (“wisdom”) is distinct from *Binah* (“understanding”); *Chessed* (“kindness”) is distinct from *Gevurah* (“might”) etc. – all of these (and the other six *Sefiros*) are subsumed within G-d’s light to the extent that they are totally identified with G-dliness and do not see themselves as independent entities. For example, the *Chessed* of *Atzilus* is the radiation of G-d’s love and kindness. In contrast, the *Chessed* of *Beriah* is the angels’ love for G-d.

כִּי אִם זֶהוּ דְּדוּקָא לְגַבֵּי הָאוֹר, **Instead, they are considered** as *yesh me’ayin*, new entities coming into being from nothingness, but **only in relation to the light** that shines within them.

מִפְּנֵי שְׁשׂרְשׁ הַכְּלִים
מִהֲרִשְׁמָה **The source of the *keilim* is from the *reshimah*,**
the imprint left after the withdrawal of Divine light
(through the first *tzimtzum*),

שֶׁהִיא בְּחֵינַת הָעֵלָם, **which is characterized by hiddenness.**

וְלִכֵּן גַּם מְצִיאֻתָן הוּא
בְּאִפְּן שְׁמִקוֹרֵם בְּהָעֵלָם, **The vessels therefore exist in such a way that their
source is hidden from them.**

The lights, on the other hand, are extensions of their source. Like the lights themselves, their source is also characterized by the tendency to revelation, but it is too abstract to be revealed and manifest. The lights of *Atzilus* bring into revelation those lights which are too transcendent to do so. Hence, the connection between the lights and their source is apparent. The *reshimah*, the source of the *keilim*, by contrast, is characterized by hiddenness and a tendency to withdrawal. Hence, when *keilim* come into existence from the *reshimah*, they appear as new entities.

וְלִכֵּן לְגַבֵּי הָאוֹר הֵם
כְּמוֹ בְּרִיאָה יֵשׁ מֵאֵין, **Thus, relative to the lights, the *keilim* can be considered
as *yesh me’ayin*, new entities created from nothingness.**

אֲבָל לְגַבֵּי הֲרִשְׁמָה
הֵם גִּלּוּי הָהָעֵלָם, **However, in relation to their source, the *reshimah*,
they are indeed revelations of that which was previously concealed,** for the potential for the *keilim* existed beforehand.

העליונים כ"א העבודה בעוה"ז דאתכפיא ואתהפכא. ואף שעכשיו הנה על ידי עשיית המצוות מוסיפים אורות באצילות²⁶, וא"כ איך אנו אומרים שגם עכשיו עיקר הכוונה העוה"ז דוקא, הנה ע"ז מבאר אדמו"ר מהר"ש"ב שאורות אלו באצ"י הם שם כמונחים

Since both the lights and the *keilim* of the *Sefiros* of *Atzilus* are revelations of the energies that existed on a higher level before,

אם כן מוכן דאין הפונה
עולמות העליונים
it is thus clear that the ultimate Divine objective in creation is not the higher worlds, since, as explained in sec. 4, this involves a descent,

כי אם העבודה בעולם
הזה דאתכפיא ואתהפכא.
but the objective is, instead, this material world where man will serve G-d by subduing darkness and transforming it into light, as explained by the Rebbe Rayatz in his *maamar Basi LeGani* and elaborated upon in this *maamar* in the subsequent sections.

Another question can be raised concerning the concept that our material world represents the purpose of creation. It is stated⁴⁴

ואף שעכשיו הנה על ידי
עשיית המצוות מוסיפים
אורות באצילות,
that, at present, our observance of *mitzvos* increases the light within *Atzilus*.

ואם כן איך אנו אומרים
שגם עכשיו עקר הפונה
העולם הזה דוקא,
If so, how can we then say that even at present, the ultimate objective of creation is specifically this world? Even if, as explained,⁴ in the Era of *Mashiach*, these lights will ultimately be revealed in this world, nevertheless, at present, it appears that the intent is the world of *Atzilus*.

הנה על זה מבאר
אדמו"ר מהר"ש שאורות
אלו באצילות הם שם
כמנחים בקפסא,
The resolution to this question can be understood on the basis of the Rebbe Maharash's explanation⁴⁵ that these lights are, by way of analogy, "stored in a chest" in *Atzilus*.

44. See *Etz Chayim*, Shaar 39 (*shaar man vimad*), *derush* 11, *siman* 9; *Tanya*, *Kuntreis Acharon*, p. 155a, et al. See also the sources mentioned in the following note.

45. The *maamar* entitled *Pizar Nassan*, 5642 (this *maamar* is part of the series of *maamarim* entitled *Mi Yitanecha*, 5642, beginning ch. 14. That *maamar* is based on the *maamar* entitled *Pizar Nassan* published in *Maamarei Admur HaZakein*, *Hanachos HaRav Pinchas*, pp. 57-58, which appears with the *Tzemach Tzedek's* notes in *Or HaTorah*, *Bamidbar*, Vol. 4, p. 1487ff. See also the second note in *Tanya*, ch. 40; the *maamar* beginning *Eirdah Na*, 5658 (*Sefer HaMaamarim* 5658, p.33).

בקופסא, כי אינם בשביל אצ"י, כי אם לצורך עולם התחתון ואינם מתגלים באצ"י. וזהו מה שמבאר אדמו"ר נ"ע⁴⁶ בענין מה שאא"ל שהכוונה הוא בשביל עולמות העליונים הואיל ולהם ירידה מאור פניו ית', שהפי' בזה הוא דעולמות עליונים ענינם גילויים שזהו ירידה וגם שהעצמות מובדל מענין הגילויים, אלא התכלית הוא עוה"ז התחתון,

כי אינם בשביל אצילות, **For they are not intended for *Atzilus***

כי אם לצורך עולם התחתון **but for this lowly world, where they will be revealed with the arrival of *Mashiach*.**

ואינם מתגלים באצילות. **Indeed, they are not revealed in *Atzilus*** even at present when they are “stored” there. Thus the fact that our Divine service generates light in *Atzilus* does not contradict the concept stated above: that the ultimate purpose of Creation is for G-dliness to be drawn down into this material world.

וזהו מה שמבאר אדמו"ר נ"ע בענין מה שא"י אפ"ש לומר שהכוונה הוא בשביל עולמות העליונים **On this basis, we can understand the Rebbe Rashab's explanation⁴⁶ of the above quotation from *Tanya* why it is impossible to postulate that “the ultimate intent of the progressive, chainlike descent of the worlds is not the loftier worlds, but rather this world,**

הואיל וְלָהֶם יְרִידָה מאור פְּנֵי יִתְבָּרֵךְ, **since this constitutes a descent from the light of G-d's countenance for these loftier realms.”**

שהפּרוּשׁ בָּזָה הוּא דְעוֹלָמוֹת עֲלִיוֹנִים עֲנִינָם גְּלוּיִם שְׁזָהוּ יְרִידָה, **The explanation is that the higher worlds are characterized by revelation, which implies descent, i.e., that light that was on a higher level descends to such an extent that it can be revealed to beings on a lower plane.**

וגם שהעצמות מְבָדֵל מֵעֲנִינֵן הַגְּלוּיִם, **Moreover, G-d's Essence is entirely removed from the quality of revelation. Hence, inherently, all revelation involves a descent from G-d's Essence.**

46. The *maamar* entitled *Mitzvasa MiShetishka*, 5678 (*Sefer HaMaamarim* 5678, p. 112); see also the *maamar* entitled *Eirdah Na*, 5658, (*Sefer HaMaamarim* 5658, p. 33).

שכך עלה ברצונו ית' להיות נח"ר לפניו ית' כד אתכפיא סט"א²⁸ ואתהפכא השוכא לנהורא²⁹, וכמו שמבאר בהמאמר³⁰, שכל העבודה הוא להפוך השטות דלעו"ז לשטות

אָלָא הַתְּכָלִית הוּא
עוֹלָם הַיָּזָה הַתְּחַתּוֹן, **The ultimate objective of creation is this lowly world,**

שְׂכַךְ עָלָה בְּרִצּוֹנוֹ
יִתְבָּרֵךְ לְהִיּוֹת נַחַת
רוּחַ לְפָנָיו יִתְבָּרֵךְ כַּד
אֶתְכַפֵּיא סְטָרָא אַחְרָא **for it arose in G-d's will that He experience delight "when the forces of evil are subdued"⁴⁷ – this comes about through a person's exercise of self-control, holding back and refraining from indulging his natural desires and drives –**

וְאֶתְהַפְּכָא חֲשׂוּכָא לְנְהוּרָא, **and darkness is converted into light.**⁴⁸ This reflects an even higher rung of service, transforming negative influences into positive ones.

It is written,⁴⁹ "...like the superiority of light over darkness." *Chassidus*⁵⁰ explains that the phrase translated as "over darkness" actually reads *min hachoshech*, "from the darkness." Implied is that there are two levels of light: ordinary light and a superior light that is produced by the transformation of darkness into light. G-d's desire in creating our material world was to bring darkness into being and for man to transform that darkness into the higher quality of light.

וְכִמּוֹ שְׂמַבְאָר בְּהַמְאָמָר,
As the Rebbe Rayatz explains in the *maamar Basi LeGani*,⁵¹

שְׂכָל הָעֵבֻדָּה הוּא
לְהַפְּךְ הַשְּׂטוּת דְּלַעֲמַת
זֶה לְשְׂטוּת דְּקִדְשָׁה, **the totality of our Divine service involves transforming the folly of the forces of evil to the folly of holiness. (See the following section which elaborates on this theme.)**

47. *Tanya*, ch. 27, and *Liklutei Torah, Shmos*, p. 3a, cite the *Zohar*, Vol. II, p. 128b. (*Liklutei Torah, op. cit.*, also cites the *Zohar, op. cit.*, p. 67b; see also *op. cit.*, p. 184a). See also *Torah Or*, p. 89d; *Liklutei Torah, Bamidbar*, p. 65c.

48. *Zohar*, Vol. I, p. 4a.

49. *Koheles* 2:13.

50. *Toras Chayim, Bereishis*, p. 60d, et al.

51. Sec. 3ff. (*Sefer HaMaamarim* 5710, p. 114ff.).

דקדושה, ועי"ז נחת רוח לפני שאמרתי ונעשה רצוני³¹, ועי"ז ממשיכים שיהי' לו ית' דירה בתחתונים¹⁹, וכמו הדירה הרי האדם דר בה בכל עצמותו ומהותו³², הנה כמו"כ הוא בתחתונים שהם דירה לו ית', הכוונה שממשיכים לא רק גילויים כ"א נמצא בהם

וְעַל יְדֵי זֶה נִחַת רוּחַ לְפָנַי
שְׁאֲמַרְתִּי וְנַעַשְׂה רְצוֹנִי, This brings about the Divine satisfaction as expressed
by the phrase, "I derive pleasure from the fact that
I spoke and My will was carried out."⁵²

The reference to G-d's will in this quote, and the expression "it arose in G-d's will" cited above, indicate that the fact that the higher quality of light is brought about through the transformation of darkness into light is a consequence of G-d's will. True, this pattern is embedded in the fabric of the world's existence, but that is so only because G-d so desired, not because of a logical necessity that it be so.

וְעַל יְדֵי זֶה מְמַשִּׁיכִים
שְׁיִהְיֶה לוֹ יִתְבַּרְךָ
דִּירָה בַּתְּחִתּוֹנִים, Through such transformation, a dwelling for G-d
is drawn down into this lower world.

וְכַמוֹ הַדִּירָה הֲרִי הָאָדָם דֵּר
בָּהּ בְּכָל עֲצָמוֹתָו וּמַהוּתוֹ, Just as a person's entire essence and being
becomes manifest in his home,⁵³

הֵנָּה כְּמוֹ כֵּן הוּא בַּתְּחִתּוֹנִים
שְׁהֵם דִּירָה לוֹ יִתְבַּרְךָ, so too, G-d's Essence will be manifest within our
world.

When a person goes outside, he dresses and conducts himself in a manner suited to the people and settings he will confront, adapting his dress and his behavior according to the prevailing norms. At home, he does as he wants, clothing himself and conducting himself as he desires, giving expression to the very essence of who he is.

Similarly in the analogue, on all the different levels of the Spiritual Cosmos, G-dliness is revealed according to "the prevailing norms," the structure of that given world. This world, by contrast, is His dwelling. Here, He reveals His Essence.

הַכּוֹנֵן שְׁמַמְשִׁיכִים
לֹא רַק גִּלּוּיִם This is the intent of our Divine service: to draw
down not only the revealed levels of Divine light,

52. *Toras Kohanim* and *Rashi to Vayikra* 1:9, et al.

53. See *Maamarei Admur HaZakein* 5565, Vol. 1, p. 489 (reprinted with the notes of the *Tzernach Tzedek*), *Or HaTorah, Bamidbar, Shir HaShirim*, Vol. 2, p. 679ff.; *Or HaTorah, Bamidbar*, Vol. 3, p. 997ff.; *Sefer HaMaamarim* 5635, Vol. 2, p. 353; *Sefer HaMaamarim* 5662, p. 335; the series of *maamarim* entitled *Yom Tov shel Rosh HaShanah*, 5666, pp. 3, 445.

עצמות א"ס ב"ה. וזהו תכלית בריאת והשתלשלות העולמות.

כי אם נמצא בהם עצמות
אין סוף ברוך הוא

but to have G-d's very Essence manifest within
our material world.

וזהו תכלית בריאת
והשתלשלות העולמות.

This is the ultimate purpose of the creation and
the downward progression of all the worlds.

SUMMARY

This section continues the discussions of the concepts mentioned in the preceding one: that the ultimate intent of creation is this material world and not the loftier, spiritual worlds, since for those realms the process of creation constitutes a descent from the light of G-d's countenance.

The *maamar* raises a question concerning that statement based on a difference of opinion found in certain kabbalistic texts as to the nature of the *Sefiros* of *Atzilus*. One opinion maintains that not only the *oros* ("lights") of *Atzilus*, but also the *keilim* ("vessels") of *Atzilus* are revelations of spiritual forces that existed on a higher level before *Atzilus* came into being. According to that opinion, there is no difficulty with the statements made in the previous section, because the descent also involves the *keilim*. However, according to the opinion that the *keilim* of *Atzilus* are considered as having been brought into being *yesh me'ayin*, from nothingness, one might say that G-d's intent for creation was vested in them.

Nevertheless, the description of the *keilim* as creations brought into being out of nothingness is a relative statement. The intent is not that, in an absolute sense, they are entities of actual substance (*yesh*) that are brought into being from nothingness. Instead, they are considered as *yesh me'ayin* only in relation to the light that shines within them. In relation to their source, the *reshimah*, they are indeed revelations of that which was previously concealed.

Another question can be raised concerning the concept that our material world represents the purpose of creation. It is stated that, at present, our observance of *mitzvos* increases the light within *Atzilus*. If so, how can we then say that the ultimate objective of creation is specifically this world?

This question can be resolved based on the explanation that these lights are by way of analogy, "stored in a chest" in *Atzilus*, but the intent is that they be revealed in this world.

Thus, the purpose of creation is that a dwelling for G-d be created in this world by subduing its darkness and transforming it into light, and transforming the folly of the forces of evil into the folly of holiness.

ו) **והנה** בסיום המאמר⁵⁴ מבאר, אשר להיות כי מה שעיקר שכינה בתחתונים, הנה עיקר הגילוי מזה הי' בבית המקדש, הנה זהו הטעם שהמשכן הי' מעצי שטים דוקא, מפני שהכוונה הוא להפוך השטות דלעו"ז און דעם קאך

— 6 —

והנה בסיום המאמר מבאר, **At the conclusion of his *maamar*,**⁵⁴ the Rebbe Rayatz **explains**

אשר להיות כי מה שעיקר שכינה בתחתונים, **that since “the essence of the *Shechinah* was manifest in the lower realms,”**

הנה עיקר הגילוי מזה הי' בבית המקדש, **the *Beis HaMikdash* was the principal place wherein the *Shechinah* was revealed.** Although the Divine Presence was manifest in the world as a whole, it was in the *Beis HaMikdash* that His Presence was primarily revealed.

הנה זהו הטעם שהמשכן הי' מעצי שטים דוקא, **For this reason, the Sanctuary in the desert was made of acacia wood.**

Shittim, “acacia,” shares the same root letters as the word *shtus*, “folly.” Since the dwelling for G-d established in this world is fashioned through the transformation of darkness into light, that motif also had to feature in the *Beis HaMikdash* and in the Sanctuary, for it was the place where the *Shechinah* was primarily revealed.

מפני שהכוונה היא להפוך השטות דלעמ"ת זה **For the goal of our Divine service is to transform the folly of unholiness,**

און דעם קאך פון נפש הבהמית **and the fire of the animal soul, a folly that is lower than reason –**

The folly of unholiness really does not require much explanation. We are all familiar with situations in which we act in a manner that we recognize as foolish because we are driven by certain desires. In particular, the folly of unholiness can be associated with our Sages' statement,⁵⁵ “A person will not violate a transgression unless a spirit of folly takes hold of him.” Such folly must be transformed

לישטות דקדושה, **into the folly of holiness (*shtus dikedushah*).**

54. Sec. 5 (*Sefer HaMaamarim 5710*, pp. 117-118).

55. *Sotah* 3a.

פון נפש הבהמית לשטות דקדושה, וכמארו"ל³⁴ אהני' לי' שטותי' לסבא, עבודה ובטול שלמעלה מטעם ודעת. והנה כל הענינים שתבע מאתנו כ"ק מו"ח אדמו"ר

To exemplify this concept, the Rebbe refers to the narrative cited by the Rebbe Rayatz in sec. 5 of his *maamar Basi LeGani*. The Talmud⁵⁶ relates an example of such conduct:

[When] Rav Shmuel bar Rav Yitzchak would dance [at a marriage celebration], he would juggle three (“twigs of myrtle,” *Rashi*). Rabbi Zeira [reproved him]: “The venerable sage is embarrassing us” (i.e., “making light of the respect due to Torah scholars through his undignified behavior,” *Rashi*).

When Rav Shmuel bar Rav Yitzchak passed away, “a pillar of fire appeared, separating him from all those who were near him.”

Rabbi Zeira thereupon retracted his previous remark and commented:⁵⁷

וְכַמְאָרְזֵנוּ לְאֶהְיֶיהָ “The venerable sage has been well served by his
לִי שְׁטוּתִיָּה לְסַבָּא, folly,” i.e., he recognized the positive nature of Rav
Shmuel bar Rav Yitzchak’s conduct – that it represented

עֲבוּדָה וְבְטוּל שְׁלִמְעָלָה Divine service and *bittul* which transcended the
מִטַּעַם וְדַעַת. limits of intellect.

King David describes his intense love for G-d with the verse,⁵⁸ “I was foolish and unknowing; I was animal-like with You.” “No thought can grasp G-d,”⁵⁹ for G-d is utterly boundless without any limitations whatsoever and even the most abstract peaks of thought have limits. Hence, our relationship with Him cannot be bound by the limits of intellect, but rather reaches complete expression through “the foolishness of holiness,” committing oneself to G-d beyond the restraints of logic.

Though this is an extremely lofty level of Divine service, we are granted assistance from the Rebbeim to attain it, for

וְהִנֵּה כָּל הָעֲנִינִים שֶׁתִּבְעֵי whatever the Rebbe Rayatz – and all the *Rebbeim*
מֵאֲתָנוּ כִּי מו"ח אֲדַמּוּר – demanded of us, they demanded of themselves.
וְכִמּוּ כֵן שְׂאֵר הַנְּשִׂאִים And their service makes it easier for us to emulate
קִימוֹ זֶה בְּעֲצָמָם, them. This motif follows

56. *Kesubos* 17a.

57. According to one of the three versions cited by the Talmud.

58. *Tehillim* 73:22. See *Tanya*, ch. 18.

59. The introduction to the *Tikkunei Zohar*, p. 17b.

וכמו"כ שאר הנשיאים קיימו זה בעצמם, והוא ע"ד דרו"ל עה"פ³⁵ מגיד דבריו ליעקב חוקיו ומשפטיו לישראל מה שהוא עושה הוא אומר לישראל לעשות ולשמור³⁶, וכן מה שהוא מצווה לישראל הוא עושה, ועד"ז הוא בהוראות נשיאינו שמה שתבעו מהמקושרים ושייכים אליהם הנה הם בעצמם קיימו ועשו כן. ומה

והוא על דרך דרשת
 רז"ל על הפסוק "מגיד
 דבריו ליעקב חוקיו
 ומשפטיו לישראל"

our Sages' interpretation of the verse,⁶⁰ "He relates His words to Yaakov, His statutes and judgments to Yisrael."

מה שהוא עושה הוא אומר
 לישראל לעשות ולשמור,

Our Sages comment: "That which He does, He tells the Jewish people to do and observe."⁶¹

וכן מה שהוא מצווה
 לישראל הוא עושה,

So, too, that which He commands the Jewish people to do, He Himself does.

G-d's commanding the Jewish people to emulate "that which He does" constitutes an "arousal from Above" that *precedes* the "arousal from below," the Jewish people's observance of the *mitzvos*. This concept is alluded to by the words of the blessing recited before the observance of a *mitzvah*: "He has sanctified us with His commandments," i.e., the *mitzvos* that He observes.

Thereafter commences the converse dynamic, as reflected by our Sages' teaching:⁶² "Whenever one sits and studies..., G-d studies opposite him." Similarly, wearing *tefillin* arouses *tefillin* as they exist Above, drawing forth an additional measure of Divine light, i.e., an "arousal from below" that awakens an "arousal from Above." This second stage is alluded to by the words, "So, too, that which He commands the Jewish people to do, He Himself does."

ועל דרך זה הוא
 בהוראות נשיאינו

The same is true regarding the directives of our Rebbeim:

שמה שתבעו מהמקושרים
 ושייכים אליהם הנה הם
 בעצמם קיימו ועשו כן.

Whatever they demanded of their chassidim and followers, they themselves fulfilled as well.

ומה שגלו לנו שקיימו זה,
 carried out these directives

60. *Tehillim* 147:19.

61. *Shmos Rabbah* 30:9; *Yerushalmi, Rosh HaShanah* 1:3. See also *Torah Or, biur* to the *maamar* beginning *Ki Imcha Mekor Chayim*, and elsewhere.

62. *Tanna dvei Eliyahu*, ch. 18.

שגילו לנו שקיימו זה, הוא כדי שיהי' לנו יותר נקל לקיימם. וכמו בהענין דאהבת ישראל שיש בזה כמה וכמה סיפורים מכאו"א מהנשיאים. ולדוגמא מכ"ק אדמו"ר הזקן שהפסיק³⁷ בתפילתו והלך וקצץ עצים ובישל מרק והאכיל בעצמו ליוולדת, מפני שלא היו אנשים שם בבית. מכ"ק אדמו"ר האמצעי, איך שנכנס אליו אחד

הוא כְּדֵי שְׂיִהְיֶה לָנוּ
יותר נֶקֶל לְקַיְמָם. was to make it easier for us to perform them.

וְכִמּוֹ בְּהֶעֱנִין
דְּאֵהֶבֶת יִשְׂרָאֵל For example, regarding *ahavas Yisrael*, the love
of a fellow Jew:

It is fitting that the Rebbe chose this example because *ahavas Yisrael* is a *mitzvah* of general scope which lies at the foundation of the chassidic way of life.

שְׂיִישׁ בְּזֶה כַּמָּה וְכַמָּה
סְפוּרִים מִכָּל אֶחָד
וְאֶחָד מֵהַנְּשִׂאִים. There are many stories involving each of the Reb-
beim which express the importance of this *mitzvah*.

וְלְדַגְמָא מִכ"ק אֲדַמּו"ר
הַזְקֵן שֶׁהִפְסִיק בְּתַפְלָתוֹ For example,⁶³ the Alter Rebbe once interrupted
his prayers on *Kol Nidrei* night

וְהִלְךְ וְקָצַץ עֲצִים
וּבִשַׁל מָרְק וְהֵאָכִיל
בְּעֲצָמוֹ לְיּוֹלְדָת, and went and chopped wood, cooked a soup, and
fed it to a woman who had just given birth,

מִפְּנֵי שֶׁלֹּא הָיָה
אֲנָשִׁים שָׁם בְּבַיִת. because there was no one else at home.

What is unique about this story is not that the Alter Rebbe performed this act. After all, the life of a Jew was at stake and a threat to life supersedes all the Torah's prohibitions.⁶⁴ Nor is it a wonder that he performed the act himself rather than instructing others to do so. Concerning the violation of a commandment to save a life, it is stated:⁶⁵ "The *mitzvah* is that a person of stature should do so." What is remarkable is that despite it being Yom Kippur, when the Alter Rebbe was involved in the deepest spiritual meditation, his love for his fellow Jews was so great that he sensed the woman's need.⁶⁵

63. See *Reshimos*, issue 199 (from "the winter of 5695 in Vienna"), p. 9, where the story is related and sources are cited.

64. See *Yoma*, p. 84b; *Rambam, Hilchos Shabbos* 2:3.

65. *Toras Menachem* 5744, p. 627.

ליחידות והתאונן על הענינים שאברכים מתאוננים עליהם. וגלה אדהאמ"צ את זרועו וא"ל הלא תראה שצפד עורי על עצמי גו'³⁸ וכ"ז הוא מהח"נ שלך³⁹. אשר מובן הפלאת ורוממות מעלת כ"ק אדמו"ר האמצעי בכלל ובפרט מאלו ששייכים לענינים כאלו, ומ"מ הי' ההתקשרות עמהם כל כך עד שמצד הענינים שלהם שהיו שלא כדבעי למהוי, פעל עליו חלישות הבריאות ביותר, עד שצפד עורו על עצמו.

מכ"ק אדמו"ר האמצעי, Similarly, with regard to the **Mitteler Rebbe**, it is related that⁶⁶

איך שונכנס אליו אָחַד
ליחידות והתאונן על
הענינים שאברכים
מתאוננים עליהם.
once, at *yechidus*, a certain young man lamented
about those things that young men lament about.

וגלה אדמו"ר האמצעי את
זרועו ואמר לו הלא תראה
שצפד עורי על עצמי גו'
The **Mitteler Rebbe** bared his forearm and said:
"Observe how 'my skin clings to my bones...'⁶⁷

וכל זה הוא מהחטאות
נעורים שלך.
All this is from your 'sins of youth.'

אשר מובן הפלאת
ורוממות מעלת כ"ק
אדמו"ר האמצעי
The wondrous and lofty spiritual stature of the
Mitteler Rebbe needs no describing

בכלל ובפרט מאלו
ששייכים לענינים כאלו,
by any standards, and all the more so in com-
parison to those who are subject to such things.

ומכל מקום היה
ההתקשרות עמהם כל כך
Nevertheless, his spiritual bond with them was
so strong

עד שמצד הענינים
שלהם שהיו שלא כדבעי
למהוי, פעל עליו חלישות
הבריאות ביותר,
that their unsatisfactory spiritual state strongly
affected his physical health

עד שצפד עורו על עצמו.
to the extent that his skin shriveled and clung to
his bones.

66. *Beis Rebbe*, Vol. 2, the note at the beginning of ch. 3.

67. Cf. *Eichah* 4:8.

מכ"ק אדמו"ר הצ"צ, איך שהלך קודם התפלה ללות גמ"ח לאיש פשוט שהי' נוגע לו בפרנסתו.⁶⁰ מכ"ק אדמו"ר מהר"ש, שפעם⁶¹ נסע ביחוד מקוהרארט לפאריז ונפגש שם עם אברך אחד ואמר לו: יונגערמאן יין נסך איז מטמטם המוח והלב, זיי א איד. והלך האברך לביתו, ולא שקט עד שבא לכ"ק אדמו"ר מהר"ש, חזר בתשובה ויצאה ממנו משפחת יראים וחרדים. אשר ידוע שאצל כ"ק אדמו"ר מהר"ש הי' הזמן יקר

Similarly, it is told of the *Tzemach Tzedek* that
 מכ"ק אדמו"ר הצמח צדק,
 איך שהלך קדם התפלה
 ללוות גמילת חסד
 לאיש פשוט שהיה
 נוגע לו בפרנסתו.
 מכ"ק אדמו"ר מהר"ש,
 שפעם נסע ביהוד
 מקוהרארט לפאריז ונפגש
 שם עם אברך אחד
 ואמר לו: יונגערמאן
 יין נסך איז מטמטם
 המוח והלב, זיי א איד.
 והלך האברך לביתו,
 ולא שקט עד שבא
 לכ"ק אדמו"ר מהר"ש,
 חזר בתשובה,
 ויצאה ממנו משפחת
 יראים וחרדים.
 אשר ידוע שאצל כ"ק
 אדמו"ר מהר"ש היה
 הזמן יקר במאד,
 עד שגם אמירת
 החסידות היה בקצור,
 once, before his Morning Prayers, he went out
 of his way in order to lend money to a simple
 person who was in need of a loan for the sake of
 his livelihood.⁶⁸
 And of the Rebbe Maharash, it is told⁶⁹ that
 he once traveled from a healing-spa to Paris,
 solely for the purpose of meeting a young man.
 He told him: "Young man, forbidden wine stupe-
 fies the mind and heart; become a practicing Jew."
 The young man returned home and found no
 rest until he returned to the Rebbe Maharash
 and repented.
 Eventually, he became the head of a G-d-fearing
 and observant family.
 It is well known that time was extremely precious
 to the Rebbe Maharash,
 to the extent that even his recital of *maamarim*
 was brief.

68. See *Sefer HaSichos Kayitz 5700*, p. 98; *Sefer HaMaamarim 5711*, p. 153; the *Igros Kodesh* of the Rebbe Rayatz, Vol. 4, p. 522.

69. Recounted at length in *Sefer HaToldos Admur Maharash*, p. 77, and also published in *Sefer HaSichos 5705*, p. 30ff.

כמאד, עד שגם אמירת החסידות הי' בקיצור, ובזמנים ידועים הנה בשעה השמינית בבוקר הי' כבר אחרי התפלה, ובכ"ז נסע נסיעה רחוקה ושהה שם משך זמן בשביל אברך כו'. מכ"ק אדמו"ר נ"ע בתחילת נשיאותו, אשר גורו אז גזירה חדשה והי' צריך לנסוע ע"ד זה למוסקבה. ואמר לו אחיו הגדול הרז"א נ"ע, הזמן יקר אצלך ואין אתה יודע היטב שפת המדינה⁴² (הרז"א הי' מלומד בשפות) וגם אתה צריך לחפש

ובְּזַמְנֵי יְדוּעִים הָיָה
בְּשַׁעַר הַשְּׂמִינִית בְּבִקְרָה
הָיָה כְּבָר אַחֲרֵי הַתְּפִלָּה,
There were times when at eight in the morning
he had already concluded his prayers.

ובְּכָל זֹאת נָסַע נְסִיעָה
רְחוֹקָה וְשָׁהָה שָׁם מְשָׁךְ
זְמַן בְּשָׂבִיל אֶבְרָךְ כּו'.
Nonetheless, he traveled to a distant city and
stayed there a considerable amount of time for
the sake of one young man.

מכ"ק אדמו"ר נ"ע
בתחלת נשיאותו, אשר גזרו
אז גזירה חדשה והי' צריך
לנסוע על דבר זה למוסקבה.
And of the Rebbe Rashab,⁷⁰ it is told that
in the initial years of his leadership, he was about
to embark on a journey to Moscow because of a
new anti-Semitic decree which he sought to nullify.

ואמר לו אחיו הגדול
הרז"א נ"ע,
His older brother, R. Zalman Aharon, known by his
acronym as *Raza*, said to him:

הזמן יקר אצלך ואין אתה
יודע היטב שפת המדינה
"Time is very precious to you and you do not
speak the local language well."⁷¹

(הרז"א הי' מלמד בשפות) (*Raza* was a linguist.)

וגם אתה צריך
לחפש הברות,
You also have to make the necessary acquaint-
ances.

ולכן אסע בענין זה
כפי הוראותיך.
I will travel to take care of this matter and will
follow your instructions."

70. Here, as was his constant practice, the Rebbe refers to the Rebbe Rashab as "כ"ק אדמו"ר נשמתו עדין" "the Rebbe whose soul abides in *Gan Eden*."

71. Note the *Igros Kodesh* of the Rebbe Rashab, Vol. 4, p. 245, where he writes, "I lack command of the local language." The Rebbe Rayatz writes in his notes to that letter, "My revered father, the Rebbe, understood the local language thoroughly and did not require a translator at all. Even when complex matters were read to him in the local language, he understood. Nevertheless, he did not desire to speak in this language... and always used an interpreter. I asked him why he does not speak Russian... and he answered me with three rationales..., instructing me not to reveal them."

היכרות, ולכן אסע בענין זה כפי הוראותיך. אבל כ"ק אדמו"ר נ"ע לא הסכים ע"ז ונסע בעצמו והצליח. וכן ישנם כמה סיפורים מכ"ק מו"ח אדמו"ר אודות השתדלותו לעשות טובה ואפילו לאיש פרטי, ברוחניות או בגשמיות. והניח את עצמו ע"ז, לא רק הגשמיות שלו כ"א גם הרוחניות שלו, אף שזה שהי' מטיב עמו הנה לא זו בלבד שלא הי' כלל בסוג של חברך בתורה ומצות⁴³ אלא שהי' שלא בערכו כלל.

אָבֵל כ"ק אַדְמו"ר נ"ע
 לֹא הִסְכִּים עַל זֶה וְנָסַע
 בְּעַצְמוֹ וְהִצְלִיחַ

However, the Rebbe Rashab did not agree: he undertook the journey himself and was successful.

וְכֵן יִשְׁנֵם כְּמָה סְפוּרִים
 מִכ"ק מו"ח אַדְמו"ר
 אוֹדוֹת הַשְּׁתַדְלוֹתוֹ לַעֲשׂוֹת
 טוֹבָה וְאֶפְלוּ לְאִישׁ פְּרָטִי,
 בְּרוּחָנוּת אוֹ בְּגִשְׁמִיּוּת.

Similarly, there are many stories of how the Rebbe Rayatz went out of his way to do material and spiritual favors, not only for the Jewish people as a whole, but also even for individuals.

וְהִנִּיחַ אֶת עַצְמוֹ עַל זֶה,
 לֹא רַק הַגִּשְׁמִיּוֹת שְׁלוֹ כִּי
 אִם גַּם הַרוּחָנוּת שְׁלוֹ,

He selflessly set himself aside in order to do so, setting aside not only his physical concerns, but also his spiritual concerns,

אֶף שֶׁזֶה שֶׁהָיָה מְטִיב
 עִמּוֹ הֵנָּה לֹא זֹו בְּלִבְד
 שְׁלֹא הָיָה כֹּלל בְּסוּג שְׁל
 חֲבֵרְךָ בְּתוֹרָה וּמִצְוֹת

even though the person to whom he was benevolent was not only *not* in the category of his "colleague in the Torah and its *mitzvos*,"⁷²

אֲלֵא שֶׁהָיָה שְׁלֹא
 בְּעֶרְפוֹ כֹּלל.

but was of no comparison to him at all.

SUMMARY

In his *maamar*, the Rebbe Rayatz explains that the *Beis HaMikdash* was the principal place of the revelation of the *Shechinah*. Since the dwelling for G-d established in this world is fashioned through the transformation of darkness into light, that motif also had to feature in the *Beis HaMikdash* and in the Sanctuary, for it was the place where the *Shechinah* was primarily revealed. To highlight the transformation of darkness into light, the Sanctuary in the desert was made of acacia wood. *Shittim*, "acacia," shares the same root letters as the word *shtus*, "folly." The intent is that the folly of unholiness be transformed into the folly of holiness.

72. Cf. Shevuos 30a; see *Tanya*, ch. 32.

The folly of holiness refers to Divine service and *bittul* that transcends the limits of intellect. Though this is an extremely lofty level of Divine service, we are granted assistance from the Rebbeim to attain it, for whatever the Rebbeim demanded of us, they demanded of themselves. Their service makes it easier for us to emulate their example.

An example of this is the *mitzvah* of *ahavas Yisrael*, “the love for our fellow Jew.” Each of the Rebbeim served as exemplars of this quality and their efforts empower us to show similar love.

ז) **והנה** ע"י אתכפיא ואתהפכא לשטות דקדושה עי"ז ממלאים כוונת הבריאה, שהיא להיות לו ית' דירה בתחתונים, וזה שע"י אתכפיא ואתהפכא נעשית דירה בתחתונים, באתי לגני, הוא במדריגה יותר נעלית מקודם החטא. דכמו בסותר בנין

— 7 —

In this and subsequent sections, the Rebbe returns to the concept explained at the beginning of the *maamar*, that at the time of the Giving of the Torah and the construction of the Sanctuary, "I came into My garden," the *Shechinah* returned to this world. The Rebbe explains that not only did the *Shechinah* return to the world, but a higher level of G-dliness than was originally revealed became manifest.

וְהִנֵּה עַל יְדֵי אֲתַכְפִּיא וְאֲתַהֲפֹכָא לְשִׁטּוֹת דְּקַדְשָׁה Through the subjugation and transformation of the folly of unholiness into the folly of holiness

עַל יְדֵי זֶה מְמַלְאִים כּוֹנֵן הַבְּרִיאָה, the objective of creation is accomplished –

שְׁהִיא לְהִיּוֹת לוֹ יִתְבָּרֵךְ דִּירָה בְּתַחְתּוֹנִים, i.e., that we fashion a dwelling place for G-d in this nether world.

וְזֶה שְׁעַל יְדֵי אֲתַכְפִּיא וְאֲתַהֲפֹכָא נְעִשִׂית דִּירָה בְּתַחְתּוֹנִים. Indeed, the dwelling made for G-d in this world through the subjugation and transformation of the challenging dimensions of material existence,

”בְּאֲתִי לְגַנִּי,” which draws the *Shechinah* into the world, enabling it, as it were, to say, “I came into My garden,”

הוּא בְּמִדְרָגָה יוֹתֵר נְעִלִית מִקֹּדֶם הַחֲטָא. surpasses the revelation of the *Shechinah* that preceded the sin of the Tree of Knowledge.

If the intent was only to reach the same level of Divine revelation that existed before the sin, the entire sequence would not have been worthwhile. Instead, the entire process of the concealment of G-dliness is – to borrow the wording of our Sages⁷³ – a descent for the sake of an ascent. To use an example from our world:

דְּכִמּוֹ בְּסוֹתֵר בְּנִין הַקּוֹדֶם עַל מְנַת לְבָנוֹת, When one razes a building in order to replace it with a new one,

73. Cf. *Makkos* 7b.

הקודם ע"מ לבנות, הרי פשיטא שבנין החדש צ"ל במדרי' יותר נעלית מבנין הקודם, כמו"כ מוכרח לומר שע"י אתכפיא ואתהפכא נעשית דירה במדריגה יותר נעלית, וכמבואר בהמאמר⁴⁴ דע"י דאתכפיא ס"א אסתלק יקרא דקוב"ה בכולהו עלמין²⁸,

הרי פשיטא שבנין החדש
צריך להיות במדרגה יותר
נעלית מבנין הקודם,

obviously, the new building must be superior to the preceding one.

כמו כן מוכרח לומר
שעל ידי אתכפיא
ואתהפכא נעשית דירה
במדריגה יותר נעלית,

Similarly, we must say that our subjugation and transformation of the challenging aspects of material existence builds a dwelling superior to that which existed before.

Were all the phases of the descent brought about from Above, it would be obvious that the descent was for the purpose of an ascent, for everything that comes from Above is obviously intended for the good. Since, however, several phases in the descent, beginning with the sin of the Tree of Knowledge, came about through man's acts, how can it be said that the descent is structured from Above to lead to an ascent? Nevertheless, as our Sages explain,⁷⁴ although the actual descent was caused by man's deeds, it was intended from Above with the objective that it lead to a higher light.

The higher level of Divine revelation that will characterize the dwelling for G-d that will be revealed in the Era of *Mashiach* is

וכמבאר בהמאמר דעל ידי
דאתכפיא סטרא אחרא,
אסתלק יקרא דקדשא
בריך הוא בכולהו עלמין,

explained in the *maamar* *Basi LeGani* from the Rebbe Rayatz, by quoting the *Zohar*:⁷⁵ "Through the subjugation of the *sitra achra*,⁷⁶ the glory of G-d will be revealed throughout all the worlds" –

The term *istalek* (אסתלק), translated above as "revealed," literally means "depart" or "withdraw." It is used in this context because it refers to a level of light that is fundamentally "withdrawn" – entirely transcendent – from the worlds. By using this term, the *maamar* implies that even when this light is revealed, its transcendent nature is apparent.

74. See *Midrash Tanchuma, Vayeishev*, sec. 4. See also *Likkutei Sichos*, Vol. 5, p. 65ff.

75. Sec. 1 (*Sefer HaMaamarim 5710*, p. 111-112), citing *Zohar*, Vol. II, p 128b.

76. The kabbalistic term for the forces of evil.

היינו האור שהוא בכולהו עלמין בשוה. ואף שהלשון בהמאמר הוא אור הסוכב כ"ע, מ"מ אי אפשר לומר שהכוונה הוא שנמשך אור שהוא בגדר העולמות אלא שהוא סוכב ומקיף עליהם, אלא הכוונה שנמשך אור נעלה שאינו בגדר עולמות כלל. ולכן קורא

היינו האור שהוא – there will be revealed a **light that shines equally**
 בכולהו עלמין בפשה. **in all worlds,**

As mentioned in sec. 1, with regard to the light that enclothes itself in the worlds and provides them with life and vitality, there is a progressive descent, and the light enclothed in the lower levels is far less than that enclothed in the higher levels. G-d's essential light, by contrast, is present equally in all worlds. The revelation of this light is referred to with the term *istalek*, because it transcends the entire framework and structure of all the worlds.

A question can be raised regarding this explanation,

ואף שהלשון בהמאמר הוא **for the maamar speaks of the or hasovev kol**
 אור הסוכב כל עלמין, **almin, "the light that encompasses all worlds."**

It is explained in *Chassidus* that, by and large, when the term *or hasovev kol almin* is used, the intent is a light which, though it transcends the worlds, bears a certain connection to them. Indeed, the very name *sovev kol almin*, "encompassing all the worlds," implies that concept, for the worlds are mentioned in that name. To borrow an idea (that is not entirely analogous), it is like defining infinity as transcending finitude, in which instance, the two concepts share a relationship – albeit a negative one.

מכל מקום **Nevertheless, in the maamar Basi LeGani**

אי אפשר לומר שהכונה **it is impossible to say that the intent is that** man's
 הוא שנמשך אור שהוא **service of subjugating and transforming material**
 בגדר העולמות אלא שהוא **existence draws down a light which relates to the**
 סוכב ומקיף עליהם, **worlds, but encompasses and transcends them.**

אלא הכונה שנמשך **Instead, the intent is that** man's service **draws**
 אור נעלה שאינו **down a light that utterly transcends the worlds,**
 בגדר עולמות כלל. **i.e., G-d's essential light. 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. Similarly, His essential light is utterly
above any connection to the worlds.

לגילוי אור זה בשם אסתלק⁴⁵. ולכן גם פטירת צדיקים נק' בשם הסתלקות, כי הסתלקות הוא גילוי אור נעלה ביותר. דהנה יש ב' אגרות באגה"ק⁴⁶ שמבארים ענין ההסתלקות. ובאגרת הב' ענין ההסתלקות מבואר שם בענין פרת חטאת. דהענינים הנעשים בפנים אין יכולים לברר גקה"ט, כ"א ענין הנעשה בחוץ דוקא, פרה הנעשית בחוץ.

וְלִכֵּן קוֹרָא לְגִלּוּי אור
זֶה בְּשֵׁם אֶסְתַּלֵּק. Therefore, the revelation of this light is described with the verb *istalek*,⁷⁷ which implies withdrawal, for it refers to a revelation that is fundamentally transcendent; i.e., even as the light is revealed, its transcendent nature is evident.

וְלִכֵּן גַּם פְּטִירַת צַדִּיקִים
נִקְרָא בְּשֵׁם הַסְתַּלְּקוֹת, This also explains why the passing of *tzaddikim* is termed *histalkus*,

כִּי הַסְתַּלְּקוֹת הוּא גִלּוּי
אור נְעֻלָּה בְּיִתְרָה. for this term implies the revelation of an exceedingly lofty light. The uniqueness of this light can be understood from the Alter Rebbe's explanation of the *histalkus* of a *tzaddik*.

דִּהְנֵה יֵשׁ ב' אֲגָרוֹת
בְּאֲגָרוֹת הַקֹּדֶשׁ שֶׁמְבַאֲרִים
עֲנִינֵי הַהֶסְתַּלְּקוֹת. There are two epistles in *Iggeres HaKodesh*⁷⁸ that explain the term *histalkus*.

וּבְאֲגָרַת הַב' עֲנִינֵי
הַהֶסְתַּלְּקוֹת מְבַאֵר שֶׁ
בְּעֲנִינֵי פֶרֶת חֲטָאֵת. In the second, the *histalkus* of a *tzaddik* is compared to the offering of the Red Heifer.

In contrast to the other sacrifices, the Red Heifer was offered outside the *Beis HaMikdash* – and indeed, outside of Jerusalem.

דִּהְעֲנִינִים הַנְּעֻשִׂים בְּפָנִים
אֵין יְכוּלִים לְבָרַר שְׁלֵשׁ
קְלִפּוֹת הַטְּמְאוֹת, The sacrifices offered inside the *Beis HaMikdash* were unable to refine and elevate the three completely unholy *kelipos*.

כִּי אִם עֲנִינֵי הַנְּעֻשָׂה בְּחוּץ
דְּוָקָא, פֶּרֶה הַנְּעֻשִׂית בְּחוּץ. That could be accomplished only through a sacrifice offered *outside* the *Beis HaMikdash*, the Red Heifer.

77. *Torah Or*, p. 89d.

78. Epistles 27 and 28.

ולזה מדמין מיתתם של צדיקים⁴⁷. והנה עתה אין פרה אדומה, כי מפני חטאינו הי' צ"ל דוקא גלינו מארצינו^ט, אבל אירע סילוקן של צדיקים. והנה בענין סילוקן של צדיקים יש בזה ב' מארו^ט: שקולה מיתתן של צדיקים כשריפת בית אלקינו. קשה סילוקן של צדיקים יותר מחורבן בהמ"ק. אשר ע"י כל זה אסתלק יקרא דקוב"ה. ופי' ענין הסתלקות פירשו כל הרביים⁴⁹ כ"ק אדמו"ר הזקן, כ"ק אדמו"ר האמצעי, כ"ק אדמו"ר

וְלִזֶּה מְדַמֵּין מִיתַתָּם
שֶׁל צְדִיקִים. It is to this that the passing of *tzaddikim* is likened.⁷⁹

וְהִנֵּה עֵתָה אֵין פְּרָה אֲדָמָה At present, we lack the purifying influence of the Red Heifer,

כִּי מִפְּנֵי חַטָּאֵינוּ הָיָה צָרִיף לְהִיּוֹת דְּיָקָא גְּלִינוּ מֵאַרְצֵנוּ, for “as a result of our sins, we were exiled from our land.”⁸⁰

אָבֵל אֲרַע סְלוּקָן
שֶׁל צְדִיקִים. But there has transpired the passing of *tzaddikim*, i.e., the passing of the Rebbe Rayatz.

וְהִנֵּה בְּעֵנִין סְלוּקָן
שֶׁל צְדִיקִים יֵשׁ בְּזֶה
ב' מֵאַמְרֵם ז"ל: Concerning the passing of *tzaddikim*, we find two statements from our Sages:

שְׁקוּלָה מִיתַתָּן שֶׁל צְדִיקִים
כְּשֶׁרֶפֶת בֵּית אֱלֹקֵינוּ. “The passing of *tzaddikim* is equivalent to the burning of the House of our L-rd”;⁸¹

קָשָׁה סְלוּקָן שֶׁל צְדִיקִים
יִתֵּר מִחֻרְבַּן בֵּית הַמִּקְדָּשׁ. and, “The passing of *tzaddikim* is even more severe than the destruction of the *Beis HaMikdash*.”⁸²

אֲשֶׁר עַל יְדֵי כָּל זֶה אֶסְתַּלַּק
יִקְרָא דְּקַדְשָׁא בְּרִיף הוּא. All the above will lead to the prodigious G-dly revelation implied by the term *istalek*.

וּפְרוּשׁ עֵנִין הַסְתַּלְקוֹת Concerning the meaning of the term *histalkus*,

79. Moed Katan 28a; Talmud Yerushalmi, Yoma 1:5.

80. The Mussaf liturgy for festivals.

81. Rosh HaShanah 18b.

82. Eichah Rabbah 1:9.

הצ"צ, כ"ק אדמו"ר מהר"ש, כ"ק אדמו"ר נ"ע וכ"ק מו"ח אדמו"ר, שאין הכוונה בפי' תיבת הסתלקות שהוא עלי' למעלה ח"ו, כ"א הכוונה שהוא נמצא למטה אלא שהוא בבחי' רוממות. וזה תובעים מאתנו, דור השביעי לכ"ק אדמו"ר הזקן, וכל השביעין חביבין, אַז הגם אַז מ'האַט דאָס נײַט פֿאַרדינט און נײַט אויסגעאַרעוועט, מ"מ כל

פֿרשוּ פֿל הַרְבֵּיִים כ"ק אַדמו"ר הַזְקֵן, כ"ק אַדמו"ר הַאֲמָצְעִי, כ"ק אַדמו"ר הַצֶּמַח צֶדֶק, כ"ק אַדמו"ר מהר"ש, כ"ק אַדמו"ר נ"ע וכ"ק מו"ח אַדמו"ר, all the Rebbeim – the Alter Rebbe, the Mittler Rebbe, the Tzemach Tzedek, the Rebbe Maharash, the Rebbe Rashab, and the Rebbe Rayatz – have explained⁸³

שְׂאִין הַפְּנִיָּה בְּפְרוּשׁ תִּבְתּוּ הַסְּתַלְקוֹת שֶׁהוּא עֲלֵיהֶּ לְמַעְלָה חֵס וְשָׁלוֹם, that the intent of the term *histalkus*, although it is used to refer to a person's passing, is not, Heaven forbid, an ascent upward, i.e., that the person who has passed has left our midst,

כִּי אִם הַפְּנִיָּה שֶׁהוּא נִמְצָא לְמַטָּה but rather that he is still found with us below,

אֲלָא שֶׁהוּא בְּבַחֲיַנָּת רִוּמָמוֹת. though in a transcendent and lofty manner.

The influence of the Rebbe Rayatz empowers us to persevere in our Divine service and accomplish the unique mission entrusted to us. To state it succinctly:

זֶה תוֹבְעִים מֵאַתָּנוּ, דוֹר הַשְּׁבִיעִי לְכ"ק אַדמו"ר הַזְקֵן, This is what is demanded of us, the seventh generation from the Alter Rebbe.

וְכָל הַשְּׁבִיעִין חֲבִיבִין, "All those who are seventh are cherished."

אַז הִגַּם אַז מ'הַאֲט דאָס נײַט פֿאַרדינט און נײַט אויסגעאַרעוועט, Although we have not earned this distinction and have not toiled for it,

מִפֿל מְקוֹם כָּל הַשְּׁבִיעִין חֲבִיבִין nevertheless, "All those who are seventh are cherished."

83. *Torah Or*, loc. cit.; *Or HaTorah, Bamidbar*, Vol. 6, p. 1781; *Sefer HaMaamarim 5671*, p. 157ff.; et al.

השביעין חביבין והעבודה דדור השביעי הוא להמשיך השכינה למטה ממש. להפוך השטות דנה"ב, אשר ידע אינש בנפשי' אז ער האט דאָס, און דעם קאָך פֿון נה"ב וואָס ער האָט דאָס און אפשר אַמאָל נאָך נידעריקער, לעשות מזה ולהפוך את זה לשטות דקדושה.

וְהַעֲבֹדָה דְדוֹר הַשְּׁבִיעִי
הוא להמשיך השכינה
למטה ממש. **The mission of the seventh generation is to draw down the *Shechinah* below, to this material plane, following the example of Moshe, who was the seventh from Avraham. This is accomplished by**

לְהַפֵּךְ הַשְּׁטוּת
דְנַפְשׁ הַבְּהֵמָה, **transforming the folly of the animal soul**

אֲשֶׁר יָדַע אֵינֶשׁ בְּנַפְשׁוֹ
אז ער האָט דאָס, **– which every person knows only too well that he possesses,**

און דעם קאָך פֿון
נַפְשׁ הַבְּהֵמָה **and the fire of the animal soul**

וואָס ער האָט דאָס **which, as well, everyone possesses**

און אַפְשָׁר אַמאָל
נאָך נידעריקער, **and it is possible, at times, that one sinks even lower than that.**

לְעִשׂוֹת מִזֶּה וְלְהַפֵּךְ אֵת
זֶה לְשְׁטוּת דְקִדְשָׁה. **These must be converted and transformed into the folly of holiness.**

SUMMARY

This section begins by restating the concepts stated in sections 5 and 6: that the purpose of creation is that a dwelling for G-d be created in this world by subduing its darkness and transforming it into light, and by transforming the folly of the forces of evil into the folly of holiness. When this objective is accomplished, not only will the *Shechinah* return to the world and be manifest as it was originally, but a higher level of G-dliness will be manifest. To explain with an analogy: When one razes a building in order to replace it with a new one, obviously, the new building must be superior to the preceding one.

The superiority of the manifestation of G-dliness that will be achieved is alluded to by the *Zohar's* statement: "Through the subjugation of the *sitra achra*, the glory of G-d will be revealed throughout all the worlds." The term translated as "revealed,"

istalek, literally means “withdrawn” The intent is that a light that is fundamentally transcendent, withdrawn from the world, will be revealed.

Similarly, the term *histalkus* is used to refer to the passing of *tsaddikim*. The intent is not, Heaven forbid, that the person who has passed away has left our midst, but rather that he is still found with us but in a transcendent and lofty manner.

This empowers us, the seventh generation, to persevere in our efforts and bring to completion the mission to draw down the *Shechinah* to this material plane,

ח) וְזָהוּ עֲנִין צְדִיקָא דַּאֲתַפְטֵר⁸⁰, דַּאֲף שְׁכַבְרָהּ הִיוּ כְּמַה הַעֲלָמוֹת וְהַסְתָּרִים וְכַמָּה קוֹשִׁיּוֹת וְעֲנִינִים בְּלַתִּי מוֹבְנִים, הִנֵּה כָּל זֶה לֹא הַסְפִּיק. וּבְכַדֵּי שִׁיחֵי אֶסְתַּלַּק יִקְרָא דְקוֹב"ה בְּכוֹלְהוּ עֲלָמִין, הִי' ג"כ עֲנִין סִילוֹקֵן שֶׁל צְדִיקִים, שׁוֹזָה קֶשֶׁה לֹא רַק כַּחֲזוֹרְבֵן כ"א יוֹתֵר מֵהַחֲזוֹרְבֵן. וְתַכְלִית הַכוּוֹנָה בְּזֶה הוּא שְׁעִי"ז יֵהִי אֶסְתַּלַּק יִקְרָא דְקוֹב"ה. וְזֶה תוֹבְעִים מִכָּל אֶחָד מֵאַתְנֹו שִׁידְעוּ אֲזִי מ'גַּעַפִּינֵט זִיךְ אֵין דוֹר הַשְּׁבִיעִי,

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וְזָהוּ עֲנִין צְדִיקָא דַּאֲתַפְטֵר, The above clarifies the significance of the passing of a *tzaddik*.⁸⁴

דַּאֲף שְׁכַבְרָהּ הִיוּ כְּמַה הַעֲלָמוֹת וְהַסְתָּרִים וְכַמָּה קוֹשִׁיּוֹת וְעֲנִינִים בְּלַתִּי מוֹבְנִים, Although there has already been considerable concealment and veiling of holiness, and many questions had been raised and inexplicable matters have occurred previously,

הִנֵּה כָּל זֶה לֹא הַסְפִּיק. nevertheless, all this did not suffice.

וּבְכַדֵּי שִׁיחֵי אֶסְתַּלַּק יִקְרָא דְקוֹב"ה בְּכוֹלְהוּ עֲלָמִין, For there to be the revelation of the glory of G-d throughout all the worlds,

הִי' גַּם כֵּן עֲנִין סִילוֹקֵן שֶׁל צְדִיקִים, there also occurred the passing of *tzaddikim*, i.e., the passing of the Rebbe Rayatz,

שְׁזָה קֶשֶׁה לֹא רַק פְּחַרְבָן כִּי אִם יוֹתֵר מֵהַחֲזוֹרְבֵן. something considered not only as severe as the destruction of the *Beis HaMikdash*, but even more severe.

וְתַכְלִית הַכּוּוֹנָה בְּזֶה הוּא שְׁעִל יְדֵי זֶה יֵהִי אֶסְתַּלַּק יִקְרָא דְקוֹב"ה בְּכוֹלְהוּ עֲלָמִין. The ultimate objective of all this is that "the glory of G-d be revealed," in a manner reflected by the term *istalek*.

וְזֶה תוֹבְעִים מִכָּל אֶחָד מֵאַתְנֹו This is demanded of every one of us:

שִׁידְעוּ אֲזִי מ'גַּעַפִּינֵט זִיךְ אֵין דוֹר הַשְּׁבִיעִי, To know that we are living in the seventh generation,

84. *Zohar*, Vol. III, p. 71b; as explained in *Tanya, Iggeres HaKodesh*, Epistle 27.

שכל מעלת השביעי הוא שהוא שביעי לראשון, שהנהגת הראשון הי' שלא חיפש לעצמו כלום ואפילו לא מס"נ. כי ידע שכל ענינו הוא כמ"ש ויקרא שם בשם הוי' אל עולם. ודוגמת הנהגת אברהם אבינו שהוא – געקומען אין אזעלכע ערטער וואָס מ'האָט דאָרטן ניט געוואוסט פון ג-טליכקייט, ניט געוואוסט פון אידישקייט און ניט געוואוסט אפי' פון אלף בית און זייענדיק דאָרטן האָט מען זיך אָפּגילייגט אָן אַ זייט,

-
- שְׁכֹל מַעְלַת הַשְּׁבִיעִי הוּא
שֶׁהוּא שְׁבִיעִי לְרֵאשׁוֹן,
and that the uniqueness of the seventh of a series
is that he is seventh to the first, and carries out the
legacy of the first.
- שְׁהִנְהִיגַת הָרֵאשׁוֹן הָיָה
שֶׁלֹא חָפֵשׁ לְעֲצֻמוֹ כְּלוּם
The path of the first was that he sought nothing
for himself,
וְאִפְלוּ לֹא מְסִירוֹת נִפְּשׁ.
not even *mesirus nefesh*, as explained above (sec. 3),
when contrasting the *mesirus nefesh* of Avraham and
Rabbi Akiva,
כִּי יָדַע שְׁכֹל עֲנִינּוֹ הוּא
כְּמוֹ שֶׁכָּתוּב "וַיִּקְרָא שֵׁם
בְּשֵׁם הוִי' אֶ-ל עוֹלָם."
for he knew that the sole purpose of his existence
was to "proclaim there the name of G-d, eternal
L-rd."
וְדִגְמַת הַנְּהִיגַת
אֲבִרְהָם אָבִינוּ
This service resembles that of Avraham our
Patriarch:
שֶׁהוּא – גְּעֻקוּמְעֵן אֵין
אֲזַעלְכֵעַ עֲרֻטְעֵר וּוּאָס
מ'הָאָט דאָרטן ניט
גְּעוּוּאוּסֵט פּוֹן ג-טליכקייט,
He arrived in places where the people knew nothing
about G-dliness,
ניט גְּעוּוּאוּסֵט פּוֹן
איִדישְׁקֵיט
nothing about *Yiddishkeit*,
און ניט גְּעוּוּאוּסֵט
אֲפִלוּ פּוֹן אֶלְף בֵּית
nothing even about the *alef-beis*.
און זייענדיק דאָרטן
הָאָט מֵעֵן זִיךְ אָפּגִילֵיגֵט
אָן אַ זייט,
While there, he set himself completely aside and
publicized G-d's Presence

און אל תקרא ויקרא אלא ויקריא, וידוע⁸⁵ שבהלימוד במדת אל תקרא, שתי הקריאות קיימות. וגם בזה הרי מפורש בתושב"כ ויקרא. מ"מ צריך לידע אז אויב ער וויל אים זאל איינגיין דער ויקרא, מוז זיין דער ויקריא. דארפסטו זעהן אז יענער זאל ניט נאר וויסן נאר אויך אויסרופען. הגם אז ביז איצט האָט יענער ניט געוואוסט פון גארניט,

און אל תקרא ויקרא
אָלאַ וַיִּקְרֵא,
in the spirit of our Sages' teaching,⁸⁵ "Do not read
'he proclaimed,' but 'he motivated others to
proclaim.'"

וידוע שבהלימוד
במדת אל תקרא,
It is well known⁸⁶ that when expounding con-
cepts by means of the principle *al tikra*, "Do not
read...,"

שתי הקריאות קיימות.
both interpretations – the simple meaning of the
verse and the meaning inferred by our Sages – are
valid.

וגם בזה הרי מפורש
בתורה שבכתב "ויקרא".
In this instance as well, the Torah specifically
states that "he proclaimed."

מכל מקום צריך לידע
Nonetheless, one must know

אז אויב ער וויל אים זאל
איינגיין דער ויקרא,
that if he desires to succeed in "proclaiming G-d's
name" himself,

מוז זיין דער ויקריא.
he must motivate others to proclaim;

דארפסטו זעהן אז יענער
זאל ניט נאר וויסן נאר
אויך אויסרופען.
he must see to it that others not only know about
G-d, but also proclaim His name.

הגם אז ביז איצט האָט
יענער ניט געוואוסט
פון גארניט,
Although until now one's fellowman was utterly
without knowledge,

85. See sec. 3 above.

86. *Halichos Eli*, ??? sec. 3, et al. the question marks are for yonah or raskin. I never heard of that sefer and don't know if the name

אָבער איצט דאַרפסטו זעהן אַז ער זאָל שרייען אל עולם, ניט אל העולם", היינו שאלקות הוא ענין בפני עצמו ועולם ענין בפני עצמו, אלא שאלקות מושל ושולט על העולם, כ"א שעולם ואלקות הוא כולא חד.

אָבער איצט דאַרפסטו זעהן אַז ער זאָל שרייען אַל-עולם, **now one is obligated to see to it that he, too, calls out *Ei-l olam*, actively proclaiming G-d's Presence. Moreover, that phrase does not read**

ניט אַל-העולם, **"G-d of *the* world" – In the verse, אַל-עולם means "eternal G-d." The word *olam*, translated as "eternal," also means "world." In that context, by saying אַל-עולם, rather than אַל-העולם, the implication is⁸⁷ not that**

היינו שאלקות הוא ענין בפני עצמו, **G-d (א-ל) is an entity unto Himself**

ועולם ענין בפני עצמו, **and the world (עולם) is an entity unto itself,**

אָלא שאלקות מושל ושולט על העולם, **only that G-d is "the G-d of the world," i.e., He governs and rules it;**

פי אם שעולם ואלקות הוא כולא חד. **instead, (א-ל-עולם) G-dliness and the world are entirely one. There is no separation between them.**

SUMMARY

The ultimate objective of the passing of the Rebbe Rayatz is that "the glory of G-d be revealed" in a manner reflected by the term *istalek*.

It is demanded from every one of us that we know that we are living in the seventh generation, and that the uniqueness of the seventh in a series is that he is seventh to the first, and carries out the legacy of the first. The path of Avraham *Avinu*, the first of the seven, was that he sought nothing for himself, not even *mesirus nefesh*. He knew that the sole purpose of his existence was to publicize G-dliness. Not only did he personally make known G-d's Presence, he motivated others to do so. This is the mission incumbent on us.

87. See *Likkutei Torah*, conclusion of *Parshas Savo*, *Devarim*, pp. 42d-43c; the conclusion of the *maamar* beginning *Anochi Havayah Elokecha*, 5673, the series of *maamarim* entitled *BeShaah Shehikdimu*, 5672, Vol. 1, p. 257.

ט) ואף כי מי הוא זה ואיזהו אשר ערב לבו לאמר, אעבוד עבודת אברהם אבינו, מ"מ אפס קצהו שייך לכאו"א ומחוייב בזה"ח וניתנו לו הכחות על זה ע"י ההנהגה שהראנו הראשון וממנו ואילך עד, ועד בכלל, ההנהגה שהראנו כ"ק מו"ח אדמו"ר, שהם סללו את הדרך ונתנו לנו כחות על זה. וזהו גופא החביבות דדור השביעי שכמה כחות ניתנו ונתגלו בשבילנו. וע"י העבודה באופן כזה יומשך עיקר

— 9 —

- ואף כי מי הוא זה ואיזהו
אשר ערב לבו לאמר,
אעבד עבודת
אברהם אבינו,
מכל מקום אפס קצהו שייך
לכל אחד ואחד ומחייב בזה
ונתנו לו הפחות על
זה על ידי ההנהגה
שהראנו הראשון
וממנו ואילך עד,
ועד בכלל, ההנהגה
שהראנו כ"ק
מו"ח אדמו"ר,
שהם סללו את הדרך
ונתנו לנו פחות על זה.
וזהו גופא החביבות
דדור השביעי
שכמה פחות נתנו
ונתגלו בשבילנו.
- Although there exists no one who is so bold as
to say,
"I will carry out Divine service that resembles that
of our forefather Avraham," the first of the seven
tzaddikim whose service led to the Giving of the Torah.
Nevertheless, each and every one of us can – and
must⁸⁸ – perform Divine service which reflects Avra-
ham's service.
The power to do so has been granted to us
through the conduct of the Alter Rebbe, the first
of the Rebbeim – for, as stated previously, the virtue of
the seventh generation is that it continues and carries
out the service of the first –
and his successors,
up to and including the conduct displayed by the
Rebbe Rayatz.
They have paved the way and granted us the
powers necessary to follow in their footsteps.
This itself indicates the dearness of the seventh
generation:
that so much power has been granted to us and
revealed for our sakes.

88. See *Torah Or*, beginning of *Parshas Va'eira*, p. 55a, and conclusion of *Parshas Vayetztei*, p. 23a ff.

שכינה למטה בעוה"ז הגשמי והחומרי, ויהי' עוד במדרי' נעלית יותר גם מקודם החטא, וכמ"ש⁵² במשיח ונשא מאד יותר מאדם הראשון ואפילו⁵³ כמו שהי' קודם החטא⁵⁴. וכ"ק מו"ח אדמו"ר אשר את חלינו הוא נשא ומכאובינו סבלם⁵⁴, והוא מחולל מפשעינו מדוכא מעונותינו⁵⁵, הרי כשם שראה בצרתנו, הנה במהרה בימינו ובעגלא דידן יגאל

ועל ידי העבודה באפן
כזה ימשך עקר שכינה
למטה בעולם הזה
הגשמי והחומרי,
Serving in this fashion will draw down the
essence of the *Shechinah* into this physical and
material world

ויהיה עוד במדרגה נעלית
יותר גם מקדם החטא,
to an even greater extent than was revealed prior
to the sin of the Tree of Knowledge. For, as explained
in sec. 7, the intent of the descent caused by that sin
was to draw down a level of G-dliness higher than that
revealed beforehand. This is alluded to

וכמו שכתוב במשיח
"ונשא... מאד"
in the verse describing *Mashiach*,⁸⁹ "And he shall
be exalted greatly..."

יותר מאדם הראשון ואפילו
כמו שהיה קדם החטא.
reaching an even higher level than Adam, and,
indeed, even higher than his level before the sin of
the Tree of Knowledge.⁹⁰

Adam (אדם) and *meod* (מאד), translated as "greatly" in the above verse, share the same letters. Nevertheless, Adam implies a structure, while *meod*, the level of *Mashiach*, points to the transcendence of all structures.

וכ"ק מו"ח אדמו"ר
אשר את חלינו הוא
נשא ומכאובינו סבלם,
And my revered father-in-law, the Rebbe, who
"bore our ailments and carried our pains";⁹¹

והוא מחלל מפשעינו
מדכא מעונותינו,
and was "anguished by our sins and ground
down by our transgressions,"⁹²

89. *Yeshayahu* 52:13.

90. See *Likkutei Torah of the AriZal, Parshas Sisa; Sefer HaLikkutim, Parshas Shmos*. The above appears to dispute a statement that appears in *Sefer HaGilgulim*, ch. 19, and which is quoted in *Likkutei Torah, Parshas Tzav*, p. 17a, in the *maamar* beginning *VeHeinif*. This apparent contradiction can possibly be resolved by referring to the statement in *Sefer HaGilgulim*, ch. 7, quoted at the conclusion of *Likkutei Torah, Shir HaShirim*, p. 53a. See also *Sefer HaMaamarim* 5635, Vol. 1, p. 265ff., *Sefer HaMaamarim* 5698, p. 200.

91. *Yeshayahu* 53:4.

92. *Ibid.* 53:5.

צאן מרעיתו מגלות הרוחני וגלות הגשמי גם יחדיו, ויעמידנו בקרן אורה. אבל כל זה הוא עדיין רק גילויים, ועוד יותר – שיקשר ויאחד אותנו במהות ועצמות א"ס ב"ה. וזהו פנימיות הכוונה של ירידת והשתלשלות העולמות וענין החטא ותיקונו וענין סילוקן של צדיקים שעי"ז יהי' אסתלק יקרא דקב"ה. וכשיוציאנו מהגלות ביד רמה⁵⁶

הרי כְּשֶׁם שָׁרָאָה בְּצָרְתָּנוּ, just as he saw us in our affliction,

הֵנָּה בְּמַהֲרָה בְּיָמֵינוּ so will he speedily in our days and hastily in our
וּבְעֵגְלָא דִּידָן time

יִגְאֹל צֹאן מְרֵעִיתוֹ redeem his flock from both spiritual and physical
מִגְלוֹת הַרוּחָנִי וּגְלוֹת exile,
הַגְּשָׁמִי גַם יַחְדָּיו,

וְיַעֲמִידֵנוּ בְּקֶרֶן אֹרֶה. enabling us to stand where we will be exposed to a
vector of light.

אָבֵל כֹּל זֶה הוּא All of this refers to mere revelations of G-dliness.
עֲדִין רַק גְּלוּיִם,

וְעוֹד יוֹתֵר – שְׂיִקְשֹׁר וְיִאֲחַד Beyond this, he will bind and unite us with the
אוֹתָנוּ בְּמַהוּת וְעֲצֻמוֹת very Essence and Being of the *Ein Sof*. As explained
אֵין סוֹף בְּרוּךְ הוּא. in the *maamar* entitled *VeAtah Tetzaveh*,⁹³ this is the
fundamental purpose of a Jewish leader.

זֶהוּ פְּנִימִיּוֹת הַפְּנִינָה This is the inner objective of the progressive
שֶׁל יְרִידַת וְהַשְׁתַּלְשְׁלוֹת descent of all the worlds,
הָעוֹלָמוֹת

וְעֵנִין הַחֲטָא וְתִקּוּנוֹ the inner purpose of sin and its rectification;

וְעֵנִין סְלוּקָן שֶׁל צְדִיקִים and the inner purpose of the passing of *tzaddikim*:

שֶׁעַל יְרֵי זֶה יִהְיֶה אֶסְתַּלַּק that through all this, “the glory of G-d will be
יִקְרָא דְקַדְשָׁא בְּרִיךְ הוּא. revealed” in a manner reflected by the term *istalek*.

וּכְשִׁיּוּצִיאֵנוּ מִהַגְלוֹת When he redeems us from exile “with an uplifted
בְּיַד רְמָה hand,”⁹⁴

93. Translated below in this volume.

94. Cf. *Shmos* 14:8.

ולכל בני ישראל יהי אור במושבותם⁷⁵ יהי אז ישיר משה ובני גו'⁵⁸ הוי' ימלוך לעולם ועד⁵⁹, (וכמו שהוא בנוסח התפלה) וגם בלשון תרגום הוי' מלכותי קאים לעלם ולעלמי עלמאי. ומסיימים והי' הוי' למלך וגו' הוי' אחד ושמו אחד⁶⁰, שלא יהי' חילוק בין הוי' ושמו⁶¹, שכ"ז נעשה ע"י סילוקן של צדיקים, שקשה יותר גם מחורבן

-
- וּלְכֹל בְּנֵי יִשְׂרָאֵל יִהְיֶה
אֹר בְּמוֹשְׁבוֹתָם then, “There will be light for all the Children of Israel in their dwellings,”⁹⁵
- וְהָיָה אֲזַי שִׁיר מֹשֶׁה
וּבְנֵי יִשְׂרָאֵל גּו' and “Then Moshe and the Children of Israel will sing...,”⁹⁶ and that song will conclude
- הוֹי' יִמְלֹךְ לְעֹלָם וָעֶד, “G-d will reign forever and ever.”⁹⁷
- (וּכְמוֹ שֶׁהוּא בְּנִסְח הַתְּפִלָּה)
וְגַם בְּלִשׁוֹן תְּרַגְמוֹ (And as we say in our prayers) adding also the interpretation of the verse by *Targum Onkelos*.⁹⁸
- הוֹי' מְלֻכּוּתֵיהָ קָאִים
לְעֹלָם וּלְעֹלְמֵי עֲלְמַיָּא. “The sovereignty of G-d will be established forever and for all eternity.”
- וּמְסִימִים וְהָיָה הוֹי' לְמֶלֶךְ
וְגו' הוֹי' אֶחָד וְשֵׁמוֹ אֶחָד, In our prayers, after reciting this song, we conclude with the verse:⁹⁹ “G-d will be King..., G-d will be one and His name one” –
- שְׁלֹא יִהְיֶה חִלּוּק
בֵּין הוֹי' וְשֵׁמוֹ, that there will be no difference between G-d and His name. As our Sages explain,¹⁰⁰ in the Ultimate Future, the inner truth of G-d's name *Havayah* will be openly revealed.
- שְׁכָל זֶה נַעֲשֶׂה עַל יְדֵי
סְלוּקָן שְׁל צְדִיקִים, All the above is accomplished through the passing of *tzaddikim*,
- שְׁקִשָּׁה יוֹתֵר גַּם מִחֲרִבַּן
בֵּית הַמִּקְדָּשׁ. something that is even more severe than the destruction of the *Beis HaMikdash*.

95. Cf. *ibid.* 10:23.

96. *Ibid.* 15:1.

97. *Ibid.* 15:18.

98. See *Likkutei Torah, Shir HaShirim*, the *maamar* entitled *Hinach Yafah*, beginning of ch. 2, p. 13d. There, the Alter Rebbe explains that the *Targum* often reveals the inner intent of the Scriptural verse.

99. *Zechariah* 14:9.

100. *Pesachim* 50a.

בהמ"ק. וכיון אז מ'איז שוין די אלע ענינים דורכגעגאנגען, הנה עכשיו אין הדבר תלוי אלא בנו – דור השביעי. ונזכה זעהן¹⁰¹ זיך מיט'ן רבי'ן דא למטה אין א גוף ולמטה מעשרה טפחים¹⁰², והוא יגאלנו.

וְכִיּוֹן אַז מ'איז שוין די אלע ענינים דורכגעגאנגען, Since we have already experienced all these things,

הנה עכשו אין הדבר תלוי אלא בנו – דור השביעי. everything now depends only on us — the seventh generation.

וְנִזְכֶּה זעהן זיף מיט'ן רבי'ן דא למטה אן א גוף, וּלְמַטָּה מְעַשְׂרָה טַפְחִים, May we be privileged to see and meet with¹⁰¹ the Rebbe here in this world, in a physical body, in this earthly domain¹⁰²

וְהוּא יגאלנו. – and he will redeem us.

SUMMARY

The power to carry out the service described previously has been granted to us through the conduct of the Alter Rebbe, the first of the Rebbeim and his successors, up to and including the Rebbe Rayatz. They have paved the way and granted us the powers necessary to follow in their footsteps.

Serving in this fashion will draw down the essence of the *Shechinah* into this physical and material world to an even greater extent than was revealed prior to the sin of the Tree of Knowledge.

Everything now depends only on us - the seventh generation. May we be privileged to see and meet with the Rebbe here in this world, in a physical body, in this earthly domain, and he will redeem us.

101. See conclusion of *Sefer Chassidim* (quoted in *Gilyon HaShas, Kesubos* 103a) which states that even after his passing, Rabbi Yehudah HaNasi would come to his home every Friday night and recite *Kiddush* for his family, and *Bamidbar Rabbah* 19:13, which states that G-d told Moshe that it was not appropriate for him to enter *Eretz Yisrael* when the people of his generation would be buried in the desert. Instead, G-d told him that he too would be buried in the desert. At the time of the Resurrection, he would enter *Eretz Yisrael* together with them.

102. The actual words the Rebbe used were "below ten handbreadths high." In the *sichos* delivered on *Motza'ei Shabbos Parshas Beshalach, Yud Shvat, 5737*, the Rebbe explained the intent of that expression, stating that with regard to the laws of *Shabbos*, it is known that the public domain, often employed as an analogy for the forces of *kelipah* (see *Tanya*, ch. 33), only extends ten handbreadths high. Thus, the revelation of G-dliness below ten handbreadths high implies the obliteration of the domain of *kelipah*.

- (א) בתניא פמ"א ופנ"ב.
 (ב) בביאור ע"פ הוי' לי בעוורי (הובא בד"ה וככה הגדול [תרל"ז] פכ"ז) נדפס באוה"ת האזינו ע' א'תתכה 6.
 (ג) בלקו"ת שה"ש ביאור דשחורה אני רפ"ב [ח, ב].
 (ד) בד"ה וככה שם.
 (ה) המשך רס"ו ד"ה קדש ישראל [ע' תקטז ואילך]. ועייג"כ ד"ה וידבר אלקים אכה"ד תרצ"ט [סה"מ תרצ"ט ע' 7 [175].
 (ו) בארוכה בד"ה איכה פ' דברים, עת"ר [סה"מ עת"ר ע' רטו].
 (*ו) ראה פדר"א פי"ח. זח"א ל, א. זח"ב כ, א. לו, א. פה, ב.
 (ז) סד"ה החדש הזה לכם, ה'ש"ת [סה"מ ה'ש"ת ע' 29 ואילך].
 (ח) בתדב"א פ"ט איתא דאפילו עוע"ז. ולכאורה קשה מב"ב (טו, ב) דמוכח שם דלכו"ע אין שכינה שורה על עוע"ז. ועיי"ש בחדא"ג ובמה שציין שם. ועיין אגרת תימן להרמב"ם דמשמע דאפ"ל נביא גם מעוע"ז. וצ"ע.
 (ט) בתניא פל"ו.
 (י) בביאורי הזהר בשלח ד"ה כגונא דלעילא קרוב לסופו [מג, ג].
 (יא) בדרוש ג' שיטות (נדפס בסוף ספה"מ צ להצ"צ ח"ב [אוה"ת ענינים ע' רנט ואילך]). ועיין ד"ה וידבר אלקים אכה"ד תרס"ד [סה"מ תרס"ד ע' רל ואילך (בהוצאת תשנ"ד – ע' פ ואילך)]. הגהות לד"ה פתח אלי' שבתו"א – תרנ"ח [ט' ואילך]. ד"ה אדם כי יקריב תרס"ו [המשך תרס"ו ע' קצא ואילך].
 (יב) בד"ה פזר נתן תרמ"ב 27. ועיין הגהה שני' בתניא פ"מ. ד"ה ארדה נא, תרנ"ח [סה"מ תרנ"ח ע' לג].
 (יג) ד"ה מצותה משתשקע, תרע"ח [סה"מ תרע"ח ע' קיב ואילך]. ועייג"כ ד"ה ארדה נא, תרנ"ח [סה"מ תרנ"ח ע' לח].
 (יד) שמות רבה פ"ל, ט. ירושלמי ר"ה פ"א ה"ג. – וזהו אתדל"ע שקדמה לאתדל"ת, קדשנו במצותיו ואח"כ כל השונה כו' הקב"ה שונה כנגדו, ציצית שלמטה מעוררים ציצית שלמעלה בתוס' אורות וכו', באתדל"ת אתדל"ע 36: וזהו מש"כ בפנים וכן מה שהוא כו'. ועיין תו"א ביאור לד"ה כי עמך מקו"ח [לה, ג], ובכ"מ.
 (טו) ס' התולדות מהר"ש ע' עז בארוכה 41.
 (טז) ר"ה יח, ב. איכה רבה א, לו.
 (יז) ראה לקו"ת ס"פ תבוא [מב, ד. מג, ג]. סד"ה אנכי ה"א תער"ג [המשך תער"ב ח"א ע' רנז].
 (יח) ראה תו"א ר"פ ורא [נה, א] וס"פ ויצא [כג, סע"ג ואילך].
 (יט) ראה לקוטי תורה להאריז"ל פ' תשא. ס' הלקוטים פ' שמות. ולכאורה צ"ע מס' הגלגולים פ"ט הובא בלקו"ת פ' צו ד"ה והניף [ני, א]. ואולי יש ליישב עפמ"ש בס' הגלגולים פ"ז הובא בלקו"ת שה"ש בסופו [נא, ג].
 (כ) ראה לקו"ת שה"ש ד"ה הנך יפה רפ"ב [יג, ד].
 (כא) ראה סו"ס חסידים (הובא בגליון הש"ס לכתובות קג, א). במדב"ר פ"ט, יג.
 (* יצא לאור בשעתו, " י"א ניסן, ה'תשי"א". בהוצאה זו ניתוספו ע"י המו"ל מראי מקומות לפסוקים מחז"ל וכו' (בהערות הממוספרות). המאמר מיוסד בעיקרו על הפרק הראשון מדר"ה באתי לגני השי"ת.
 (1) רד"ה באתי לגני השי"ת [סה"מ השי"ת ע' 111].
 (2) שה"ש ה, א.
 (3) שה"ש"ר עה"פ.
 (4) תרומה כה, ח.
 (5) בתניא פנ"ב שם.
 (6) ובשינויים – מאמרי אדמו"ר הזקן תקס"ד ע' רלה. וראה גם ביאורי הזהר להצ"צ ח"ב ע' תתיט ואילך. סה"מ תרנ"ז ע' קצט ואילך. עטר"ת ס"ע ק ואילך.
 (7) והוא מיוסד על ד"ה וידבר אלקים תרס"ח [סה"מ תרס"ח ע' קסא].
 (8) ויק"ר פכ"ט, יא.
 (9) ברכות סא, ב.
 (10) וירא כא, לג.
 (11) סוטה י, א.
 (12) דב"ר פ"ב, ז.

- (13) הובא בשם רז"ל בלקו"ת ר"פ נשא כ, סע"ב. ובכ"מ. וראה ראשית חכמה שער האהבה פרק ו קרוב לתחילתו (ד"ה ושני פסוקים). אלושך תרומה כה, ח. של"ה סט, א. רא, א. שכה, ב. שכו, ב. וראה לקו"ש חלק כו ע' 173 הערה 45.
- (14) תהלים לז, כט. שהש"ר שבהערה 3. ב"ר פי"ט, ז. במדב"ר פי"ג, ב.
- (15) ראה גם מהרז"ו לב"ר שם. מתנות כהונה ומהרז"ו לבמדב"ר שם.
- (16) ע"פ נוסח התפלה. ובשהש"ר שם: שוכן עד וקדוש שמו (ישעי' נז, טו).
- (17) פקודי ד, סע"ד ואילך. ז, ב ואילך.
- (18) ח"ב ר"פ וארא. וראה ביאורי הזהר שם.
- (19) ראה תנחומא נשא טז. בחוקותי ג. ב"ר ספ"ג. במדב"ר פי"ג, ו. תניא רפ"ו.
- (20) קל, ריש ע"ב.
- (21) ראה תו"א בראשית ג, א. וירא יד, א. משפטים עו, ב. ובכ"מ.
- (22) המשך ר"ה תרצ"ד – יצא לאור בשנת תשי"א. ולאח"ז נדפס בסה"מ תשי"א ע' 4 ואילך (ראה שם ע' 37 ואילך).
- (23) ראה גם סה"מ עזרית ע' קנ.
- (24) ראה סה"מ תרס"א ס"ע קנח ואילך.
- (25) ראה דרוש ג' שיטות והגהות לד"ה פתח אלי' שבהערה יא. סה"מ תרס"א שם. ובכ"מ.
- (26) ראה עץ חיים שער לט (שער מ"ו ומ"ד) דרוש יא סימן טז. תניא קונטרס אחרון קנה, א. ובכ"מ. וראה מקומות שבהערה הבאה.
- (27) בהמשך מי יתנן תרמ"ב פרק יד. והוא מיוסד על ד"ה פזר נתן במאמרי אדמו"ר הזקן הנחות הר"פ ז"ל ע' נז-נח. ועם הגהות – אוה"ת במדבר ח"ד ע' א'תפז ואילך. 28) בתניא פכ"ז ובלקו"ת ר"פ פקודי מציינין לזהר ח"ב קכח, ב (ובלקו"ת שם מציינין גם לזהר שם סז, ב. וראה גם שם קפד, א). וראה גם תו"א ויקהל פט, ד. לקו"ת חוקת סה, ג.
- (29) ראה זהר ח"א ד, א.
- (30) פרק ג ואילך (סה"מ ה'שית ע' 114 ואילך).
- (31) תו"כ ופרש"י ויקרא א, ט. ועוד.
- (32) ראה מאמרי אדמו"ר הזקן תקס"ה חלק א ע' תפט (ועם הגהות וכו' – אוה"ת שה"ש חלק ב ע' תרעט ואילך). אוה"ת בלק ע' תתקצו ואילך. סה"מ תרל"ה ח"ב ע' שנג. תרס"ב ע' שלה. המשך תרס"ו ס"ע ג. שם ע' תמה.
- (33) פרק ה (סה"מ ה'שית ע' 117-18).
- (34) כתובות יז, א.
- (35) תהלים קמו, יט.
- (36) ראה סה"מ תרל"ו ח"ב ע' שכז. 37) ראה "רשימות" חוברת קעט ("חורף תרצ"ה, ווי"ן) ע' 9. וש"נ.
- (38) ע"פ איכה ד, ח.
- (39) ראה בית רבי ח"ב רפ"ג בהערה.
- (40) ראה סה"מ קיץ ה'שית ע' 98. סה"מ תשי"א ע' 153. אגרות-קודש אדמו"ר מוהריי"צ ח"ד ע' תקכב.
- (41) נדפס גם בספר השיחות תש"ה ע' 30 ואילך. 42) ראה אגרות-קודש כ"ק אדמו"ר מוהרש"ב ח"ד ע' רמה: השפה המדינית חסרה לי. וברשימת כ"ק אדמו"ר מוהריי"צ שם בשוה"ג: הוד כ"ק אדמו"ר הרה"ק, הבין בשפת המדינה היטיב, ולא הי' צריך למתורגמן כלל, גם בדברים עיונים כשהיו קוראים לפניו בשפת המדינה הי' מבין, אך לא חפץ לדבר בשפה זו.. ושאלתיו מדוע אינו מדבר בשפה הרוסית.. ענני ג' טעמים כו'. עיי"ש.
- (43) ראה תניא פרק לב.
- (44) פרק א (סה"מ ה'שית ע' 111-112).
- (45) ראה תו"א ויקהל פט, ד.
- (46) סכ"ז-כח.
- (47) מו"ק כח, רע"א. ירושלמי יומא פ"א ה"א.
- (48) ע"פ תפלת מוסף דיו"ט.
- (49) תו"א ויקהל שם. אוה"ת שלח ח"ו ע' א'תשפא. סה"מ תרע"א ע' קנו ואילך. ועוד.
- (50) ראה זהר ח"ג ע"א, ב. נתבאר באגה"ק שם (סימן זך וביאורו).
- (51) הליכות אלי סימן ג. ועוד.

- (52) ישעי' נב, יג.
(53) ראה גם סה"מ תרל"ה ח"א ס"ע רסה ואילך. תרח"ץ ע' ר.
(54) ישעי' נג, ד.
(55) שם, ה.
(56) ע"פ לשון הכתוב – בשלח יד, ח.
(57) ע"פ לשון הכתוב – בא י, כג.
(58) בשלח טו, א.
(59) שם, יח.
(60) זכרי' יד, ט.
(61) ראה פסחים נ, א.
(62) תוכן ביטוי זה – נתבאר בשיחת מוצש"ק פ' בשלח, יו"ד שבת תשל"ז קרוב לסופה.